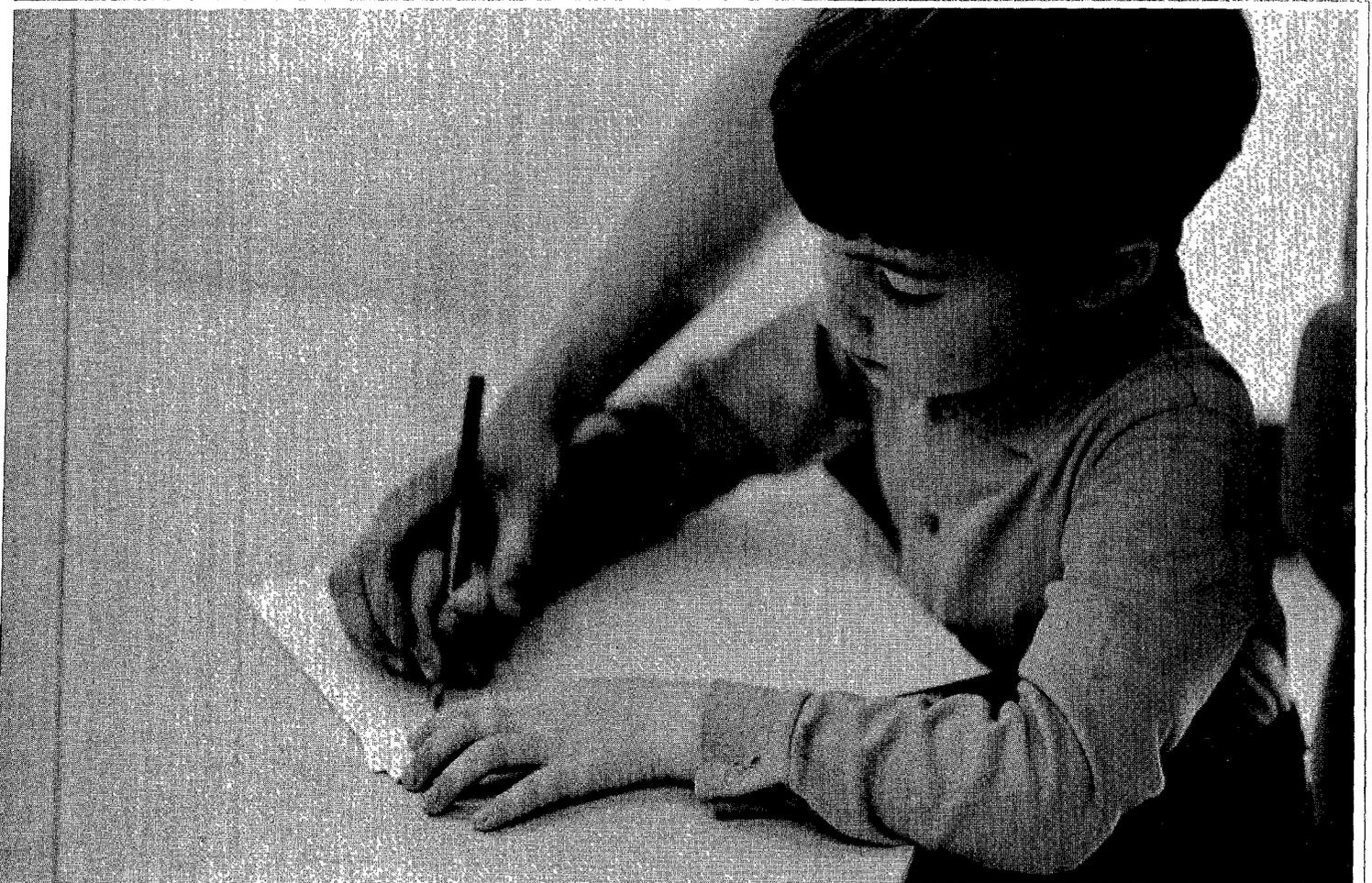


Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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THE YOUNG CHILD AND SCHOOL

By **RAYMOND S. and DOROTHY N. MOORE**

[See This Week . . . , p. 3.]

IF THE educational planners have their way, all three- and four-year-olds will soon be in school. Not only has the Federal Government been leading out in this program but States from Maryland and New York to Washington and California are determined that these programs shall be implemented. The pressures on SDA schools soon will be overwhelming. Seventh-day

(Continued on page 7)

Raymond S. Moore is chief executive officer of the Hewitt Research Center; his wife Dorothy N. holds her M.A. from Andrews University. Now a homemaker, she has taught elementary school, specializing in remedial reading.

"None Need Be Deceived"

THE facts set forth in the two previous editorials reveal why it is difficult for some Christians to evaluate accurately the contemporary charismatic movement. Truth and error often lie side by side. The genuine and the counterfeit may be intermingled. Good and evil may be mixed together.

In this editorial we shall comment on the working of the Holy Spirit, then offer our evaluation of the charismatic movement. But first we wish to emphasize again that no special state of holiness is indicated by "speaking in tongues." "Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*The Acts of the Apostles*, p. 51.

Another point that we wish to re-emphasize is that the genuine gift of tongues is bestowed by the Holy Spirit just as He bestows His other gifts (for example, "gifts of healing, helps, governments"—I Cor. 12:28). All gifts are given as the Spirit sees fit, to enable human beings to carry forward God's work successfully. They are not given to gratify ambition, to build a stratified elitist spiritual society, or to race one's emotional motors. "The manifestation of the Spirit is given to every man to profit withal" (verse 7). "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12).

In general, believers receive the Holy Spirit at baptism. At Pentecost Peter told the convicted multitudes: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). In certain instances, however, the gift of the Spirit has either preceded or followed baptism. In the case of Cornelius it preceded (chap. 10:47), and in the case of the 12 disciples at Corinth it followed (chap. 19:1-7).

The Need to Be Flexible

This shows that the Holy Spirit carries on His work in various ways. We make a mistake if we insist that He follow a single pattern or that He work according to our preconceived ideas or not at all. Moses was clear on this point. When the Spirit was poured out upon the 70 elders, two of the 70 received the gift without going up to the tabernacle. A young man reported the phenomenon to Moses, and Joshua promptly wanted to forbid the two to exercise their prophetic gift. But Moses was not so rigid in his views, and was delighted to let the Spirit work as He saw fit. "Would God that all the Lord's people were prophets," he said, "and that the Lord would put his spirit upon them!" (Num. 11:29).

And so we need to be flexible, and not feel that the Spirit must work according to our preconceived ideas. Ellen White once wrote: "While we should be careful not to go into human excitement, we should not be among those who will raise inquiries and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved, but are cold and unimpressible."—*Selected Messages*, book 2, p. 57.

Seventh-day Adventists have always believed in spiritual gifts, but at the same time we have declared that every teaching, every phenomenon, every spirit, every experience, every movement, must be tested by the Word. The Word is the source of truth, the great safeguard against being deceived. Ellen White makes this fact plain in numerous passages. Note these examples:

"The light from the Word is shining amid the moral darkness; and the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the ingrafted Word, which will make men wise unto salvation. . . . We shall encounter false claims; false prophets will arise; there will be false dreams and false visions; but preach the Word, be not drawn away from the voice of God in His Word. Let nothing divert the mind."—*Ibid.*, pp. 48, 49.

"Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty."—*Ibid.*, p. 58.

The weakness of many revivals in the past has been that they have not been Word centered. They have been long on emotion but short on commitment to Christ and good fruits.

"In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. *Yet none need be deceived.* In the light of God's word it is not difficult to determine the nature of these movements. *Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed.* And by the rule which Christ Himself has given, 'Ye shall know them by their fruits,' it is evident that these movements are not the work of the Spirit of God."—*The Great Controversy*, pp. 464, 465. (Italics supplied.) (Continued on page 12)

This Week...

"Parents should be the only teachers of their children until they have reached eight or ten years of age. . . . The only schoolroom for children from eight to ten years of age should be in the open air amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature. . . ."

"In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be much in the open air and have well-regulated employment and amusement."—*Testimonies*, vol. 3, p. 137.

Science has confirmed many statements by Ellen G. White, long after she wrote them. Such matters as the ill effects of tobacco and the electrical impulses of the brain are now accepted scientific facts.

But what of the statement quoted above? Is there scientific evidence to support such thinking? Yes. And more of it is being compiled.

Dorothy N. and Raymond S. Moore begin a three-part series this week (see cover) about research dealing with pre-school children that has been done at the Hewitt Research Center (HRC) at Berrien Springs, Michigan. Dr. and Mrs. Moore are both educators, she on the elementary level and he on the college and university levels.

This series of articles is based on a 71-page report from the HRC. It will be published by the Columbia University quarterly *Teachers College Record* in its fall, 1972, issue. The full report also is being published in the *Congressional Record* at the request of Congressman Albert Quie, senior Republican on the House Subcommittee on Education.

In a popular version the article will appear in the July, 1972, *Harper's Magazine*, and as a cover story in the widely circulated educational journal, the *Phi Delta Kappan*.

The principal contributors to this study, other than Dr. and Mrs. Moore, are Robert Moon, Dennis Moore, Adrienne Battistone, Juanita Ritland, and Jeanne Yingst. The latter four shared experimental education seminars with Drs. Moon and Moore at Andrews University.

The basic report is expected to have a strong influence in policy and planning among the State and Federal governments. Some States already are modifying their plans. And the Department of Health, Education, and Welfare is studying the report with the possibility of adjusting certain of its goals.

Readers who would like more information on the study discussed and/or a complete bibliography should read the official study report that will be published this fall. Write: Columbia University's Teachers College *Record*, 525 West 120th Street, New York, New York 10027.) They also may contact the Hewitt Research Center (P.O. Box 179, Berrien Springs, Michigan 49104). The HRC manuscript in a limited edition is available for \$2.

If any member of the Seventh-day Adventist Church or any person in the educational community can find reports of *reproducible* research that contradict the findings of this series of articles, they are urged to send them to the Hewitt Research Center.

For those who may not have decided yet how to spend this year's family vacation we would recommend spending ten days of it at camp meeting. While some conferences have already had their convocations, many others are still to come. It is not too late to include camp meeting.

All of the REVIEW editors will be attending camp meetings this summer; among them they will visit 21 of them. They will welcome your comments about the church paper. Take time to get acquainted.

PHOTO CREDITS: Cover, William Clendaniel; pp. 14, 15, D. A. Roth; p. 16, courtesy of the author.



AMISH DECISION FAR REACHING

CHICAGO—A University of Chicago professor, Donald Erickson, who has long studied Amish education, said the U.S. Supreme Court's ruling to exempt Amish children from compulsory high school education would have far-reaching results.

He said that the ruling—although it specifically excluded other religious sects from the decision—should lead to the elimination of "nonsense requirements" for other groups as well.

UNIVERSITY DROPS GIFT OF BIBLES AT GRADUATION

CHAPEL HILL, N.C.—The practice of handing out Bibles with diplomas at commencement exercises is being discontinued by the University of North Carolina.

It was abolished by the executive committee of the university's board of trustees, effective this year, after a study committee advised that the tradition probably would be declared illegal if challenged in court.

In 1842 the university began giving Bibles to its graduates, and the practice was made an official part of the graduation ceremony in 1880, when the cost of the Bibles became a part of student graduation fees.

FAMED PIETA DAMAGED

VATICAN CITY—Michelangelo's *La Pieta*, one of the world's most celebrated art treasures, was badly damaged recently when a 33-year-old Hungarian émigré from Australia climbed over an altar rail and rained hammer blows on the unguarded statue in St. Peter's Basilica.

The entire left forearm of the Virgin and most of her nose were smashed. Her left eye was damaged, and chips were gouged from her cheek and sculpted veil.

◆ Advent Review and Sabbath Herald ◆

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH HERALD*. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, and other of the church's distinctive truths.

TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, *ADVENT REVIEW AND SABBATH HERALD*, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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A Second Look at Evolution

(Part 1)

By FRED J. CRUMP

ANYONE who believes *that*—my professor's voice bristled with sarcasm—"is a fool and there's no hope for him!"

One hundred and fifty of us, freshmen science students at one of Canada's leading universities, were taking notes in biology class that winter morning 25 years ago. My professor, a highly qualified doctor in his field, stepped to the blackboard and wrote two phrases: "Progressive Evolution" and "Special Creation." Pointing to "Special Creation" his voice rang out through the hushed lecture room, "A fool—no hope for him!"

This was my first real look at evolution, and obviously my teacher felt that it should be a final look, eliminating any other explanation for the various forms of life we see around us. But I was not so sure it should be.

True, during the course numerous lines of evidence for evolution had been presented. The similarity in structure between man and animals, geographic distribution of animals and plants, past geological periods, and the science of genetics—all had been mentioned. These, according to my professor, were different lines of evidence pointing to only one logical conclusion—evolution!

The lecture over, I closed my notebook, cast a last glance at the two phrases on the blackboard, and walked out of the room. Like the

At the time of writing, Fred J. Crump was a pastor in Montreal, Canada. He was killed in an automobile accident in October, 1971.

geologists' rock layers, my thoughts were piling up one on top of another.

If evolution is true, I thought, there's certainly nothing beyond this life for any of us. Does a person just grow up, perhaps marry, have a family, become old, and die—and that's all? Are the evidences for evolution final? Or is there an alternative? What is right?

Somehow, somehow, there had to be an answer. My mind flashed into the past. As a boy on grandfather's farm outside Halifax, Nova Scotia, I had accepted the Seventh-day Adventist faith, but two years later gave it up completely and set out to see what the world had to offer. Three years went by, during which religion was forgotten—or was it? Some Bible teachings must have made an impression, for here I was now, a college freshman, questioning my professor's positive assertion that only a fool would believe anything except evolution!

Search Intensifies

As the college year went on, my desire to find the truth about evolution increased. I studied the "evidence," but in spite of its apparent finality I was not prepared to make a decision without investigating further. A Seventh-day Adventist college seemed the logical place to study creationism. So, after my first look at evolutionary teachings, and not at all sure what the future held, an 800-mile train trip brought me to Atlantic Union College in the fall of 1947.

Perhaps now, twenty-five years later, it's time to take a second look

at evolution. In recent years we have seen the greatest scientific advances in history—men orbiting the earth and exploring the moon. There have been unparalleled scientific investigations of every kind. Certainly if my professor of 25 years ago was right (and he was very sure he was!), this quarter century should have uncovered much additional significant evidence for evolution. What does a second look at this time reveal?

We'll begin by examining a statement from Charles Darwin himself—one that my professor never mentioned. Darwin, the man more responsible than any other for the modern theory of evolution, recognized that his theory did not answer all the questions—especially a highly important one, Where are the ancestors of the earliest known fossils?

The rock layer in the earth's surface containing these fossils is known as the Cambrian layer. Rocks below this layer, called the Precambrian, have no fossils. The fossils in the Cambrian layer—various types of worms, shrimp, and crab-like creatures—have well-developed systems of body organization, showing that they are not the earliest forms of life if evolution were the method by which they came about. *Yet neither they nor their ancestors are found in the Precambrian sediments!* Where are the missing, earlier forms from which these developed?

Charles Darwin recognized this problem more than one hundred years ago. He wrote: "To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer. . . . The case at present must remain inexplicable, and may be truly urged as a valid argument against the views here entertained."¹

So right at the time Darwin pounded the theory of evolution he himself recognized a problem of sufficient importance to say that it could be used as "a valid argument against the views here entertained." Have the passing years since the *Origin of Species* was published in 1859 solved this perplexing problem?

George Gaylord Simpson, of Harvard University, well-known author and evolutionist, wrote in 1960 that the sudden appearance of life is "not only the most puzzling feature of the whole fossil record but also its greatest apparent inadequacy."² More than one hundred years of scientific investigation since Darwin's book have not only failed to

solve this basic problem, but have revealed many more basic problems. Consider the strange case of the seven basic assumptions.

Dr. G. A. Kerkut, of the Department of Physiology and Biochemistry of the University of Southampton, England, is an evolutionist—and frankly admits that the theory still falls far short of explaining all the evidence. His book is really a discussion of seven basic assumptions of the theory of evolution. He lists the seven on page six, discusses them for 143 pages, and gives his conclusions in the last chapter. So that the full force of his statements may be seen, here are his seven basic assumptions followed in italics by the conclusion for each one, selected from Dr. Kerkut's summary in the last chapter:

Seven Assumptions Examined

"The first assumption is that non-living things gave rise to living material, *i.e.* spontaneous generation occurred." Conclusion: "*This is still just an assumption.*"

"The second assumption is that spontaneous generation occurred only once." Conclusion: "*This again is a matter for belief rather than proof.*"

"The third assumption is that viruses, bacteria, plants and animals are all interrelated." Conclusion: "*We have as yet no definite evidence about the way in which the Viruses, Bacteria or Protozoa are interrelated.*"

"The fourth assumption is that the Protozoa [one-celled creatures] gave rise to the Metazoa [many-celled creatures]." Conclusion: "*Here again nothing definite is known.*"

"The fifth assumption is that the various invertebrate phyla [creatures lacking a spinal column] are interrelated." Conclusion: "*The evidence, then, for the affinities of the majority of the invertebrates is tenuous and circumstantial; not the type of evidence that would allow one to form a verdict of definite relationships.*"

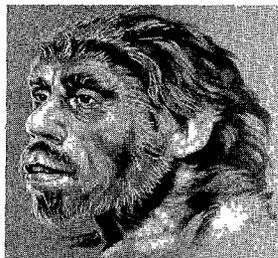
"The sixth assumption is that the invertebrates gave rise to the vertebrates [creatures with a spinal column]." Conclusion: "*Here again it is a matter of belief which way the evidence happens to point. As Berrill states, 'in a sense this account is science fiction.'*"

"The seventh assumption is that within the vertebrates the fish gave rise to the amphibia, the amphibia to the reptiles, and the reptiles to the birds and mammals." Conclusion: "*In effect, much of the evolu-*

tion of the major groups of animals has to be taken on trust. There is a certain amount of circumstantial evidence but much of it can be argued either way."³

In short, the seven basic assumptions of evolution are *still* unproved assumptions. Nothing more! Dr. Kerkut still believes in evolution, but his fairness in declaring its weaknesses is commendable. In admitting these tremendous gaps and unsupported assumptions, he shows far less certainty about evolution than did my outspoken professor of 25 years ago!

Other recognized scientists question evolution's foundations. In 1969 some important developments



took place in the State of California concerning the teaching of evolution in the public schools. In the normal course of events, as textbooks had been rewritten and updated, the suggested science rewrite virtually transferred evolution from theory to fact. When this was brought to the attention of the book-approval committee a question was raised. "Since evolution has not been proved, why not also present an alternative in the science curriculum, perhaps special creation?"

Excited debate overflowed out of the committee room into the newspapers, over radio and TV, and across the nation. The result was that California *did* decide to mention Creation as a possible alternative, or complement, to evolution in its textbooks.

In the course of the debate, papers were presented on both sides of the question to the State Board of Education and the State Advisory Committee on Science Education. One scientist who appeared before the board was Vernon L. Grose, engineer, author, lecturer, and aerospace executive. He is a faculty staff member of the Institute of Aerospace Management at the University of Southern California, wrote the development test program for the Minuteman ICBM, and was associated with Projects Mercury, Gemini, and Apollo—a leading space scientist. He also is an evolutionist. Yet he appeared before the California Board of Education to plead

that *creationism* be included in the textbooks! Why? Because Grose thought that it is important to recognize "gaps in our knowledge." He objected to dogmatic statements proposed for science textbooks concerning the evolutionary origin of life on this planet, and pointed out that many scientists believe in Creation.

Creationists Among Scientists

"There are literally thousands of men, holding some of the most responsible teaching positions in leading universities, who not only endorse the principle of creation where it is applicable but who also teach this concept,"⁴ Grose emphasized. Then he named six leading scientists of various State universities with whom he is personally acquainted, all of whom fit this category.

There is something pertinent for our second look at evolution in Grose's statement to the California State Board: "There could be a popular misconception pervasive in our whole society that it is only a matter of time, effort, and possibly dollars until science will have all the answers. Unfortunately, just the opposite appears to be more likely. As we uncover more and more physical evidence, we are amazed by the complexity in back of these discoveries. Instead of the search being a *converging* one where we are finding all the answers, it is a *diverging* one where we are raising more questions! Instead of simplicity emerging from investigation, it is increasing *complexity* which emerges."⁵

Writing in 1969 Grose brings us 23 years forward in time from my professor's pointed remark about the certainty of evolution. Again the conclusion is that evolution is far from proved. Yet even more up-to-date evidence is available.

Consider this evaluation made early in 1971 by Garret Vanderkooi, assistant professor at the Institute for Enzyme Research at the University of Wisconsin. Vanderkooi is a scientist who studies enzymes, the chemical substances, or "workmen," in body cells so vital for the processes of life. He says: "In the past, evolutionists were confident that the problem of the origin of life would be solved by the new science of biochemistry. To their dismay, the converse has occurred. The more that is learned about the chemical structure and organization of living matter, the more difficult it becomes even to speculate on how it could have developed from lower forms by natural processes."⁶

In fact, "from the scientific point of view, evolution may have been a plausible hypothesis in Darwin's day, but it has now become untenable, as a result of fairly recent developments in molecular biology,"⁷ Vanderkooi states.

This area of scientific investigation has developed largely since my college professor listed his "evidences" for evolution 25 years ago. In recent years there have been important advances in the study of cell contents and structure, made possible by the development and refinement of the electron microscope and other methods of research. Formerly it was thought that a cell was composed of a center, or nucleus, with a few other parts in a "sea" of cytoplasm, and large spaces in the cell unoccupied. Now it is known that a cell literally "swarms," that is, is packed full of important, functioning units necessary to the life of the cell and the body containing it. The theory of evolution assumes life developed from a simple cell, but science has demonstrated that there is no such thing as a "simple" cell.

Emphasizing the enormous gap between molecules and cells, Vanderkooi quotes from a recent book by two prominent biochemists, Dr. D. E. Green and Dr. R. F. Goldberger, entitled *Molecular Insights Into the Living Process*: "There is one step [in evolution] that far outweighs the others in enormity: the step from macromolecules to cells. All the other steps can be accounted for on theoretical grounds—if not correctly, at least elegantly. However, the macromolecule to cell transition is a jump of fantastic dimensions, which lies beyond the range of testable hypothesis. In this area, all is conjecture."⁸

In other words, the real "missing link" in the evolutionary chain is not a half-monkey, half-man. Neither is it a half-fish, half-animal. It is an intermediate stage, or a thousand stages, between a molecule and a cell—"a jump of fantastic dimensions. . . . In this area, all is conjecture." ♦♦

(Concluded next week)

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- ⁴ Vernon L. Grose, paper presented to California State Board of Education and State Advisory Committee on Science Education, Nov. 13, 1969, p. 11.
- ⁵ *Ibid.*, pp. 5, 6.
- ⁶ Garret Vanderkooi, "Evolution as a Scientific Theory," in *Christianity Today*, May 7, 1971, p. 13.
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- ⁸ Quoted in *Christianity Today*, May 7, 1971, p. 14. (Italics supplied.)

IF YE HAVE LOVE

By FELICIA PHILLIPS

IT WAS Friday evening. My departmental-secretary husband was away for the weekend, and the baby was in bed for the night. At last I had time to study the Sabbath school lesson. As I read, a statement caught my thoughts, and I could study no further. "It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love." How beautiful, I thought.

My thoughts wandered back a number of years to the time when I was selling *The Bible Story* set. A devout Christian woman I was canvassing explained that because her husband had recently been appointed minister of their church and had to build his library, it would be impossible for them to buy the children's books. Still eager to establish some kind of contact with this woman, I continued the conversation by asking her to explain some of their beliefs. She was the first person I had met of the particular branch of the denomination that she represented.

After her brief, earnest recital of their cardinal tenets, I commented on the similarities of origin and belief of our two faiths. She had never before heard of Seventh-day Adventists and was visibly shaken by the likeness. She trembled, and with tears said, "Friend, do you realize that one is the true church and

the other is a counterfeit?" I agreed that I felt that what she said was true.

She went on, "How can we know for sure?" Then, after a pause, she said "Do you feel a warmth of love in your congregation? You know, in our church we are all like brothers and sisters. There is love and understanding. I will have to visit your church to see whether this spirit is there too," she concluded.

Was hers a valid test? Didn't Jesus say, "By this shall all men know that ye are my disciples, if ye have love one to another"? How could I tell her that I was fearful of taking her to my church? Many people had remarked that our large church of several hundred members was cold and unfriendly. As a result, though, I visited her a number of times, but I never extended an invitation to her to go to church with me. Soon afterward she and her family moved to a small Midwest town. Hopefully there or somewhere, she found an Adventist congregation that impressed her with truth, by love.

My thoughts didn't stop there that evening as I studied the lesson. I remembered what a friend who had turned hippie once told me about a commune where he had lived. He said, "Think of the feeling that you have for your very best friend. That is what all had for one another. There was no quarreling or fussing, just love and happiness." He had grown up in an Adventist home, had attended our schools up through the college level, and had never seemed to find such a peaceful environment—with no pretense, no shame. "It was just being yourself and accepting the other fellow like he is," he commented.

While recognizing that not all communes answer to so ideal a description, I couldn't help thinking, Why didn't this friend and many other young people like him find a genuine Christ-centered love within the folds of the remnant church that would have satisfied their longings?

Unsatisfactory Substitutes for Love

Many blame the rebellion of modern youth on permissiveness. I believe that it is not only a lack of discipline but also a lack of love and companionship that has made the teen-ager eventually shed the conventions of the family and society. Mothers of infants away at work were too busy to give the initial security of their warm breasts. A babysitter was left to hear the first lisp- ing words. Later the TV took the

place of mom and dad. Weekends and occasional family outings didn't make up for the daily companionship and instruction the children yearned for. Unfortunately not only the home was affected but the church, as well, because it is composed of those same emotionally hungry families.

I also thought in self-reproach of the time when I was sitting in a hospital emergency room and allowed a worldly companion, who professed no religion at all, to offer

taxi fare to a penniless young father with a sick child in his arms so they could get home.

When I was in academy one of our Bible-class memory gems was taken from volume 9 of the *Testimonies*. It would be well if we would all remind ourselves of its striking message often. "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."

—Page 189. The young people in our homes and the people in our neighborhoods would be drawn irresistibly to Christ by this kind of love.

And now as the thrust of MISSION '72 is being felt, I ask myself, How ready are we to receive a great influx of converts from all races and walks of life? We must pray that we will not offend by un-Christlike attitudes but will have the kind of love that will reveal God's impartial concern for all men. ♦♦

THE YOUNG CHILD AND SCHOOL

(From page 1)

Adventists have been given a message on this subject so detailed and specific that it can hardly be misunderstood. What are we doing—or will we do—about this problem, either by precept or example?

Recently members of the Hewitt Research Center, with headquarters in Berrien Springs, Michigan, were alerted to these trends in the nation. Working jointly with the Andrews University Department of Education in the development of a seminar on experimental education and with research specialists from Massachusetts to California, they have ferreted out some of the trends and examined carefully the research that relates to this trend. The findings have been surprising to every member of the Hewitt staff and its task force. They have found that not only do reputable scientists across the nation confirm the writings of Ellen White but also that a number of them are even more conservative in their conclusions than was Mrs. White.

One quotation especially should be noted at the outset:

"Parents should be the only teachers of their children until they have reached eight or ten years of age. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. The mother should have less love for the artificial in her house and in the preparation of her dress for display, and should find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers. . . . The only schoolroom for children from eight to ten years of age should be in the open air amid the opening flowers and nature's beautiful scenery. And their only textbook should be the

treasures of nature. These lessons, imprinted upon the minds of young children amid the pleasant, attractive scenes of nature, will not be soon forgotten.

"In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be much in the open air and have well-regulated employment and amusement."—*Testimonies*, vol. 3, p. 137.

This instruction is specific. Research findings are also specific, as we shall shortly see. Yet many follow the State or popular trends even though (1) the State will seldom if ever deny us the privilege of "experimental education" in our homes for children younger than eight and (2) the State often does not practice what it preaches about sound education.

The State of California Task Force on Early Childhood Education, for example, acknowledges a substantial body of research that has developed during the past ten years. It notes that "the past decade has produced a new body of educational, psychological and medical research documenting the crucial importance of the first eight years of life. And we are convinced that these early years are critical in determining the future effectiveness of our citizens in the long-range prevention of crime, poverty, addiction, malnutrition, neurosis, and violence (1971)."

Yet the report goes on to say that there is enough evidence (without quoting any actual evidence but rather speaking contrary to research) to call for the early schooling of every child down to age four. In fact, the California Task Force quotes studies that warn against early schooling. By schooling, the

State means not so much child care as preparation for the development of skills in reading, writing, and arithmetic. It speaks of "academic" goals.

Several areas come up for consideration: (1) maternal deprivation, (2) neurophysiology, (3) school-entrance-age studies, and (4) comparisons of the home with the school.

Maternal Deprivation. John Bowlby, world authority on children who are deprived of maternal care, points out that many direct studies "make it plain that, when deprived of maternal care, the child's development is almost always retarded—physically, intellectually, and socially, and that symptoms of physical and mental illness may appear . . . that some children are gravely damaged for life" (1952). By "maternal deprivation" Bowlby refers to the lack of a "warm, intimate and continuous relationship with his mother (or permanent mother-substitute) in which both find satisfaction and enjoyment." He goes on to say that "a child is deprived even though living at home if his mother (or permanent mother-substitute) is unable to give him the loving care small children need. Again, a child is deprived if for any reason he is removed from his mother's care" (1952).

After 18 years of further research, Dr. Bowlby became even more certain that the most common disturbances in young children in our Western World "are the results of too little mothering, or of mothering coming from a succession of different people." And he says that these disturbances "can continue for weeks, months, or years" or may be permanent (1969).

Many mothers argue much like the State of California, the State of Washington, and other States that the young child needs social contact outside the home. This is not the conclusion of Bowlby and other so-

ciologists and developmental psychologists. The "mothering coming from a succession of different people" is a damaging process. Thus, no matter how good the teachers are, there is some uncertainty in the lives of the children. Bowlby argues that even relatively poor homes are better than good institutions because of the continuity and other security that even a relatively poor mother provides.

Actually, the key reason given by the Federal Government and the States for early schooling is to accommodate the development of the young child's rapidly expanding intelligence. Adventist mothers more often give as a reason for their youngsters going to kindergarten or preschool the need for the child's social experience outside of the home. Let us note what research says on social contact outside the home.

The Child's Social Development

Marcel Geber (1958) tested more than 300 Uganda infants. These youngsters were from poor tribal-oriented families in which the mothers were child-centered—continually caressing, cuddling, and talking to their little ones. He found these babies to be superior to Western children in *physiological maturation and coordination, adaptability, sociability, and language skills*. Some people may say that African youngsters develop more rapidly than do Westerners. Yet Geber also included in his sampling babies from relatively well-to-do Uganda families with less mothering and more involved in formal training. These latter youngsters were found to be much less mature in sociability and adaptability than the babies of the poorer mothers. In other words, mothering is the most important social environment a child can have and the best training for adaptability.

Another researcher, L. J. Yarrow, also reports that "besides the retardation of development caused through emotional factors, maturation and adjustment is markedly slowed by deprivation of . . . social and affective stimulation when a child cannot be with his mother" (1964). For those mothers who think they are socializing their children by sending them to kindergarten, Bowlby has a message: Even partial deprivation "brings in its train acute anxiety, excessive need for love, powerful feelings of revenge, and . . . guilt and depression" (1952). These effects may not emerge until the child's later years or until adulthood, but they will likely be there.

Dr. Dale Meers (1971) recently concluded a study of child-care programs in the U.S.S.R., Hungary, East Germany, Czechoslovakia, Greece, Israel, and France. His findings are not encouraging for early schooling. Czechoslovakia, Hungary, and the Soviet Union are finding that day care often impedes creativity and brings depression. This fact is supported by Bruno Bettelheim's (1969) findings that even the kibbutz children, who otherwise get along well with their peers, tend to be less creative and less capable of deep emotional attachments than children reared in normal home environments.

A number of other researchers and scholars point up the real reason why many mothers send their children away, and comment on the potential results. George Leonard interviewed M. W. Sullivan, the eminent educational programmer, who does not believe in early schooling. Leonard had his tongue in his cheek when he asked Sullivan, "But what of [the child's] social contacts? What of learning to get along with others in the peer group?" Sullivan asked Leonard whether there was any indication that such a thing really takes place in school. He went on to point out that there is no evidence that a child becomes more social in preschool. In fact, it may be that exactly the opposite is true. The child may be more excited and appear to adjust more, but actually he may be unlearning a number of important socializing characteristics—unselfishness, kindness, patience—that a good mother could better provide in the home.

Leonard said to Sullivan that the "most powerful objection of all to keeping the young child at home is that the mothers won't buy it. They just don't want the kids around the house, under their feet all day." Sullivan admitted that this probably was true. He said, "You're probably right. It's strange. They're so anxious to have the kids, then they seem to want to get them out of sight as quickly as possible. We'd have to teach the mothers a different attitude toward their children, not so much goddess and slave as playmates. We'd have to relieve their nervousness about the whole area of book learning. We'd have to show them how to reinforce their children's exploratory behavior whenever possible. Most of all, we'd have to teach them to spend a lot more time just leaving them alone—and perhaps enjoying them.

"The trouble is that the parents have been to school, too. If we

could just get the kids out of school for one generation, we'd solve the whole problem" (1968).

Of course many mothers have to work. Also there are divided homes, and there are handicapped parents. There are a number of reasons that may lead to the necessity of placing children in school. For the comfort of those who are forced to do so, researcher Mary Ainsworth found that the problem was not so serious with the working mother who really loved and tried to mother her children as with the mothers who were dissatisfied with their role as mothers, whether or not they worked. She said, "Dissatisfied mothers, both working and nonworking, reported undesirable child-rearing practices and attitudes more frequently than mothers who were satisfied with their role" (1966). Thus the mother who is forced to work or because of some other handicap must send her child off to school or to a care center may actually produce ultimately better results than the mother who simply does not want to take care of her child all the time and uses the school as a substitute.

Certainly many mothers do not realize that the young minds are not ready for the competitive situations that are found in the classrooms. Many educators will say that modern kindergartens and preschools do not create competition, for example, for grades. Although seldom if ever is there a situation where this is not true, we speak primarily of other competitions: the young child, normally used to mothering within the home on a one-to-one basis, with his own toys, now goes into a room where he is competing not only for toys but for the attention of the teacher. Most four- and five- and even some six-year-olds do not play on a team basis anyway. They are not yet ready to do so. They may seem to be social creatures, but actually will be playing in parallel with other children—side by side but not necessarily *with* them.

So science demonstrates that the mother more than the teacher usually can provide the child a sound environment for his best development. Our efforts are far better spent on strengthening parents and home than on unnecessary preschools. Next week we will look at some remarkable coincidences between the findings of psychologists, neurophysiologists, and medical men that confirm Ellen G. White's reference to ages eight to ten as early enough to start children off to school. ♦♦

(Continued next week)

A Right Way and a Wrong Way

By MABEL HILLOCK

TOO bad Phil's not in the church anymore." Lisa gave her Postum a vigorous stir as she spoke. "He married a very nice girl. Would've made a good Adventist."

"Cream, please. Thanks."

"Mary, that's Phil's wife, you know, used to work beside our girl Julie." She paused to stir her beverage, then continued.

"Well, as I said, Mary worked beside Julie, and one day she told Julie she could never be an Advent-

Mabel Hillock is the wife of R. J. E. Hillock, temperance and MV secretary of the Canadian Union.

ist. Mary said she admired Adventists and all that, but they were too perfect and she could never reach their standard.

"Julie told her, 'Of course you could!'

"But Mary answered, 'No, I couldn't. Every time I go to my mother-in-law's house I can't do anything right. The very first time I visited in Phil's home everything I did was wrong. It was Saturday, and when I turned on the radio his mother came running over to shut it off and informed me, 'Oh, we don't do that!' Then I did something else. I don't remember what it was, but she stopped me again. And all those

rules about what you can eat and what you can't. Now, don't misunderstand me. She's a good woman and I admire the way she lives up to her religion, but it is too good a one for me.'"

There was a pause while Lisa took a few sips of her Postum.

"When Julie told me about it, I couldn't help comparing Mary's experience with mine. You know, I wasn't an Adventist either when Dan started taking me out, but his mother never said anything to me. The first time she did was after my aunt died. Dan's mother offered me her sympathy, and I smugly replied, 'Oh, she's happy where she is now.' Dan's mother never said a word. She just took down her Bible and turned to text after text. And when she finished nobody could ever tell me again that the dead were not in their graves.

"Then Dan and I went to visit his Uncle Frank. Uncle Frank didn't have any religion. You know that. Swore like a trooper, and he used to tease us something terrible. 'You and Dan will both be Jews!' he used to say, and I would get mad. 'I won't be an Adventist! I'd inform him hotly.

No Pork?

"Oh, yes, you will, and you won't be able t'eat any more pork!'

"I will, too! I told him. 'Dan's folks eat meat.' But for the life of me I couldn't remember having seen any pork on their table. And you know me. When I get curious I just have to know the answer, so the next chance I got I asked Dan's mother, 'Don't you eat pork?'

"Again she got down her Bible. This time she showed me where eating pig is wrong. And I had to believe it. It was in the Bible.

"Even though Uncle Frank didn't have any religion for himself, he knew what was in the Bible and he kept teasing me and Dan about turning into Jews. 'You'll have to keep the Sabbath,' he told us another time. I was furious. Me keep Saturday for the Sabbath? Never!

"But I had to find out why Dan's mother did, so I asked her and she gave me another Bible study. That one bothered me because if it was in the Bible, it must be true, and I didn't want to keep the Sabbath."

Lisa sighed. "Yes, Dan's mother sure used a different method on me than Phil's mother did on Mary. If . . ." But Lisa didn't finish the thought. Why speculate? ♦♦

As White as Snow

By FRANC STOCKTON PUMMILL

My thoughts as well as my hands were busy as I stood by the sink doing my hand washing. Nearby was a pan of bleach into which I had dropped a tea towel.

Several days before, I had used this towel as a pressing cloth for a red wool robe. The robe had faded into the tea towel, and when the pressing was done it was a dark pink.

As I watched the color slowly leaving the tea towel, I noticed that the water remained clear through the process. By the time the other clothes were washed, I had the satisfaction of seeing the towel pure white again.

This experience reminded me of God's gracious promise in Isaiah 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

When we sin and truly repent and ask God to forgive us we cannot see the purifying agent that cleanses us, but by His grace we have the blessed satisfaction of feeling and truly knowing that we are forgiven and are "as white as snow."

Especially FOR WOMEN

By Betty Holbrook

**"IT'S SO
COMFORTABLE
IN HERE,
WORLD. . ."**

"Tell me what you see, say what you feel, but don't criticize." A friend was quot-

ing from a new book, another approach to the seemingly lost art of communicating.

We're so good at erecting facades—a smile, a warm handshake, and just the right things to say to impress. But openness eludes us. We hide not only our happy times but our loneliness, our hurts and hungers from others—afraid that if we reveal our struggles it will show weakness—ours as well as God's, reflecting on His ability to see us through.

In his book *No Longer Strangers* Bruce Larson tells about hiding, about growing farther and farther apart. He nagged, criticized, and tried to straighten out his son, Peter, only to have him become more withdrawn. And then one day, searching for some paper in Peter's desk, he found a poem Peter had written. A few excerpts seem to echo our own predicament:

Hello out there, world;
It's me in here. . . .

The outside shell is very thick;
I'm having trouble getting out.
Who am I? You say I don't sound like myself?

That's because you've never heard me. . . .

I can't be hurt here.
You see, my shell keeps you away. . . .

I can't hear too well inside this shell. . . .
And it's so comfortable in here, world.

We so often feel an unbearable loneliness or the weight of a problem that we'd like to share with someone—someone who would listen and try to understand, and then keep our confidence. But fear drives us inward, thickening the shell that protects us from pain, ridicule, shame, but also from closeness, peace, and the joy of sharing thoughts and emotions.

I've been impressed with the way prayer meetings were conducted in the early days of our church. They were considered social meetings, and were often times of genuine fellowship and a healthy openness in both testimony and prayer. Forward persons were cautioned not to crowd out the testimony of the timid and retiring. And I like these words of what seems to me to be remarkable insight: "Those who are most superficial generally have the most

to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them."—*Testimonies*, vol. 4, pp. 70, 71.

And if we were to follow Ellen White's encouragement, there would be openness in the family. Morning and evening father is to confess both his and his children's sins in prayer, the known sins as well as those that might still be secret. But how many of us are willing to be this vulnerable?

A close friend stopped by our home for a short visit. At a place where she had given most of her life, the last few months had been disappointing, heart-breaking really, and full of pettiness on the part of those who should have shown gratitude. After pouring out her story to me, she turned suddenly, and with a startled look, said, "I'm sorry. I shouldn't have given way to my feelings. I'm afraid you'll think a lot less of me."

But I couldn't. I knew her too well. Knew of her years of service and sacrifice, and knew how much of herself was wrapped up in those years. (Jesus was disappointed once too when His disciples failed to give Him the moral support He needed in Gethsemane.) So I

FOR THE YOUNGER SET

The Fly-Bird and a Friend

By ENID SPARKS

IT WAS the afternoon of the book sale in the large camp meeting pavilion. Mother had been selling books and had promised Darrell a surprise if he behaved nicely while she worked.

Now Darrell couldn't wait a minute longer to see it. "Mother, may I have my surprise now?"

"Yes," Mother smiled. "We'll put it together now, and then you can play with it in our tent this afternoon."

How thrilled Darrell was. A put-together toy. He liked that kind much better than ready-made toys.

He watched eagerly as Mother opened the package. Then he jumped with joy. "Oh, a Fly-Bird!" he exclaimed. He had always wanted one of the red and white airplanes that would actually fly after all the parts were put together.

"Zoo-oom! Zoo-oom!" Darrell waved his arms as Mother began taking the pieces from the box.

"It is a long way from 'zoom' yet!" she laughed. "I'm not certain I can put all this together."

"Oh, Mother, try!" Darrell cried.

"I'm going to try," Mother answered. "Just let me read the instructions carefully."

She read and reread, then sighed. "I can't decide where each piece goes. I wish we had someone to help us."

only felt grateful that she would open her heart to me; and then together we began remembering the happier times we had shared.

There are pitfalls in openness. Sometimes we can be too frank, almost harsh. Especially could this be true between husband and wife. We can become so open that we confess all our faults, and those of our family, to the listening world, when some things should be talked over only between us and God.

And openness could have a tendency to concentrate on negatives. But it's the positives that build, and too often marriages and families fail because we focus on what's wrong rather than on what's right.

It's strange how a husband and wife can go on for years thinking they have achieved real closeness, until something jolts them into realizing that both have been holding back on deep-seated feelings. True openness—where tact, courtesy, and love still rule—can bring indescribable relief and a new experience that's packed full of wonderful discovery.

Suddenly the shell is cracked. "It's me out here, world. And it's so very, very comfortable."

Before Darrell could say a word, Mother's wish was granted.

"Hi!" a voice called, and Darrell looked up to see his friend Jack coming toward them.

"Why, Jack!" exclaimed Mother. "I didn't know you were around."

"I've been by the book counter with my mother," Jack replied. "I saw you working on the Fly-Bird and came over."

"I'm glad you did," Mother said. "We need help."

Jack took the parts and quickly began putting the plane together. "Uncle Ben brought me one last week," he explained while he worked. "He showed me where everything goes."

Mother smiled as she looked at the finished plane. "Your uncle did a good job showing you," she said.

Darrell had lots of fun playing with Jack and his Fly-Bird.

"I'm glad Jack helped us put my plane together," he told his mother. "He is a good friend."

"He certainly is," agreed Mother. "Many times we need friends like Jack. And we especially need one friend who is the greatest Friend we'll ever have."

Darrell looked into Mother's face with a happy smile. "And I know who that Friend is," he declared. "Our very best Friend is always Jesus!"

THE TEN COMMITMENTS

John W. Gardner, former Federal Health, Education, and Welfare secretary, is the originator and leading light of a movement called Common Cause. The aim of Common Cause according to its literature, is to focus national priorities to improve the qualities of life in America, calling people away from "complacency, narrow self-interest, meanness of mind and spirit" in view of the serious problems dogging the nation and the world.

Recently Mr. Gardner offered what he terms "Ten Commitments" to which, he suggests, every Presidential candidate ought to subscribe. The "commitments" are political in nature, and we do not need to list them here. But the term itself made us think immediately of the Ten Commandments, a connection that Mr. Gardner intended, of course.

In the religious area the terms "Ten Commandments" and "Ten Commitments" may suggest two contrasting attitudes on the part of Christians. Which reminds us of the fact that a study of the New Testament reveals that one of the great conflicts recorded there is between the religion of a code, or the letter of the law, and of the spirit, which is love.

Some people, even some Christians, seem to view the Ten Commandments as just that—commandments, an imperious showing of authority on the part of God, a demand for obedience, a list of "you had better do this or else" rules, the product of a sort of cosmic "establishment" that seeks to shape everybody in one arbitrary mold. For such, God's law is a frustration, a burden, a producer of guilt, a voice speaking to the conscience, which they perhaps could wish would be silent.

Others think of the Decalogue as the basis of a commitment that they willingly and lovingly make to God. They know that the Ten Commandments were never intended to be kept according to the letter only. It is the spirit in which one keeps the Decalogue that counts. Psalmists, prophets, apostles, and Christ Himself emphasize this fact.

A Compact of Love

Those who truly understand the Ten Commandments know it to be a law grounded in love, and intended to be kept with a loving attitude. Thus Paul wrote, "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:8-10).

The fact is, the only efforts to keep the law that are acceptable to God are those made in love. Jesus, in summarizing the Ten Commandments, quoted Deuteronomy 6:5; Leviticus 19:18, which begin, "Thou shalt love . . ." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself" (Mark 12:30, 31).

We add that the word Christ used here for love does not refer to the sentimental, emotional kind, but to a moral, sensible, level-headed, down-to-earth principle that seeks to honor God and to serve the best interests of man.

The term *commitment* connotes in context a pledge, a binding of oneself, a compact, or covenant, to keep the commandments. This is exactly what God expects. Man's chief duty is to obey God. The Bible's emphasis is on obedience; obedience in love.

Time and again Jesus strongly and vividly expressed the necessity of commitment to Him in obedience. "Who-soever will come after me," He said, "let him deny himself, and take up his cross, and follow me" (Mark 8:34). In the climax to His Sermon on the Mount He emphasized the importance of obedience to Himself. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24-27).

What is the Decalogue to us? Ten imperious commandments, or ten commitments, made with a loving desire to serve God?

T. A. D.

Five Dangers in Christian Service—5

THE DANGER OF A SECONDHAND FAITH

We have been considering the problem of confusing the knowledge of correct doctrine with the experience of faith. Too often, in practice if not in theory, the well-informed church member may yet be plagued by anxieties, restless about the future, and swayed by the slightest temptation. How can we help ourselves, our children, and searchers for truth everywhere to see clearly that doctrine is indispensable but only as the handmaiden of faith, that God is primarily concerned that we know *Him* and not merely *about Him*.

Knowing that there is a difference between correct doctrine and living faith is the first step. But what is this faith that John the revelator saw would be a distinguishing characteristic of the last-generation church: those who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12)? Is it a glowing feeling? Is it an abandonment of reason? Is it a blind leap after one has tried to think his way through a problem?

Part of the confusion is that the English word *faith* has picked up through the years several meanings that were not intended in the New Testament *pistis*. For Paul's hearers, *pistis* (most often translated as "faith") meant "trust" and "confidence" in a person. But the English translators, especially in the King James Version, have complicated the problem even more by translating the verb form of *pistis* as "to believe." (In one way the Germans haven't had this unnecessary difficulty, because Luther was wise to translate *pistis*, as *Glaube* and the verb form as *glauben*. Yet, the modern meaning of *glauben* is "to believe" and not "to trust"!)

For the church members of the New Testament, faith meant much more than mental understanding or belief; the faith that saved was the trusting confidence of a person who threw himself completely on the power and promises of Jesus Christ. They knew that a man could believe a statement and yet have no particular personal relationship to it. Faith was that self-authenticating ex-

perience wherein they said Yes to God's personal Word as it came to them through the Holy Scriptures or the Holy Spirit. Faith was not the mere acceptance of something that happened in the past; it became the contemporary experience in which the personal Word of God continues to speak just as vividly as in the past; the man of faith knows that God has accepted him as a forgiven son with the same comparable self-validation shared by any of the gospel writers.

Ellen White wrote with feeling and clarity regarding genuine faith: "Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages*, p. 347.

Trust Those Whom We Know

But trust in God cannot be conjured up mysteriously in some great time of need. No one commits his trust to someone he does not know. This is where doctrine is faith's handmaiden. "Faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:17, R.S.V.). "Genuine faith has its foundation in the promises and provisions of the Scriptures."—*Ibid.*, p. 126.

What do our young people inherit from their Christian parents or from their teachers? An indoctrination about God and His wonderful works? No question about it—and never enough! But can they inherit faith? No! No more than parents can breathe for their children can they pass on their faith to them.

But is the parent or teacher left only with information to pass on, hoping that their children will move from the doctrine about God to an experience with God? If that were all one generation could do for another, all is lost and the Christian faith would not survive across even one generation.

The genius of Christianity is caught, not taught. The daily example of a person who meets life's trials cheerfully, who is forbearing and encouraging to all, who tackles his personal responsibilities with vigor and optimism, who is honest when it is as easy not to be, who cares about the distress of either body or spirit (or both) within those he meets—is the kind of witness that truly proclaims the good news of Jesus Christ. Jesus makes the difference only when others can see the difference.

This clear difference is what parents and teachers can pass on to their young. Yet the example at times is not clear enough, the Lord proclaimed not always faithfully reproduced. This, too, can be a teaching experience. The child, the neighbor, watches how wrongs are made right, how courage is gathered up after defeat, how love is revived after a drought of affection. This, too, is evidence that the Lord of the Christian is a Person who hears prayer and who cares today.

Lives Back Up Words

The danger of passing on an inherited religion is slight indeed when young people listen to parents, teachers, pastors, and Christians in general who live lives that back up their words. Not only will the young be told the difference as well as the basic mutuality between doctrine and faith, they will see that sound doctrine is the best way to explain the triumph of a life of faith. The Christian witness will not be a matter of only sharing the church's theological distinctions but the larger privilege of sharing the power behind the trustworthiness, integrity, and winsomeness of father, mother, pastor, teacher, or friend.

The young person who sees this difference now has

to make his decision. Does he want this quality life for himself or not? The decision cannot be made for him. If the person makes Jesus the Lord of his life the cycle of faith begins again. Such faith becomes personal with its own individual characteristics to add further glory to our heavenly Father. Nothing inherited, nothing second-hand, nothing rented—the young Christian knows through his own experience that Jesus has saved and empowered his life.

"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls."—*Ibid.*, p. 347.

H. E. D.

(Concluded)

"NONE NEED BE DECEIVED"

(From page 2)

Now, in the light of what the Bible and the writings of Ellen White reveal concerning last-day phenomena in the churches that have turned away from God's law, we must conclude that the contemporary charismatic movement is dangerous and deceptive. Some may think that this is too harsh. We do not think it is.

Let this point be clear: We are not passing judgment on the sincerity of the people involved in the movement. As in all movements and organizations, sincere people are involved. Nor are we saying that there is no truth or good in the movement. We believe that genuine conversions may take place within its boundaries. God works everywhere. Even in the very camp of the enemy the Holy Spirit seeks out the honest in heart. He capitalizes on the spiritual interest awakened and endeavors to bring the spiritually hungry into contact with the Bible and truth.

But let us not be misled into concluding that because some conversions take place and some good is accomplished, the charismatic movement as a whole is of God. Throughout history the enemy has mingled truth with error to deceive, and, according to prophecy, he will follow this pattern in the last days to take the world captive.

As we observe the growing influence of neopentecostalism, it seems altogether possible that this movement may bring the churches of Babylon together in a way that the formal, institutionalized ecumenical movement has failed to do. It is evident, therefore, that members of the remnant church must stand apart from it. They must raise high the banner inscribed "The Commandments of God and the Faith of Jesus." They must test every teaching, every experience, by the Word of God.

But they are not merely to warn against deception, they are to present clearly and forcefully God's special message for today. False spiritual excitement there will be, but "let God's people act so that the world will see that Seventh-day Adventists are an intelligent, thinking people, whose faith is based on a surer foundation than the bedlam of confusion."—*Selected Messages*, book 2, p. 24.

K. H. W.

(Concluded)

LETTERS

...to the Editor

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

KEEPS ALERT

I appreciated "The Rise of Mormonism" [April 6]. I hope to see one on Jehovah's Witnesses. The REVIEW keeps us alert, helping us to avoid being taken in by false doctrine.

MYRTLE FRYE

San Fernando, California

ACCURATE MEMBERSHIP LISTS

"Amen" to "Accurate Membership Lists" [April 27]. I have before me a 1972 church directory that includes 380 members in the immediate area, 60 out-of-State members, 11 members in cities 30 miles away and nearer other churches, 8 students away at school, 7 servicemen, and 6 addresses unknown.

Hence, with a total membership of 472 members, at least 19 per cent are unable to fellowship, assume responsibilities, or support the local cause. Admittedly, there will always be those unable to participate, plus the inevitable list of backsliders. But I, too, think the picture should change. Will our good conference committees supply the "how"?

MRS. PAUL SERRITSLEV

Gentry, Arkansas

A DAILY REVIEW?

I love to read the REVIEW. I suggest only one change, a daily REVIEW instead of a weekly.

JAN NASH

Fletcher, North Carolina

CHRISTMAS IN SERBIA

Re "Christmas Celebration, Christian-style" [Nov. 18].

My family and I came from Serbia (part of Yugoslavia) where the children had lots of fun during Christmas time. When our mother became a Seventh-day Adventist, she prayed to God for help as to what to do at Christmas time. And exactly as you suggested she picked for one of her projects, the Thirteenth Sabbath Offering. Every thirteenth Sabbath we went to church with our special offerings for poor and needy children, but, at the same time, she used to give us a small, but special, reward for honoring and respecting God's house and for participating in the thirteenth Sabbath children's program. We never missed "Santa Claus's gift" for we had four during the entire year. In addition, following Sister White's instructions, every Sabbath we had a special meal, nothing fancy, but we had something that we did not have every week-day.

My wife and I are doing the same thing with our son and all the children on our block know that Georgie is getting something for his thirteenth Sabbath.

VOYA VITOROVICH

Astoria, New York

WEIGHTIER QUESTIONS TO CONSIDER

The correspondence from some of my American fellow Adventists more than concerns me (e.g. "Plea for Consistency" [Feb. 17]). Believing as we do that we have a vitally important message to communicate to a chaotic world, isn't it time we concerned ourselves with weightier questions than whether it is a sin to wear wedding rings in Britain, America, or any other part of the world? And to suggest that the church should legislate in this matter and either officially condone or condemn the "wearing of the wedding band" is no less than appalling.

Let us educate the church with the principles of love, modesty, thrift, and unselfishness and then allow all, regardless of culture or customs, to make their own mature, intelligent decisions on wedding rings and other such trivia.

JOHN E. KEMP

Sydney, Australia

BEFORE DIVORCE

I too wish all parents could read and learn from the article "A Letter From a Counselor" [Mar. 2] before a divorce is even thought of.

MRS. RON LONBERGER

College Place, Washington

CALLING EVIL GOOD

Yes, I agree heartily, it is time to say "Come With Us!" [March 23]. Too long we have been saying "Go with them" even to our own young people. A film put on by another church, depicting man as God and people as ants, was shown for a Friday night vesper service recently. A horror film on TV would not have been worse. In a discussion group afterwards the students declared that this film had moved them whereas the plain truths of the Bible and Spirit of Prophecy had not. Why do we take water from Babylon's polluted streams and offer it to our young people? Could the reason be found in Isaiah 5:20? Perhaps we have called good evil until we can only do what naturally follows—to call evil good. Let us not go with them but say again, "Come with us."

MRS. WESLEY WINTERS

Portland, Tennessee

A FULL CONTRIBUTION

It was more than pleasant to hear of Maybelle Vandermark's successful efforts in our denominational work [March 16-23]. When I passed through the ranks of preparing myself for service there were discouraging undertones at every step, so it makes me happy to see one of my gender making her full contribution.

MRS. LEO ST. CLAIR

Buckley, Washington

I would like to express special appreciation for "Jesus and Women" and "Paul and Women" by Maybelle Vandermark [March 16, 23]. The many texts provided a real Bible study. And this Bible study helped me to realize more fully how much Jesus cares for each of us as individuals, that each of us is equally responsible to Him.

My thoughts go back nearly 30 years when Miss Vandermark taught me Bible at Washington Missionary College. There was always depth and meaning in her Bible classes.

DOROTHY JESSOP

Takoma Park, Maryland

MUSIC FIT FOR CHRISTIANS

Some of us who have taught music in Seventh-day Adventist schools for many years have come to the conclusion, after much prayerful study, that certain kinds of music are definitely being used by Satan to deceive even the very elect, especially the young people in our midst. We are much alarmed, not that we desire our church people to listen to only "classical" music, but that they become more discerning in their choice of listening. We are concerned with what is fit for the Christian, and one's decision to eliminate those things from his life that are not fitting for the Christian may very well involve music from all levels, including "classical."

PERRY W. BEACH

Riverside, California

There is another dimension to the music and art question—that of morality. Few would deny that literature, painting, sculpture, and photography can be (and often are these days) decidedly immoral, either expressly or in suggestion. Can it be that the same is true of music? Music affects the emotions profoundly, and emotions surely can be negative and evil. Since music is neither visual nor verbal, it is difficult to "put your finger on it." Nevertheless, it is a fact that some forms of music tend "to degenerate" (*Testimonies*, vol. 2, p. 322), and music "is often made one of Satan's most attractive agencies to ensnare souls" (*ibid.*, vol. 1, p. 506).

MRS. R. B. HAMMOND

Denver, Colorado

Music should be used to worship God, but sometimes it is more a means of entertainment in our Sabbath schools and churches. This has become especially true with the new religious rhythm music. I have witnessed "sings" where the participants seemed to enjoy the music for the "lift" it gave them. They would be swaying back and forth, nodding and jerking their heads back and forth, tapping their feet; especially on songs like "If You're Happy and You Know It." They seemed to be controlled by the music, and it was an excuse for doing things that otherwise would be completely out of place in Sabbath school or church.

BOB JORGENSEN

Berrien Springs, Michigan

PANTSUITS

I am *not* advocating that all our women immediately begin using the pantsuit as Sabbath-morning attire. This would bring our churches into disrepute and would make us a gazingstock for the world. It might even turn some soul away, and that would be too bad.

BETTY REYNOLDS

Riverside, California

Twelve Days of Adventures for God in Borneo

By RETHA EKVALL

I AM not a new missionary. I have traveled in many countries in the Far Eastern Division. But my recent 12 days in Borneo were as exciting and packed full of "storybook" adventures as any trip I have taken. The trip, my first to Borneo, was made in my new capacity as child evangelism secretary for the Southeast Asia Union Mission.

When I left Singapore that Friday I couldn't help wondering, What will the next 12 days offer me? What new experiences will I encounter? I found plenty, and they were all adventures for God on the world's third largest island.

Our small jet arrived in Kuching, Sarawak, around noon. We were met by the Richard Halls, who took us immediately to their home for dinner. R. B. Grady, Sabbath school secretary for the Southeast Asia Union, also was there.

While we were eating, Pastor Hall informed us that he and J. B. Th. Umboh, Sabbath school secretary of the Sarawak Mission, had a full weekend planned for us. We had five "lamb shelters" (simple structures for children to worship in) to dedicate the next day, and it was imperative that we start right away in order to reach our destination for the night before dark and before the rains started. We were told to take only the essentials, as we

Retha Ekvall is married to Dr. G. Clarence Ekvall, medical secretary of the Far Eastern Division.

had to hike into the village where we had our first appointment. I had taken along 70 pounds of Sabbath school materials for our workshops, and of course I felt all 70 pounds were essential. But as it was impossible to carry that weight, we quickly planned what our program would be, made some split-second decisions, did a little re-packing, and started off.

As our car neared our Ayer Manis School, it began to rain. Mrs. Vera Ortner, wife of the school's principal, suggested that we stay at the school that night and continue to the village of Bangkong in the morning. But Pastor Umboh insisted we go on. The members would be waiting for us and would be very disappointed if we did not arrive that evening. We went on for another two hours by car.

By this time it had stopped raining, and we were glad we had not remained overnight in Ayer Manis. We quickly parceled out our *barong* (suitcases, cots, boxes of supplies) to carriers. We had no time to lose if we expected to reach Bangkong before dark. We had only walked a short distance when it began to rain again, gently at first, then harder and faster.

Through Rice Paddies in the Rain

Finally, we came to a sharp left turn and took off across some rice paddies. If you women readers have ever tried to keep up with a group of men hikers, you know a little of the problem I had. The men were in a hurry, darkness was coming upon us much too quickly, and



Above: Th. Umboh, Sarawak Mission Sabbath school secretary, tries on a Sarawak ritual mask presented to him. Below: A young translator helps the author tell a story to children in a Sarawak village. Below, right: The author found the going precarious as she climbed the notched log leading to an elevated Borneo longhouse.



the rain was pouring down. So it was keep up or "perish." I was determined to keep up.

I have walked on ice, but I don't believe ice was ever more slippery than the mud we splashed through that Friday evening. The paddies soon overflowed, and it was difficult to find that narrow ridge of high ground between two paddies where we were supposed to walk.

At one point we came to one of those notched logs used as a short ladder to climb over the fence. We had to walk sideways across narrow bamboo bridges. Soon we were walking in mud and water ankle deep.

It was dark now, and we had to feel our way along, single file. The man carrying my bag, containing my indispensable flashlight, had long since wearied of my slow pace, so he had taken off, flashlight and all. Fortunately, Pastor Grady had a small flashlight. But you can imagine the little light that reached the six or seven of us hiking along in the dark. And when darkness falls in the jungle on a rainy night, it is *dark!*

At one point, those in the lead began to shout. We wondered what was ahead. A narrow stream had overflowed, and we had to walk through. We wondered how deep it might be. Someone suggested that it could be up to our armpits. It was with fear and trembling that we took hold of one another's hands and started through. It got deeper and deeper. In the darkness we felt for every step. The water came up to my knees. I forgot about trying to keep my dress dry. Before we got across the stream, the water level had risen to about four inches above my knees.

It was a real act of balance to try to keep myself right side up, carrying a purse and an umbrella, slipping and sliding along the dark trail.

I Fell Only Once

By this time we were getting tired, but everyone was a good sport, and we sang and laughed as we sloshed along. Soaked to the skin and covered with mud, we didn't make a very pretty sight. I fell only once, but that one fall made the men quite concerned for my welfare. One of them stayed close by after that to give a helping hand when needed.

We were soaked to the skin after walking for more than an hour and a half—twice as long as it should have taken us. It was chilly, and we were cold, tired, and hungry. I could just imagine myself lying on my wet cot, coming down with pneumonia way out in the jungle, miles from any medical facilities. I thought of my doctor husband at home—comfortable and dry, enjoying his music, no doubt, and reading a favorite book.

Our hearts really were warmed as we neared the village, and some of the boys and girls with lights came down the trail to meet us. I've never had a welcome like theirs!

Less than five months ago, the kampong of Bangkong was just another

heathen village, with its inhabitants still practicing witchcraft and going about their village life just as their forefathers had for centuries. They are different today. Their way of life has been changed drastically. The worship of God is now taking the place of spirit worship. Clothes now cover their bodies. Men are throwing away their tobacco.

Chewing the ever-present betel nut is a tough habit to break, and it is strange how women take up this habit more often than men. The ugly, reddish-brown-stained mouths do not improve their looks. You would think they could look at one another and *see* how unattractive they are. But betel-nut chewing has so many in its grip that it is truly a miracle of God when the village women finally gain the victory.

Young People Challenged

The change at the kampong began when some of our young people of the Ayer Manis School were challenged to teach the people in these unentered villages about Christianity. They came to Bangkong, a two-hour drive and 45-minute walk from their school. They found the chief eager for his people to learn a better way of life. He encouraged them to listen to the Adventist students. There was so much interest in our message among the people that Pastor Umboh was asked to come and hold meetings. This he did.

The chief had several children. One son, who is married to a 16-year-old girl, lived with him in the longhouse. His young wife was due to give birth to her first child. The time arrived for the evangelistic meetings to begin, but mother nature decided that first it was time for the son's wife to give birth to her child. The meeting had to be postponed.

The baby was a son. A son is always looked upon as a great favor and blessing of the spirits. But then a cry for help was sounded. The baby wouldn't breathe.

Someone held the baby by its heels and patted its back, but nothing seemed to help. There were no doctors or nurses for miles around. The family came running for Pastor Umboh to come, even though he had no training in delivering babies. All the villagers stood around watching this Christian minister. What magic could the professed Christian perform to help this infant breathe? All eyes were fixed upon him.

Pastor Umboh said in a calm voice, "There is only one thing I can do—pray to the great Spirit up in heaven. He is the only one who can help this baby." Then he prayed. He started mouth-to-mouth resuscitation, all the time praying earnestly to God to put breath in that lifeless child.

Five minutes went by. Nothing happened. Fifteen minutes. Thirty min-

utes. Those of us who have worked in hospital delivery rooms know that there is danger of brain damage if a baby doesn't breathe in eight minutes. In 30 minutes this baby still had not shown any sign of life.

For a solid hour Pastor Umboh prayed and worked over that baby. Finally, there was a tiny gasp, followed by a weak cry. Then a stronger cry came, and the baby was breathing. They wrapped the baby up. Today, from all appearances, he is perfectly normal and healthy.

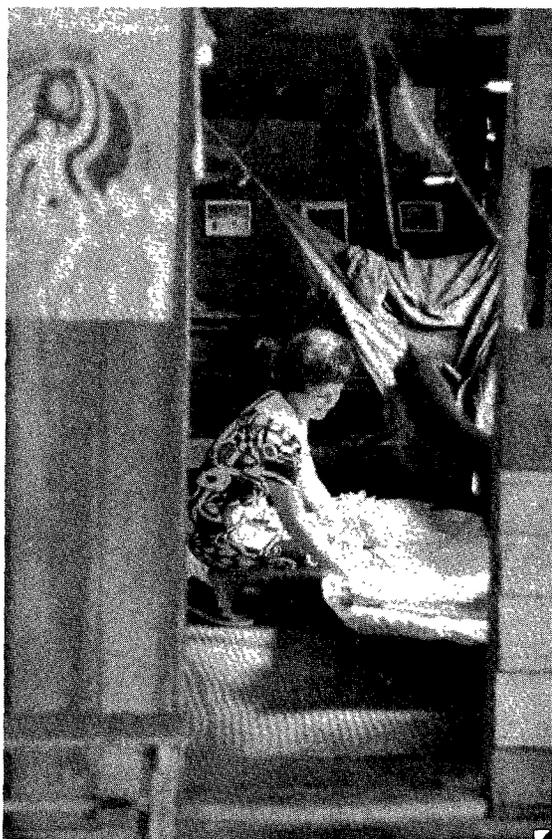
Pastor Umboh had a most attentive audience at his meeting that evening. In fact, every evening the people were eager to listen to him present our message from the Word of God. Now we have a young couple, James and Judy, graduates of Ayer Manis School, who are living in Bangkong and continuing to teach the people a better way of life.

The chief is now a zealous Sabbath-keeper. He has quit smoking and has influenced many others to quit. Every Sabbath afternoon finds him out sharing his faith in some of the surrounding villages at a branch Sabbath school.

Because of the tremendous interest of the people of Bangkong in learning about our message, the request came for a lamb shelter. The men of the village did a fine job of erecting this humble building. It is actually the size of three usual lamb shelters, as it accommodates 200 or more people for their meetings. Pastor Umboh, Pastor Grady, and I had walked through the mud and rain to dedicate this place of worship for the boys and girls.

We have no baptized church members in Bangkong, but we feel confident that before long we will have a large number of Seventh-day Adventists in that place, taught by James and Judy.

(To be continued)



Mrs. Ekvall prepares her cot for a night in a longhouse. Mosquito nets are a must in the jungle if one is to avoid malaria.

NORWAY:

Dying Church Revived by Members' Efforts

A few years ago the Seventh-day Adventist church at Sandnes, a town of 30,000 inhabitants situated on one of the thousand fjords that cut into the rugged coastline of Western Norway, was near to death. Only three or four people attended the Sabbath school class held fortnightly in a private home. During vacations no meeting of any kind was held. But today the church is thriving, with about 100 members. Young families contribute a sizable group of children to a lively Sabbath school, and the delighted church members have moved into an attractive new church building.

How did the change come about? The resurgence began when a pastor, T. Torkelsen, began public meetings in a nearby city. A few visitors from Sandnes attended, some of whom were baptized. Elder Torkelsen introduced these new converts to the little company in their hometown and saw to it that Sabbath school and church services were held regularly.

Then a series of public meetings in Sandnes brought a few more members into the church. At this point the lay people took the matter of soul winning into their own hands. Armed with small projectors and tape recorders, they conducted hundreds of small meetings, mostly in private homes.

With the wives as eager as the husbands and the young as active as the old, results soon began to show. Pastor Torkelsen and his successor, T. S. Valen, and then Rolf Kvinge baptized the converts resulting from laity in action.

The growing church soon felt a great need for their own church building. But getting the funds necessary for building was a problem. For five years everyone saved and gave. Each Sabbath some gifts found their way into the treasury. But to raise money sufficient for a new church in Western Europe is a big undertaking.

To the financial support the church members added manual work. The Sabbath school leader, I. Torkilsen, an experienced builder, took charge of the volunteer forces. The local elder, K. Tonstad, is an electrician, and that fact solved the problem of the electrical installations. From Monday to Thursday some of the members went straight from factories and workshops and spent three or four hours at the building site every week, month after month. Others sacrificed most of their summer vacation for the building of their church.

A hired contractor installed doors and windows and put on the roof. The painting suited the women very well. Armed with paint, paint rollers, and brushes, some of them climbed ladders and scaffolding and painted the build-

ing. The children were mobilized for several jobs, and the present church pastor, Paul Frivold, joined in whenever he could. The older women, who were not able to take part in the manual work, saw to it that the workers had enough to eat and drink.

Some feared that H. Cederstrom, who runs a furniture shop, spent too much time away from his business working on the church and sacrificed too much money on the project. But he testifies, "My business has increased during this time, thanks to the Lord's blessings."

Non-Adventists joined hands with church members. One of these is now a member of the church. Another may also join the church.

Seeing the impressive effort made by men, women, and children in the building of their church, the Sandnes Town Council did something that, as far as we know, has not happened before in Norway; they gave the group a check for Nkr. 30,000 (US\$4,000) as an encouragement. Now the church family has its own home.

ALF LOHNE
*Secretary, Northern European-
West Africa Division*

HUNGARY:

Adventists Need New and Enlarged Buildings

Early in May, O. Sladek, field secretary of the Euro-Africa Division, and S. Folkenberg, undertreasurer of the division, spent several days in Hungary visiting our leaders and some of our churches and institutions. Visits were made as far as Miskolc, northeast of Budapest. We found that new or enlarged buildings are one of the great needs of our church in Hungary.

On Sabbath we worshiped with the members of the ten Adventist churches



Hungarian Union Conference leaders and visitors stand in front of the union office, Budapest. The central church in the city is housed in the same building.



Twenty-nine women and one man live in the Adventist retirement home, Tass, Hungary. Members of the staff stand in rear.

in Budapest, who met under one roof. Morning and afternoon services were held. The choir was very accomplished. It has won acclaim as one of the finest in the city. It has been a soul-winning agency.

A visit to the very crowded but beautifully kept retirement home in Tass, south of Budapest, was an inspiring experience. Twenty-nine women and one man live there. The need for expansion is desperate to accommodate the many who wait to enter the home.

Church housing also is a problem, for many congregations meet in the most difficult places, even in basements. The members meet in some 153 congregations scattered all over the country.

The new Hungarian Union Conference president is Jozef Szakac, and the treasurer is K. Olah.

S. L. FOLKENBERG
*Undertreasurer
Euro-Africa Division*

CALIFORNIA:

Seminar on Pain Conducted at Bakersfield

A one-day seminar on pain—its sources, causes, and methods of control—was held at Bakersfield, California, recently. Eight specialists from the teaching staff of Loma Linda University led out in the seminar, which was attended by 62 dentists and physicians, members of the Kern County Medical and Dental Society.

The teachers from the university had made a special study of pain and shared their findings with those directly concerned with patients who seek relief. John E. Peterson, M.D., professor and chairman of the LLU Department of Medicine, was chairman of the seminar.

The seminar was organized and directed by William Gullett, M.D., and Arthur Teesdale, D.D.S., Bakersfield, California, and co-sponsored by the Kern County Medical-Dental Society and LLU alumni in the Bakersfield area.

W. HOMER TEESDALE

World Divisions

AUSTRALASIAN DIVISION

✦ Almost 190 MISSION '72 campaigns are in progress in the Western Pacific Union. In a remote village on the island of Malaita the entire adult population of 80 have asked to join the Adventist Church.

✦ Expansion of the work in the Australasian Division makes necessary the enlarging of the headquarters offices in Wahroonga, New South Wales. It is hoped that the proposed addition will be completed by the end of 1972.

M. G. TOWNEND, *PR Secretary*

EURO-AFRICA DIVISION

✦ West Germany has 305 literature evangelists, half of whom are engaged in full-time work.

✦ The highest literature evangelism sales in the Euro-Africa Division in 1971 were reported by Yogi Bough, working in Italian Switzerland. He sold more than US\$22,000 worth of literature. Previously Mr. Bough won a convert, who then sold US\$20,000 worth of books in his first year.

E. E. WHITE, *Correspondent*

FAR EASTERN DIVISION

✦ Twenty seniors received diplomas in the 1972 graduation services of Far Eastern Academy, Singapore. The school serves three divisions—Far Eastern, Southern Asia, and Afro-Mideast. Graduation speakers were Wendell Wilcox, president, Sabah Mission; Dr. Kenneth J. McGill, physician, Youngberg Memorial Hospital; and Boyd Olson, secretary of the department of education, Far Eastern Division.

✦ A former president of Philippine Union College, Reuben Manalaysay, is teaching at Southeast Asia Union College while on a sabbatical from his post with Acadia University, Nova Scotia, Canada.

✦ One hundred and ninety people have been baptized as a result of several Voice of Youth series held by Philippine Union College students in various towns of the North Philippine Union Mission for the school year 1971-1972.

✦ A new book, *Planning the Ideal Home*, published by the Philippine Publishing House, sold more than 30,000 copies in the first edition. Another printing order will produce 50,000 copies for the literature evangelists of the Philippines.

✦ Publishing leaders of the three Philippine unions met at Baguio City, Luzon, recently to plan for 6 million pesos (US\$900,000) sales in 1972.

✦ Oseas Pilar, M.D., has been appointed medical director of the Manila Sanitar-

ium and Hospital. He is the first Filipino to hold this position.

✦ Antioco Guerrero, who has been pastor of a Christian church in the Philippines for 17 years, was baptized recently. He is now a literature evangelist.

D. A. ROTH, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

✦ During 1971 the Norwegian Publishing House sold 3 million Nkr (US\$541,120) worth of literature. One hundred and twenty tons of paper were used in the production of the 67,500 books that were sold. The literature evangelists sold an average of 300 books during each working day. More than one million pieces of literature were distributed, and one in every three inhabitants of Norway received Seventh-day Adventist literature in their homes during the year.

✦ Two new Seventh-day Adventist churches were dedicated in Denmark on April 15. The churches were dedicated at Naestved and Nykøbing Falster, East Denmark.

PAUL SUNDQUIST, *Correspondent*

SOUTH AMERICAN DIVISION

✦ A layman from Central Chile Mission held a Holy Week campaign in Tula-huen, a small village near the Andes mountains. He secured permission to use the Catholic church for his meetings. One hundred and seventy people attended, 80 of whom are now enrolled in radio Bible correspondence courses.

✦ The three medical missionary launches of the South Brazil Union, the *Luzero do Sul*, *Pioneira*, and *Samaritana*, gave medical attention to more than 75,500 persons in 1971. The directors of the mobile clinic, *Samaritana*, attended to almost 12,500 persons and presented more than 1,600 health and hygiene talks.

H. J. PEVERINI, *Correspondent*

TRANS-AFRICA DIVISION

✦ Fifteen people have accepted the Adventist message in Emangeni, in Zulu territory formerly unworked by Seventh-day Adventists, as a result of meetings conducted by Evangelist Ndhlovu. Twenty others are taking Bible studies.

✦ More than 30 people were baptized in a village in Lesotho, South Africa, as a result of meetings conducted by D. W. Chalale, Lesotho Field evangelist, and Adventist laymen. A campaign held in Maseru, Lesotho, by D. M. Malotle, president of the Lesotho Field, resulted in 20 baptisms. Elder Malotle was assisted by Adventist youth.

✦ G. F. Mbedzi, an evangelist among the Benda people in the northern Transvaal of South Africa, was ordained recently. The ordination service was held in the Kwithema Township church, Springs, South Africa.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

✦ Some 30 Atlantic Union College students are working this summer as literature evangelists, reports Paul Bernet, publishing secretary of the Atlantic Union Conference.

✦ One hundred and twenty-three students received degrees at the eighty-fifth annual commencement at Atlantic Union College, South Lancaster, Massachusetts, Sunday morning, May 14. Forty-six received Bachelor of Arts degrees; 40 received Bachelor of Science degrees; and 37 received Associate in Science degrees. Degrees were conferred by President William G. Nelson, assisted by Registrar Norman J. Roy. W. R. Leshner, associate secretary of the General Conference Sabbath School Department, gave the consecration address; Calvin B. Rock, president of Oakwood College, delivered the baccalaureate address; and F. E. J. Harder, executive secretary, General Conference Board of Higher Education, delivered the commencement address.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Some 25 people are now attending Sabbath services at Rosetown, Saskatchewan, as a result of Reach Out for Life meetings held there. It is hoped that the group will soon be organized into a company. The meetings were held by Nick Tallios, publishing department secretary of the Manitoba-Saskatchewan Conference.

✦ Twenty-seven non-Adventists attending the Ogema, Saskatchewan, Five-Day Plan to Stop Smoking were shown the film *Arrow of Prophecy* at the end of the series. Three families are now studying the message, and evangelistic meetings are planned for the community. A neighboring town, 12 miles away, has requested a Five-Day Plan to be held there.

✦ Port Hardy, British Columbia, at the northern end of Vancouver Island, is where the *Northern Light*, mission launch of the British Columbia Conference, is docked during the winter. This logging and fishing community has more than tripled in population recently, owing to the opening of what is said to be the largest open-pit copper mine on the North American continent. As a result of Reach Out for Life meetings held there by Carl Sundin, director of placement service of Loma Linda University, eight persons have been baptized, bringing the Adventist membership to 50. There were no Adventists there when the town became the launching place for the mission boat. Clyde Gildersleeve is captain of the *Northern Light*.

THEDA KUESTER, *Correspondent*

Central Union

- ✦ The Colorado Conference reports 127 baptisms during April, 1972. This was an increase of 110, compared with April, 1971.
- ✦ Recently the Kansas Conference lay advisory council met at Broken Arrow Ranch. S. S. Will, Kansas Conference president, presented a report to the committee on plans and progress.
- ✦ Clarence E. Hodges, a layman in the Northside church in St. Louis, Missouri, has launched a "walking" campaign for Christ. As he walks he distributes his self-authored tract, "The Loud Cry." Directed toward inner-city dwellers, the tract presents the basic doctrines of the Seventh-day Adventist Church with scriptural references and an invitation to visit an Adventist church.
- ✦ Thirty-two laymen and ministers attended a New Testament witnessing program presented in the St. Louis, Missouri, Central church recently. Gene F. Cherry, Missouri Conference lay activities secretary, conducted the class.

CLARA ANDERSON, *Correspondent*

Columbia Union

- ✦ "Youth United for Christ" was the theme of an Adventist youth federation meeting held recently at the First Congregational church of Akron, Ohio, for the youth of the northern Allegheny West Conference. Ivan L. Warden, of Staten Island, New York, was guest speaker. The high light of the occasion was the program of visitation to residents of the city of Akron. The youth enrolled many in Bible courses, gave Bible studies, and presented programs in nursing homes.
- ✦ A new Community Services Center was recently opened by the Lancaster, Ohio, church. The center and the local chapter of the American Red Cross have joined forces in aiding needy families and assisting when local disasters occur. The Lancaster church has 42 members. The residents of this city of 33,000 are already looking to the center as the place to send both supplies for the needy and those who are in need.
- ✦ Samuel Nuñez, from Mexico, conducted an evangelistic series in the Newark, New Jersey, Spanish church recently. Camilo Zambrana is the district pastor.
- ✦ A dedication service and mortgage burning was held at the Cumberland, Maryland, church recently. Speaker for the service was Neal C. Wilson, vice-president of the General Conference for North America.

MORTEN JUBERG, *Correspondent*

Lake Union

- ✦ Ernest J. Stevenson, associate pastor of the Berrien Springs church, was killed in an automobile accident on Sabbath, June 3. He was on his way to a speaking appointment when the accident occurred. He was the father of Michael Stevenson, an associate secretary of the General Conference MV Department.
- ✦ Herbert H. Hill has been named administrator at Battle Creek Sanitarium. He replaces Richard Lane, who is now the administrator of the McPherson Community Hospital in Howell, Michigan.
- ✦ Donald R. McAdams, associate professor of history at Andrews University, was selected Teacher of the Year by the Andrews University Student Association. He has been on the university faculty since 1967.
- ✦ Donations from Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, employees have made it possible for Crystal Cantrell, a junior nursing student from Andrews University, to spend the summer in Haiti as a student missionary. Miss Cantrell has just completed her clinical affiliation at Hinsdale.

✦ A heart disease detection program followed by general instruction on how to reduce the risk of heart disease, and a specific program on lowering cholesterol levels, has made hundreds of community residents in Hinsdale, Illinois, aware of the Seventh-day Adventist philosophy of healthful living. In connection with Hospital Week this year, Hinsdale Sanitarium and Hospital offered a battery of tests May 7, designed to evaluate a person's potential for developing heart disease. In all, more than 1,200 persons were tested by the program, which measured height and weight, blood pressure, and serum cholesterol levels, and asked each person about certain health habits and hereditary factors.

✦ A Five-Day Plan to Stop Smoking was recently held in Reid Memorial Hospital, Richmond, Indiana, by Clifford Hoffman, Indiana Conference temperance secretary, and Dr. Paul Anderson, of Noblesville.

✦ Thirteen clubs participated in the Pathfinder Fair held in May at the Indiana Academy campus, Cicero, Indiana.

GORDON ENGEN, *Correspondent*

Pacific Union

✦ Glendale Adventist Hospital, Glendale, California, has opened a new five-bed hemodialysis unit that will care for up to 20 patients.

✦ "Our American Heritage" was the theme of the fifteenth annual Pathfinder Fair of the Hawaiian Mission as 275 Pathfinders thronged Thomas Square in Honolulu. Featured guests were B. E. Jacobs, MV secretary of the Far Eastern Division, and Harry Garlick, Pacific Union associate youth director.

✦ Northern California's inner-city program will be in three phases: tutoring two hours a week for a minimum of 30 weeks, home visitation, and better-living centers.

✦ Alumni of La Sierra College spearheaded a drive that netted \$50,000 in three months to begin a new auditorium-gymnasium complex for the college.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ A 3,000-square-foot Seventh-day Adventist Community Service warehouse was opened at Forest City, Florida, June 1. Red Cross, civil defense, and conference officials were present for the occasion.

✦ Thirteen were baptized in Dalton, Georgia, on April 29. Arnold Scherencel is the pastor.

✦ Forty seniors graduated from Georgia-Cumberland Academy on May 21. The commencement speaker was C. L. Brooks, Sabbath school secretary of the Southern Union Conference.

✦ A new church with 25 charter members was organized in Atlanta, Georgia, on Sabbath, May 20. The church, in the downtown area, will be known as the Grant Park Adventist church. Present meeting place is the Atlanta Family Center.

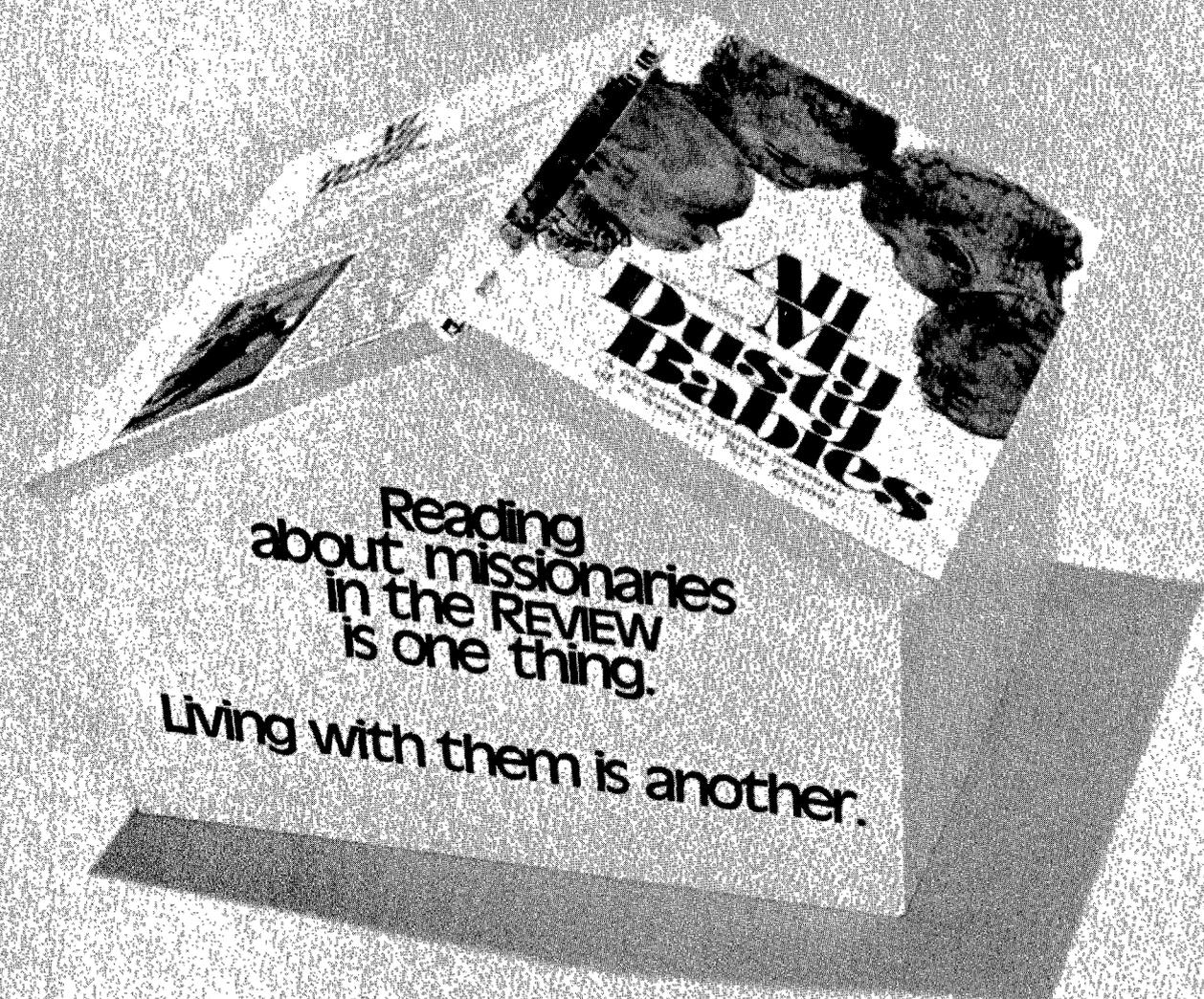
OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ A Spanish advisory committee has been appointed in the Southwestern Union Conference to give study and make recommendations for evangelism, youth work, education, new church construction, and other matters pertaining to the growth of the Spanish work in the Southwest. The committee is made up of union and local conference leaders and four Spanish-speaking pastors.

✦ Some 50 Seventh-day Adventist pilots from the States of the Southwestern Union met in the science lecture hall at Southwestern Union College, April 16, for organization. The purpose of the organization is to promote the safe use of aviation by Adventists and to further projects that will aid the church in using aviation to complete its mission.

J. N. MORGAN, *Correspondent*



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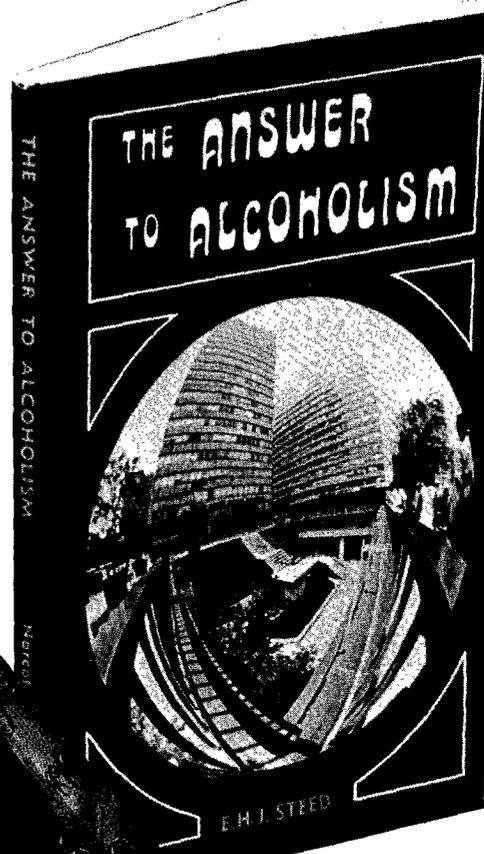
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Newly Published

PACIFIC PRESS PUBLISHING
ASSOCIATION

Books

Look at It This Way, by Mervyn Maxwell (64 pages, 50 cents). Can a teen-ager love an old God? Was Paul against sex? Didn't Jesus wear long hair? These and other questions find answers in Maxwell's book. Bright, fast reading in the question/answer format. A new addition to the Stories That Win series.

Into the Blizzard, by Olivine Nadeau Bohner (155 pages, \$1.95). When Jack Zachary of Manitoba, Canada, accepted Jesus as his Master, he began spreading his new faith. His desire to take the Word of God to his own Ukrainian people led him into poverty, danger, and the very chasm of death. From the miracle rain that fell when there were no clouds, to the priest who told his Greek Orthodox congregation that Saturday is the Sabbath, through the snow and ice of Canadian winters, Jack Zachary witnessed for the Christ he loved. A Destiny book.

SOUTHERN PUBLISHING ASSOCIATION

Books

God's Everlasting Sign, by J. L. Shuler (124 pages, \$1.95). This attractive paperback is designed to accompany the third quarter senior Sabbath school lesson studies. The author focuses on the idea that the Sabbath is a sign of Christ, our Creator and Redeemer. Any divine worship that ignores Christ's roles as both Creator and Saviour does not measure up to God's ideal of worship. The author indicates that only he who experiences sanctification in Christ every day can keep His sanctified Sabbath on the last day of the week. A thought-provoking, easy-to-read book.

Obituaries

[This listing includes all obituaries received up to two and a half weeks before presstime.]

AMBS, Emma A.—d. April 27, 1972, Garden Grove, Calif., aged 81. She served with her husband, K. F. Ambs, in a number of North American colleges. Survivors include three daughters, Margaret Hilt, Alma Decker, Ella Bishop; a son, Albert W.; and four grandchildren.

ARRABITO, Salvatore—b. Oct. 19, 1895, Victoria, Sicily, Italy; d. May 7, 1972, Stockton, Calif. During his ministry he began church work among the Italian-speaking people of San Francisco, Stockton, and Reno. He served the church for 30 years. Survivors include his wife, Laura Edwina; sons, John, David, and Salvatore, Jr.; and daughters, Elizabeth Thomas and Gloria Rucker.

ASHBAUGH, Ella Pearl—b. Feb. 2, 1888, Necedah, Wis.; d. May 16, 1972, St. Helena, Calif. She received her education at San Fernando Academy and Pacific Union College. She was a church school teacher at St. Helena, Escondido, and Mountain View, California. In 1918 she married Floyd G. Ashbaugh and served with him in the Philippines and in many places in the United States. Survivors include her husband; a daughter, Lolita Moore; two grandchildren; and a brother, Dr. Albert Nelson.

BARRON, Richard Clinton—b. July 21, 1925, Baldwin Park, Calif.; d. April 11, 1972, Walla Walla, Wash., in a plane crash. He graduated from La Sierra College in 1945, and that year married Jeanne Bickett. He pastored the Hawthorne, California, church. Later he began the Voice of Youth program in Glendale. In 1960 he and his wife joined Ray and Ouida Turner in evangelism. He completed a decade of service following miraculous healing.

Good Foods for Good Health, by Thelma Bruner Harris (223 pages, \$4.95). How can you make vegetables more appealing to your youngsters? What protein foods besides meat are complete in themselves? Why are sandwiches sometimes called the king of foods? The answers to these and many other questions are handled in a very appetizing manner in this colorful new cookbook. There are recipes for everything from vegetable broth to Norwegian Christmas bread, as well as tips on entertaining and planning special diets. Photographic illustrations throughout add appetite appeal.

REVIEW AND HERALD PUBLISHING
ASSOCIATION

Books

Our High Priest, by Edward Heppenstall (254 pages, \$4.95). The former chairman of the department of systematic theology at the Seventh-day Adventist Theological Seminary traces in this book what Christ does for man. He sees Christ's priestly ministry as basic to the Christian faith. Beginning with the Incarnation, that ministry is discussed in relation to the developing controversy between sin and righteousness. The author points out that only as the church understands and relates herself to the living Christ can she proclaim the final message for our day and generation.

What About Drugs, compiled by Twyla Schlotthauer (32 pages, \$1.00). Four-color cover, attractive layout and graphics tag the booklet for the youth market, zeroing in on the drug scene. Articles cover effects of drug use and how to prevent and detect drug use. On the centerspread is a list of drugs and their effect on the human system. The compiler is the assistant editor of *Listen* magazine.

Survivors include his wife; daughters Donna Woods, Peggy, and Kitty; son, Richard, Jr.; three grandchildren; his father and stepmother, Dr. and Mrs. Henry Barron; two sisters, Pauline and Irene; and two brothers, Henry and Howard.

BATES, Ellis Marion—d. April 17, 1972, El Dorado, Ark., aged 73. His wife, Trudy, survives.

BAUER, Elizabeth—b. Nov. 11, 1887, Austria-Hungary; d. April 13, 1972, Philadelphia, Pa. Survivors include her husband, Charles; a daughter, Anna Dzielzima; and a son, Carl.

BECK, Robert Lee—b. April 14, 1947, Cleburne, Tex.; d. April 4, 1972, as a result of an automobile accident. Survivors include his wife, Bobbie; one stepson; his parents, Mr. and Mrs. Raymond Beck; his grandmother; two brothers; and two sisters.

BELL, David William—b. Dec. 26, 1886, St. Clairsville, Ohio; d. May 2, 1972. Survivors include his wife; and three sons, Robert, Ralph, and Dave.

BLEDSOE, Frank L.—b. Sept. 10, 1892, Livemore, Ky.; d. Feb. 1, 1972, Jay, Okla. Survivors include his wife, Sue; stepdaughter, Bonnie Eagler; and a brother, Clifton.

BOTHE, Anita Christine Moyst—b. Dec. 28, 1920, St. John's, Newfoundland, Canada; d. May 21, 1972, Toronto, Ontario, Canada. She married Elder J. W. Bothe, president of the Canadian Union Conference, and they labored together in Newfoundland, New Brunswick, Saskatchewan, Alberta, and Ontario. Survivors include her husband; two daughters, Nancy Clark and Sylvia Bothe; a son, Larry; her mother, Mrs. A. Moyst; two sisters; and four brothers.

BRAZEE, Leslie Harrison—b. Aug. 27, 1893, Galfax Township, Mich.; d. May 4, 1972, in an automobile accident. Survivors are a son, Mervin; two daughters, Maxine Nelson and Patricia Miller; two stepchildren, Harold Beals and Mildred Haines; six grandchildren; and a brother.

BROWN, Jessie Ann—b. Oct. 2, 1886, Kansas; d. May 12, 1972, Riverside, Calif. Survivors include her husband, Joseph; and her sister, Gertrude Moreau.

BUTCHER, Oleta Lucille—b. May 13, 1891, Santa Rosa, Calif.; d. April 1, 1972, Riverside, Calif. From 1923 to 1953 she was a teacher and Bible instructor. She assisted Philip Knox in evangelism. Survivors include a brother, Floyd, and a sister, Clarice Anderson.

CADDEL, James Lee—b. May 18, 1884, Corrial County, Tex.; d. March 31, 1972. Survivors include three sons, Marshall, Granville, and Earl; two daughters, Mrs. Burwyn Nicholson and Mrs. Sammie McCauley; 10 grandchildren; seven great-grandchildren; four brothers; and seven sisters.

CANNON, Elsie Beatrice C.—b. July 2, 1886, South Wales, England; d. April 29, 1972, Kettering, Ohio. In 1906 she married Frederick John Harold Cannon, who was a colporteur for 45 years. Survivors include a son, John, associate secretary, General Conference Department of Education; three grandchildren, Ruth Gelford, Arthur Cannon, and Suzanne Durbin; and nine great-grandchildren.

CERAGIOLI, Elvira—b. May 17, 1884, Italy; d. April 19, 1972, Stockton, Calif. Survivors are two daughters, Adele Cassidy and Mary Bonuccelli.

CHANEY, Murry H.—b. June 22, 1902, Litcher, La.; d. April 6, 1972, Zachary, La. Survivors include his wife, Ruth; two daughters, Kathy and Carolyn; and a sister.

CHEEK, Irma Irene Goodman—b. March 16, 1902, Hollis, Okla.; d. May 1, 1972, Fresno, Calif. She and her husband gave land for the South Dakota Conference office and for the Pierre church and school. Survivors include two daughters, Talma Evans and Wanda Smith; a grandson, Larry Evans; and three sisters.

CHRONISTER, Luther P.—b. July 18, 1883, Kansas; d. April 16, 1972, Pomona, Calif. Survivors include his wife, Katie A.; two sons, Russell C. and Allen; two daughters, Esther Bolis and Grace Davis; six grandchildren; and 11 great-grandchildren.

CLARK, Horace Helbert—b. Sept. 20, 1888, Shelby, Mich.; d. March 14, 1972, Okeechobee, Fla. His widow, Ann, survives.

DICKSON, William Reed—b. Feb. 4, 1903, Salem, N.J.; d. May 3, 1972, Luray, Va. After completing a business course at Washington Missionary College, he began a 42-year career at the Review and Herald Publishing Association. In 1926 he married Verle L. Slade. Survivors include his wife; daughter, Elaine Marie Shepard; two granddaughters, Verlene and Evelyn; a brother, Harry; two sisters, Betty Johnson and Ruth Abbott; and several nephews and nieces.

DUNLAP, Loretta Stubblefield—b. April 14, 1903; d. April 22, 1972, Hampton, Virginia. Survivors include four sons, James, Harry, Jack, and Johnny; two daughters, Jane Brady and Joanne Wilson; 13 grandchildren; three great-grandchildren; a brother, Hiram; and a sister, Bertie Carrico.

FENTON, Mary Elizabeth—b. April 4, 1880, Providence, R.I.; d. Oct. 31, 1971, East Hartford, Conn. A daughter, Miss E. L. Fenton, survives.

FOLLETT, Carrie Levica Moon—b. July 5, 1892, Seward, Kans.; d. May 4, 1972, Riverside, Calif. Survivors include her husband, Austin; three daughters, Fara Francis and Jo Ann Wirt, and Phyllis McHenry; eight grandchildren; and a sister, Cora Haekendorf.

FRIDLIN, Marius—b. Feb. 22, 1903, Mulhouse, France; d. May 15, 1972, Bern, Switzerland. He prepared for the ministry at French Theological Seminary. He was dean of men at the seminary, then an evangelist in France, being ordained in 1935. For 11 years he was the leader of the Cameroun Mission, after which he became secretary of the Southern European Division. He served in this capacity 12 years and was then president of the division for 12 years. Survivors include his wife, Marthe; a son, Gerard, and his family; a sister and brother-in-law; sisters-in-law; and mother-in-law.

FULTON, Ella—b. May 28, 1906; d. Feb. 22, 1972, South Haven, Mich. She had a part in the conversion of 17 people. Her father survives.

GAREN, Ralph W.—b. Delphus, Kans.; d. May 8, 1972, Loma Linda, Calif., aged 66. Survivors are his wife, Dorothy M.; two sons, Robert L. and Richard D.; a daughter, Laverna Mae Baldwin; eight grandchildren; three great-grandchildren; and a brother, Theodore.

GEIGER, Joseph H.—b. Aug. 2, 1912; d. April 27, 1972, Columbus, Ohio. Survivors include his wife, Agnes; and sons, Joseph H., R. Frank, and Gary.

GIARDINA, Jon Harlan—b. Feb. 28, 1942, Chicago, Ill.; d. April 10, 1972, El Centro, Calif. Survivors include his wife, Delores; a son, James; a daughter, Jo Ann; his mother, Jo Ann Reid; and two brothers, Jim and Jerry.

GODWIN, Mildred C.—b. Aug. 12, 1899; d. July 17, 1971, Takoma Park, Md. Survivors include her husband, Walton; three daughters, Helen Riegell, Vivian Ross, and Irene Hutcheson; and a sister, Vivian Dunbar.

GONZALEZ, Cynthia Ann—b. Sept. 15, 1955, Loma Linda, Calif.; d. April 18, 1972, Riverside, Calif. Survivors include her parents, Mr. and Mrs. Gilbert Gonzalez, and three brothers, David, Daniel, and Samuel.

GUNN, Mildred Marie—b. April 10, 1893, Inlet, Ohio; d. May 15, 1972, Mansfield, Ohio. Survivors include a daughter, Mrs. Clifford Bailey; and two sons, Charles and Dale.

GUNDRUM, Willa—b. Dec. 19, 1896, Winnipeg, Manitoba, Canada; d. April 11, 1972, Loma Linda, Calif. Survivors include her husband, Walter; a daughter, Elmore Dimming; eight grandchildren; a sister, Mathilda Livingston; and a brother, John Gimple.

GENERAL NEWS

GUSTIN, Phoebe M.—b. March 9, 1898, Wilmington, Ohio; d. April 22, 1972, Largo, Fla. Survivors include her husband, Wilbur; daughters, Mary Lee Denechee, Dona Dean Sims, and Harriet Young; and a son, Dr. John.

HENDERSON, Helen—b. Nov. 3, 1884, Menomonee, Wis.; d. Jan. 19, 1972, Toledo, Ohio. A daughter, Anita Burroughs, survives.

HOLT, Harriet Maxson—b. Jan. 16, 1891, England; d. March 16, 1972, Battle Ground, Wash. Mrs. Holt originated the Pathfinder work and helped train leaders for junior camps across the United States. Her husband, Elder Chester A. Holt, survives.

HOXIE, Angelita Marie—b. Oct. 2, 1899; d. Feb. 5, 1972, San Bernardino, Calif. Her husband, Albert Fred, survives.

HUNT, Leon A.—b. Sept. 8, 1900, North Branch, Mich.; d. April 17, 1972, following an auto accident. Survivors include his wife; five children, Wilford Button; Edward and Judy Prater, Wilma Palek, and Robert; 16 grandchildren; and three great-grandchildren.

JAMES, Ethel Maud Jones—b. Dec. 2, 1885, Wymore, Neb.; d. May 15, 1972, Deer Park, Calif. She took nurse's training and later medical training at Loma Linda, graduating in 1917. She and her husband, Dr. Herbert C. James, were married right after graduation and went as missionaries to China. They served there until 1940, when they took up work at Paradise Valley Sanitarium and Hospital. Survivors include her husband; a son, Milton; a grandson; a great-grandson; and a brother, Eugene Jones.

JOHNS, Alger Francis—b. Feb. 23, 1918, Kansas City, Mo.; d. April 16, 1972, Berrien Springs, Mich. His secondary education was obtained at Maplewood Academy. He received his B.A. degree from Pacific Union College. In 1949 he received his M.A. degree from the S.D.A. Theological Seminary, and in 1959 he received his Ph.D. degree from Johns Hopkins University. He taught in three denominational colleges and has been on the staff of the S.D.A. Theological Seminary since 1955. His published writings include contributions to the *SDA Bible Commentary* and the *SDA Bible Dictionary*. He authored *A Short Grammar of Biblical Aramaic*. In 1942 he married Genevieve Carpenter. Prior to his marriage he had held evangelistic meetings. His first pastorate was at Ogden, Utah. In 1944 he was sent by the mission board to Middle East College. His wife's health forced their return in 1945. He pastored the Santa Ana, California, church from 1946 to 1949. From 1949 to 1954 he was Bible teacher at La Sierra College and associate pastor of the La Sierra College church. In 1954 he came to Washington, D.C., to help in editing the *SDA Bible Commentary*. Survivors include his wife; sons, Warren and Jerry, who are ministers in Battle Creek, Michigan; son, Gordon, in medical school; parents, Elder and Mrs. Varner J. Johns; two brothers, Varner and Warren; three nieces; and two nephews.

JOHNSON, Alfred N.—b. Jan. 6, 1894, Marysville, Kans.; d. Sept. 8, 1971, Portland, Oreg. Survivors include his wife, Jennie; a daughter, Thelma McCoy; and two sons, Arden L. and Melvin A.

JONES, Addie Nelson—d. April 27, 1972, Danville, Ark., aged 90. She is survived by two grandsons, two great-grandsons; and two great-granddaughters.

JUDKINS, Louis F.—b. July 27, 1890, Iowa; d. March 18, 1972, Stockton, Calif. Survivors include a son, Melvin Paul Judkins, M.D., a daughter, Marjorie Van Lieu; and two granddaughters.

KEARNS, Allene—b. Oct. 22, 1919; d. April 4, 1972, Ashboro, N.C. Survivors include her husband, Wade; two daughters, Kay and Penny; three sisters; and three brothers.

KING, Arthur Azariah—b. May 2, 1890, Clarksburg, Calif.; d. April 11, 1972, Angwin, Calif. Survivors include two sons, Marvin E. and Jack George; a daughter, Princess Dunkhurst; nine grandchildren; five great-grandchildren; and two sisters, Pearl Jaques and Daisy King.

KIRKHAM, Minnie Anna Meister—b. Dec. 1, 1888, Manishe, Wis.; d. May 15, 1972. She served with her husband in Texas, Oklahoma, Arkansas, and Tennessee. Survivors include seven children: William, Paul, Elmer, Marshall, Lucille Kilby, Evelyn Chisholm, and Anne Veazey; three brothers, Fred, Adam, and Harold; and a sister, Rose Allen.

KLEIN, Carl—b. Dec. 5, 1879, Germany; d. April 30, 1972, Pomona, Calif. Survivors are his wife, Mary Foster Klein; two sons, Elroy and Jasper; a daughter, Fern V. Vasenius; two stepsons; three stepdaughters; four grandchildren; and five great-grandchildren.

KNIBBE, Clara—b. Dec. 8, 1884, Kendalia, Tex.; d. March 4, 1972. Survivors include a son, Roger; a daughter, Mrs. Charles Farris; five grandchildren; six great-grandchildren; and four sisters.

KNIGHT, Freeman Ellery—b. Sept. 11, 1895, Langdon, N.H.; d. April 20, 1972, Takoma Park, Md. He graduated from Atlantic Union College after a term of army service. For a time he was employed at the New England Memorial Hospital and then at the Washington Sanitarium and Hospital. Following this he became a pressman at the Review and Herald Publishing Association, which position he held for 44 years. Survivors are his wife, Mary E.; daughter, Carolyn Shannon; grandson, Donald Manigold; and brother, Willard E.; and stepmother, Wilhelmina Evans.

LUPTON, Pamela Lee—b. Aug. 17, 1949, San Bernardino, Calif.; d. April 15, 1972, Rapid City, S. Dak. Survivors include her husband, S/Sgt. Donald L.; daughter, Miryah Lee; son, Donald L., Jr.; parents, Mr. and Mrs. Lee Politte; and brothers, Tommy and Ronnie.

MARTIN, Grace Westphal—b. 1905, Pua, Chile; d. 1972, Grants Pass, Oreg. Survivors include three children, Henry

Martin, Bernice Beck, and Sharon Morris; and three grandchildren.

MARTIN, Robert Caldwell—b. 1905, Grand Rapids, Mich.; d. 1972, Grants Pass, Oreg. Survivors include three children, Henry, Bernice Beck, and Sharon Morris; and three grandchildren.

MATHY, Yvette Lague—b. July 10, 1911, St. Julien du Sault, France; d. April 21, 1972, Melun, France. In 1932 she married Maurice Mathy. She was a secretary in the Southern European Division for 14 years. Survivors include two daughters, Mireille Roeland and Nicole; a brother; and a sister.

MILLER, Charles Marshall—b. June 24, 1913, Graysville, Tenn.; d. April 23, 1972, Arcadia, Calif. He studied at Southwestern Junior College. Survivors include his wife, Helen; a daughter, Ann Liff; a brother, Dr. W. L.; and a sister, Olive E. Badd.

MITCHELL, Letha May—b. July 12, 1881, Battle Creek, Mich.; d. April 12, 1972, Deer Park, Calif. Survivors include three sons, Ralph, Clarence, and Arthur; eight grandchildren; 12 great-grandchildren; and a sister, Edith Law.

MOORES, Phoebe—b. Oct. 16, 1882, Three Arms, Newfoundland; d. Feb. 19, 1972. Survivors include her children, Ralph, Carl, Mrs. Ida Lloyd, Mrs. Edna Oxford; eight grandchildren; 14 great-grandchildren; and four great-great-grandchildren.

NELSON, Hollis Everett—b. May 31, 1889, Rhode Island; d. May 1, 1972, Henderson County, N.C. He graduated from the nurse's course at New England Sanitarium and Hospital in 1918. That year he married Gladys D. Taylor. After her death he married Mrs. Myra Lyles, in 1954. For 19 years he was employed at the Mountain Sanitarium and Hospital, Fletcher, North Carolina. Survivors include his wife; a son, Harold E.; a daughter, Doris Trinker; two stepchildren, Lt. Col. Donald L. Lyles, Ret. and Barbara Stannard; two grandchildren; three stepgrandchildren; and a great-grandchild.

NETHERY, Lena Frieda Specht—b. Jan. 12, 1889, Prairie du Sac, Wis.; d. May 14, 1972, Pueblo, Colo. Before her marriage to Elder Jay J. Nethery in 1929 she was for several years superintendent of nurses at the Boulder Adventist Hospital, Boulder, Colorado. She served with her husband in the Central and Lake unions and in Colorado, and at the General Conference headquarters, where Elder Nethery was a vice-president. Survivors include two stepsons, Ronald and Raymond; a sister, Mrs. G. J. Lang, and a brother, Carl C. Specht.

OCHS, Ben W.—b. Sept. 8, 1902, Colfax, Wash.; d. Nov. 6, 1971, Spokane, Wash. Survivors include his wife, Elizabeth; a son, Rodney; three brothers, Elder D. A., Elder W. B., David C.; and two sisters, Emma Heidinger and Lydia Clark.

ODELL, Keith Lynn—b. July 22, 1945, Glendale, Calif.; d. May 16, 1972, Loma Linda, Calif. He graduated from Newbury Park Academy in 1965, then studied at La Sierra College for three years. He also studied at San Bernardino Valley College. His influence helped two people to become Christians. Survivors include his parents and a brother.

ONCAL, Henry S.—b. Feb. 18, 1891, Poincourville, La.; d. April 10, 1972, Baton Rouge, La. Survivors include two daughters, Henrietta Stumpf and Lorraine Lorio; two sisters; and one brother.

ORTNER, Abraham George—b. Sept. 12, 1890, Lehigh, Kans.; d. March 23, 1972, Lincoln, Neb. He was a graduate of Clinton Theological Seminary. In 1923 he married Edith Buck. Survivors include his wife; son, Clifford of Malaysia; daughter, Bernita Walters, Guam; three grandchildren; brother, Sam E.; sisters, Elsie Johnson and H. Ellen Curran.

OSTER, Christina—b. July 3, 1883, Germany; d. March 22, 1972, Paradise, Calif. She attended Walla Walla College. Survivors include her son, Dr. Harry S.; two grandsons, Robert and James; a brother, Jake Kompelt; and a sister, Tilla Greene.

PALMER, Clayton Hall II—b. 1921, Streator, Ill.; d. May 15, 1972, San Bernardino, Calif. He was an X-ray technician at the Loma Linda University Hospital. Survivors include his mother, Geraldine Young Palmer, and a brother, Charles.

PAYNE, Calvin A.—b. Nov. 26, 1876, Fatquier County, Va.; d. April 6, 1972, Kansas City, Mo. Survivors include two daughters, Maxine Collier and Virginia Peried; one granddaughter; and one great-granddaughter.

PIPER, Anna B.—b. Sept. 13, 1871, Virginia; d. March 30, 1972, Takoma Park, Md. She was the widow of J. F. Piper, who served the denomination in pastoral and administrative capacities for many years. Her sister, Virginia Parrish, survives.

RAY, Nina—b. June 8, 1909; d. Dec. 23, 1971, Pontiac, Mich. Survivors include five children.

REED, Louise M.—b. Dec. 25, 1881, Ecorse, Mich.; d. April 9, 1972. Survivors include three daughters, Ruth Claven, Vivian Dunlap, and Henrietta Kerr; a brother, Fred; and a sister, Bertha.

RENTFRO, Mary Loizette Haskell—b. Aug. 11, 1874, near Toledo, Iowa; d. April 26, 1972, Covina, Calif. She graduated from the Des Moines, Iowa, Sanitarium School of Nursing, and in 1903 married Clarence Rentfro. In 1904 they were called to Portugal, and in 1917 transferred to Brazil. She was school nurse at the Brazil Adventist College. In 1924 they returned to the United States and served in North Dakota, Wisconsin, and Michigan. Survivors include a son, Charles A.; a daughter, Marian Padgett; five grandchildren, Arlene Goley, Elaine Davis, George Rentfro, Barbara Post, and Dwayne Padgett; and eight great-grandchildren.

ROGERS, Bertha B.—b. May 19, 1874, Van Wert, Ohio; d. May 8, 1972, Mankato, Minn. Survivors include a daughter, Iva Anderson, and a son, Ralph.

ROGERS, Bertha M.—b. May 3, 1883, Carbondale, Ill.; d. April 13, 1972, Effingham, Ill. Survivors include a son, James B.; three grandchildren; six great-grandchildren; and one great-great-grandchild.

RUDY, John—b. June 12, 1907, Russia; d. Feb. 13, 1972, Colfax, Wash. Survivors include his wife, Emma; a daughter, Shirley Lpdegrave; five brothers, Elder Henry Rudy, Philip Rudy, Alex Rudy, Dr. Peter Rudy, Elder Adam Rudy; and two sisters, Catherine Rudy and Esther Harrington.

SIMMONS, Deloras Ethel—b. April 18, 1908, West Virginia; d. May 6, 1972, San Diego, Calif. Survivors include her husband, Robert; a son, Charles Drummond; a daughter, Billie Corle; 11 grandchildren; one great-grandchild; and a sister, Lillian Rose.

SMITH, Maggie—b. June 23, 1903, Sterling, Mich.; d. April 26, 1972, Coldwater, Mich. Survivors include her husband, Anthony; four children, Dollie Erskine, Carol Gentry, Forest, and Donald; nine grandchildren; two great-grandchildren; and three brothers, Ray, Milton, and Edward Dennis.

SOMMER, Rachel Spomer—b. Sept. 27, 1901, Shattuck, Okla.; d. April 3, 1972, Clermont, Fla. She graduated in 1933 from Emmanuel Missionary College. Survivors include her husband, John; two sons, Ralph and Lawrence; four grandchildren; four sisters, Hulda Haffner, Mary Anderson, Leah Marsh, and Nancy Affeldt; and a brother, Huldrich.

SPAULDING, Jennie—d. March 28, 1972, Harford, Mich., aged 84. Survivors include two sons, La Verne and Wayne.

STABEN, Carl F.—b. April 11, 1890, Laredo, Tex.; d. April 28, 1972, Jamestown, N. Dak. A graduate from Southwestern Union College, he served as a missionary in Salvador, Honduras, Guatemala, and Mexico. He taught at Ozark Academy, Gentry, Arkansas, and worked with Spanish-speaking people in Texas and New Mexico. Later, returning to Mexico, he built a hospital at Montemorelos and a hospital and church at Chiapas. In 1917 he married Jessie Olson. Survivors include his wife; two daughters, Anna Mae Williams and Betty Lou Collins; four grandchildren; two great-grandchildren; a brother, William Paul; three half brothers, John Staben, Paul Staben, David Staben; and a half sister, Mrs. Adolph Kahn.

STEVENS, Mrs. Walter—b. Sept. 27, 1897, Kansas; d. April 21, 1972, Loma Linda, Calif. Survivors include her husband; two daughters, Crystall McComas and Cleeva Durham; and two grandchildren.

STOCKS, Mary H.—b. Jan. 9, 1878, Brunswick, Canada; d. Sept. 11, 1971. She was a Bible instructor for many years in the Southern New England Conference. Survivors include her husband, Charles; and a daughter, Vivian Vibberts.

SUMMEROUR, Grady Brooke—h. Fulton County, Ga.; d. March 17, 1972, Norcross, Ga. She attended Atlanta Conservatory of Music and graduated in the 1917 class at Washington Missionary College with H. M. S. Richards, Denton Rebok, Tom A. Little, and others. She taught music and secretarial at Southern Missionary College. Survivors are her husband, Ben F. Summerour; a son, Dr. Brooke Summerour; daughters, Sue Magoon and Jane S. Ralls; nine grandchildren; a great-grandson; a brother, John; and a sister, Maude Brooke.

SWICK, Ruth Minerva—b. March 31, 1904, Tionesta, Pa.; d. Feb. 28, 1972, Loma Linda, Calif. Survivors include two daughters, Bernadina Vivier and Mary Jones; and two brothers, George D. and William Arthur Saulsgiver.

TALLAFERO, Ida Louise—b. Aug. 13, 1882, Camp, La.; d. May 13, 1972, Mansfield, La. Her daughter, Mrs. W. H. Buecker, survives.

THOMPSON, Roy Morris—b. July 2, 1887, Nebraska; d. Feb. 4, 1972, Orlando, Fla. Survivors include his wife, Sallie; son, Ray; five daughters, Thelma Drake, Gladys Vesels, Ruby Sorenson, Erna Huffaker, Edith Oles; and two brothers, George and John.

TURNER, Mary Lone—b. July 17, 1898, Warrensburg, Mo.; d. April 7, 1972, Kansas City, Mo. Survivors include her husband, J. Paul; a daughter, Mrs. Raymond Miles; a son, George L. Carney; and a sister, Nellie Hughes.

VAUN AUKEN, John J.—b. 1891, Riverside, N.Y.; d. Feb. 15, 1972, Takoma Park, Md. He was an employee of the Review and Herald Publishing Association for many years. Survivors are his wife, Mildred Banker Van Auken; two sons, James T. and John J., Jr.; a daughter, Lilah Westphal; seven grandchildren; ten great-grandchildren; a sister; and a brother.

VINNARD, Margaret Elisabeth—b. July 24, 1947, Santa Monica, Calif.; d. Dec. 27, 1971, in an accident in Spain. Survivors include her parents, Drs. Roald and Miriam Vinnard; and two brothers, Gerald and Arnold Vinnard.

WAITE, Helena—b. Jan. 29, 1889, in Germany; d. Dec. 4, 1971, Redwood City, Calif. Her husband, John, survives.

WALLACE, Leona B.—b. June 27, 1892; d. Dec. 31, 1971, Pontiac, Mich. Survivors include her husband, Henry; two children, Leroy and Helen Summers; six grandchildren; nine great-grandchildren; and two great-great-grandchildren.

WALTERS, Mable B. Armstrong—b. June 9, 1904, Kalaska, Mich.; d. March 22, 1972, Traverse City, Mich. Survivors include her husband, Earl; a son, Robert; four daughters, Carlene Sutter, Virginia MaHaffie; Judy Waskiewicz,

and Marsha Ballard; and three sisters, Evelyn Bedker, Martha Wilder, and June Veal.

WARD, John K.—b. March 23, 1894, Marion, N.C.; d. Feb. 21, 1972, Reading, Pa. Survivors include his wife, Eula; son, Gene; and two daughters, Opal Lebo and Doris Ward.

WHEELER, Josephine—b. Feb. 20, 1882, Oslo, Norway; d. April 17, 1972, Portland, Tenn. Survivors include four sons, Elder Ben David, Joseph, Timothy, and Dr. Ira; several grandchildren; a sister; and a niece.

WHITE, Ruby L.—b. Nov. 30, 1918, Cochran, Ga.; d. Nov. 11, 1971, Atlanta, Ga. Survivors include her mother, Viola E. Camp; and a sister, Ruth Gresham.

WILLIAMS, Alta Mae—b. March 9, 1905, Lemoore, Calif.; d. Jan. 14, 1972, Fresno, Calif. Survivors include a son, Gary; and a sister, Lola Hall.

WILLIAMS, Catherine Jane Powell—b. Jan. 18, 1910, West Hartford, Conn.; d. March 9, 1972, Loma Linda, Calif. Survivors include her husband, Chester; three sisters; and a brother.

WILSON, Ralph D.—d. Dec. 8, 1971, Ceres, Calif., aged 49. Survivors include his wife, Madeline; three sons, Dean, Evan, and Mike; and a daughter, Karen Lynn.

WILSON, Velma M.—b. Feb. 25, 1912; d. March 31, 1972, Pontiac, Mich. Survivors include her husband, Paul; nine children: Danny, Janice, Gayle, Verlaine Racine, Norman, Deloris Vaden, David, Glenna Evtlizer, and Mary Breakie; and 18 grandchildren.

WU, Bing-Gung—d. March 31, Bangkok, Thailand, at the age of 67. He was a former worker in China and an active lay missionary in Thailand. For a number of years prior to World War II, Brother Wu was publishing secretary for the South China Island Union. He was known as a "star colporteur" and traveled to many parts of Malaysia and Indonesia, taking thousands of subscriptions for the Chinese Signs, and bringing gospel literature to the overseas Chinese residing in Southeast Asia. Survivors include his wife; and a son, Johnson.

YORK, Douglas Elliott—b. Jan. 12, 1951, Auburn, N.Y.; d. April 9, 1972, Anacortes, Wash., as the result of an accident. At the time of his death he was a junior speech major at Walla Walla College. Survivors include his parents, Mr. and Mrs. Mervin York; and his grandparents, Mr. and Mrs. Byron York.

ZEISMER, Gustave—b. Dec. 26, 1892, Stiles, Wis.; d. March 15, 1972, Lapeer, Mich. His wife, Martha, survives.



(Conference names appear in parentheses.)

J. I. Hartman, assistant treasurer (Southwestern Union), formerly associate auditor (Southwestern Union).

Craig Klatt, manager, Adventist Book Center (Hawaiian Mission), formerly assistant manager, Adventist Book Center (Southern California).

Ray Rose, assistant manager, Adventist Book Center (Southern California), formerly billing clerk (Southern California).

R. R. Rouse, treasurer (Indiana), formerly treasurer (Oklahoma).

Del Sudds, assistant publishing secretary (Oregon), formerly publishing secretary (Alberta).

Max Trevino, treasurer (Oklahoma), formerly assistant treasurer (Southwestern Union).

From Home Base to Front Line

North American Division

Hugh C. Love (AU '49; LLU '61), to be relief dentist Hong Kong Adventist Hospital, of Loma Linda, California, left Los Angeles, May 14.

Homer N. Grove, to be relief business manager Hong Kong Adventist Hospital, and **Connie Grove**, of Orlando, Florida, left Los Angeles, May 16.

Robert W. Dyke (LLU '55; MC '62),

transferring after furlough from Jamaica, West Indies, to be laboratory and X-ray technician Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, **Norma Amelia** (nee Smith) **Dyke**, and four children, left Baltimore, Maryland, May 25.

Richard A. Nelson (LLU '51), to be relief surgeon in Hong Kong Adventist Hospital, of Corona, California, left Los Angeles, May 25.

Ralph W. Royer (CUC '36; LLU '41), returning as physician and surgeon in Bangkok Sanitarium and Hospital, Thailand, and **Kathryn Louella** (nee Kelsey) **Royer** (LLUH '34), left San Francisco, California, May 26.

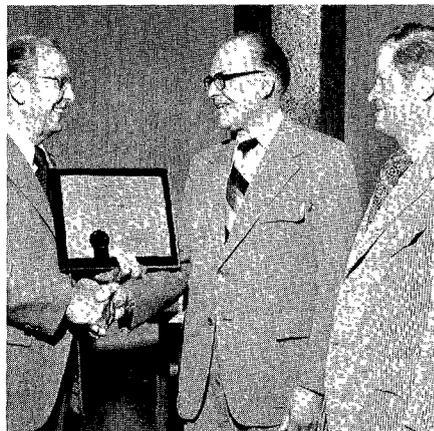
CLYDE O. FRANZ

CAMP MEETING SCHEDULE

1972

Atlantic Union

Greater New York	
English	June 29-July 8
Camp Berkshire, Wingdale	
Spanish	July 9-15
Camp Berkshire, Wingdale	
New York	June 30-July 8
Union Springs Academy, Union Springs	
Northeastern	June 30-July 8
Camp Victory Lake, Hyde Park, New York	
Northern New England	June 29-July 8
Pine Tree Intermediate School, Freeport, Maine	
Southern New England	June 29-July 8
South Lancaster, Massachusetts	



Southern Union Honors Education Secretary

V. W. Becker (center), education department secretary of the Southern Union Conference, was presented with a Citation of Excellence by **H. H. Schmidt** (left), president of the conference, during the annual meeting of the Southern Union Board of Education held this year at Forest Lake Academy, Maitland, Florida. **M. E. Erickson**, union associate education secretary, looks on.

The citation was presented for the outstanding contribution Elder Becker has made to the Adventist Church's education program.

OSCAR L. HEINRICH

PR Secretary

Southern Union Conference

Canadian Union

Alberta	
Calgary	July 20-23
Edmonton	July 13-16
Peace River, Peoria	July 6-9
British Columbia	July 14-22
Hope	
Manitoba-Saskatchewan	
Clear Lake, Manitoba	July 12-15
Saskatoon	June 30-July 8
Maritime	July 21-29
Pugwash, Nova Scotia	
Newfoundland	July 28-30
St. John's	
Ontario	
Camp Frenda, South River	August 1-5

Central Union

Wyoming	August 1-6
Mills Spring Camp, Casper	

Columbia Union

Allegheny West	July 2-9
Mount Vernon Academy, Mount Vernon, Ohio	
Chesapeake	July 13-22
Highland View Academy, Hagerstown, Maryland	
Mountain View	July 7-15
Parkersburg, West Virginia	
New Jersey	June 30-July 8
Garden State Academy, Tranquility	

Lake Union

Illinois	
Little Grassy SDA Camp, Makanda	August 8-12
Lake Region	
Cassopolis, Michigan	August 17-26
Michigan	
Grand Ledge	August 17-26
Wisconsin	
Portage	July 27-August 5

North Pacific Union

Alaska	July 28-30
Murray Gildersleeve Logging Camp, Ketchikan	
Oregon	July 14-22
Gladstone Park, Gladstone	
Washington	July 7-15
Auburn Academy, Auburn	

Pacific Union

Arizona	July 20-29
Prescott	
Central California	August 3-12
Soquel	
Hawaiian Mission	
Hawaii	September 1, 2
Kauai	August 25, 26
Maui	September 8, 9
Molokai	August 18, 19
Oahu	September 15, 16
Nevada-Utah	July 3-8
Springville, Utah	
Northern California	
Fortuna, Philo	July 23-29
Vallejo	July 24-29
Lodi, Sacramento, Paradise	August 13-19
Southeastern California	
Loma Linda	September 16
Orange County	September 23
San Diego	September 30
Southern California	
Lancaster	October 13, 14
Lynwood	September 20-23
Newbury Park Academy, Newbury Park	
Pomona	July 21, 22
	October 27, 28

Southwestern Union

Oklahoma	July 14-22
Berig Park, Oklahoma City	

Church Calendar

Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	
Church Lay Activities Offering	September 2
Missions Extension Offering	September 2
Review and Herald and Insight Campaign	September 9
Bible Emphasis Day	September 9-October 7
JMV Pathfinder Day	September 16
	September 23

Principal of Bangladesh School Killed by Bandits

A cable from R. S. Lowry, president of the Southern Asia Division, reports that E. R. Hutchinson, principal of the Goalbathan School in Bangladesh, was murdered by bandits in his home during the early hours of Wednesday, June 21. O. W. Lange, president of the union mission, was a guest in the Hutchinson home. He was shot in the arm, but is reported in satisfactory condition.

C. O. FRANZ

Devaluation of Dollar Produces Money Crisis

The time is October, 1971. You are a treasurer in the mission field. You have been working on your 1972 budget, and you reflect with pride on your budgeting record. You view with satisfaction the fact that during the current year you have operated within the budget prepared last year.

You have two sources of income—the tithe of the members in your mission (which is minimal because they are not affluent people) and the operating appropriation you receive from the General Conference, which gave you \$10,000 outside income last year. Furthermore, the appropriation from the General Conference has been increasing every year about 5 per cent. So you are looking forward to another \$500 to add to your budget for next year and are planning how that additional income will be used.

You awaken one morning and learn from a radio broadcast that the U.S. dollar has been devalued, and you have some vague misgivings as to how it might affect your mission finances. You reflect that if the U.S. dollar is worth less, then your \$10,000 appropriation will buy less of your local currency.

The uneasiness turns to shock when you learn that although the appropriation was increased by \$500, bringing the total to \$10,500, the amount of your local currency it will buy in terms of last year's dollar is only \$9,000. Your needed increase is wiped out and along with it a large share of your support of established work.

What will you do? The local tithe has increased some. That's good. But not enough. Cut expenses? Not so easy when expenses in your country go up every year, not down. Trim the working force? Which workers will you discontinue?

This story is a composite rather than a single case. But it happened. All around the world it happened. Some missionaries under appointment were released. Plans to call others had to be dropped. Furloughs were changed to permanent returns. National workers were discontinued.

What can we do? We can (1) Remember that our dollar will now buy less in terms of mission work accomplished overseas. (2) Increase our regular giving to regular mission offerings such as the

Sabbath school offering. These form the firm financial foundation of the worldwide mission program of the church. (3) Make up some of the loss sustained over there by bringing to our church a really substantial amount for the Midsummer Offering on July 15, 1972.

You are there. The mission is *your* field. The work is *your* work. The privilege of giving is *your* privilege. Remember—July 15—Midsummer Offering.

H. D. JOHNSON

Publishing House Sales for 1971 Top \$48 Million

In 1971 the world retail sales for Seventh-day Adventist publishing houses amounted to \$48,410,000, as compared with slightly more than \$46 million during 1970.

The Seventh-day Adventist Church operates 48 publishing houses. These publishing houses are situated at strategic points around the world in order to serve the various language areas. There are 2,400 men and women who produce the literature coming from Adventist presses. At present we have the best equipped publishing houses in the history of the church and the most attractive literature ever.

During the most recent ten-year period more than 69,000 people were baptized into the church who were first contacted by literature evangelists. However, the sales and soul-winning work accomplished through our publishing houses and our 6,500 literature evangelists around the world must ever increase to the glory of God.

D. A. McADAMS

Results of MISSION '72 Are Great in IAD

The evangelistic fires of MISSION '72 are burning brightly in Inter-America. As an example, the South Mexican Mission adopted a goal of 1,755 baptisms for 1972. At the close of May they realized 1,850 baptisms. As a result they have set an objective of 3,000 baptisms by the close of 1972.

Equally interesting are the results in the Antillian Union Conference. At the end of May of this year their 2,530 baptisms equaled the total baptized in the 12 months of 1971.

THEODORE GARCICH

Life and Health Sales Exceed Expectations

Sales response to the first issue of *Life and Health* with its new format and editorship has exceeded expectations, reports E. M. Peterson, Review and Herald periodical department manager. The printing order of 195,000 copies for the July issue was sold out before the end of June. This order was an increase of 30,000 over July of last year.

Because of the strong sales impact the new *Life and Health* is having in the field, 225,000 copies of the August issue have been printed and are already being rapidly sold, says Peterson. Colporteurs and student literature evangelists engaged in street sales of *Life and Health* report unusual success and ease in making sales. The August issue run of 225,000 is 60,000 copies above August of last year. Sales are expected to remain strong for the September issue, available in August, which will feature the health problems of smoking. Don Hawley, managing editor, says the September issue should be ideal for use in conjunction with Five-Day Plans.

K. W. TILGHMAN

Massive Youth Crusade Conducted in Antigua

The island of Antigua in the Caribbean Union was the dynamic center of a massive youth crusade from April 16 to 30 conducted by George W. Brown, youth director of the Inter-American Division. During the crusade more than 200 persons made definite decision to accept Christ and become members of the remnant church. On Sabbath, April 29, 54 were baptized.

This historic youth crusade was organized and coordinated by the Missionary Volunteer Federation of Antigua under the direction of Alpha Josiah, president of the Federation, and the three district pastors of Antigua. The general manager of the crusade was E. W. Howell, youth director of the East Caribbean Conference.

The crusade made a tremendous evangelistic impact upon the entire Antigua community as well as upon the Adventist churches on that island. The enormous involvement of the total Adventist youth community of Antigua in this crusade speaks well for the initiation of an island-wide revival and evangelistic outreach.

LAWRENCE M. NELSON

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