

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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Right: Pottstown, Pennsylvania, buildings reflect in the now calm Manatawney River. Below: A house in Corning, New York, washed under a bridge before it gave way. An Air Force chopper rescues a cancer victim who had been stranded alone for two days. Gail Ciccone, a nurse anesthetist, distributed blankets with Dorcas leader Mrs. George Kaiser at Wilkes-Barre, Pennsylvania.



Disastrous **FLOODS** Strike the U.S.

SEE PAGE 10

A Unique Publishing Experiment

This issue of the REVIEW is unique, and may very well mark a milestone in denominational publishing history. The magazine looks like a regular issue of the REVIEW—and it is for all subscribers outside the territory of the Columbia Union Conference. But readers in the Columbia Union will find in the center of this issue a 16-page insert that takes the place of their former union paper, *The Visitor*. Every second issue of the REVIEW will carry an insert of this kind for Columbia Union readers.

This means that for the first time in denominational history every family in a union conference will receive the REVIEW on a regular basis.

This has been made possible by the vision and courage of leaders in the Columbia Union and the Review and Herald Publishing Association. Members of the Columbia Union executive committee said in effect, We think every family in our territory should receive the REVIEW, and we are willing to do our part to make it possible. And the board of the Review said, We believe the same thing, and will do our part.

To make possible every-home coverage, the local conferences will appropriate the same amount of funds for the *Review-Visitor* combination as they appropriated previously for the *Visitor* alone. In addition, an offering will be received annually in the churches of the Columbia Union, and this offering will be divided between the REVIEW and the conferences. The big gainer in the arrangement is the individual family in the Columbia Union. Instead of getting 624 pages of reading matter annually through the *Visitor* (24 pages bi-weekly), they will be getting an average of 1,772 pages annually (the regular REVIEW plus a 16-page bi-weekly insert).

Members will appreciate not merely the substantial increase in good reading matter but the fact that their church leaders are attempting to get the most value for the Adventist dollar. Throughout the denomination today study is being given to the way funds are being spent. Administrators recognize that if the church is to carry forward successfully the enormous task God has given it, overhead must be trimmed, consolidation, where practical, must be effected. This *Review-Visitor* combination is a concrete demonstration of the fact that some changes are being made.

It is possible that some readers are holding a copy of the REVIEW in their hands for the first time. To them we say Welcome; you have joined a large, wonderful family. Surveys indicate that every copy of the REVIEW is read by an average of four people. This means that this issue will be read by about 360,000 Adventists.

We think that within a few weeks you will wonder how you ever got along without the weekly visit of the REVIEW. Indeed, church leaders have always wondered how it is possible to be a strong Seventh-day Adventist without reading the REVIEW regularly.

The reason is simple: Adventism and the REVIEW are inseparable. After the Great Disappointment of 1844, the Advent believers were a scattered, disheartened group. Here and there they published short-lived papers such as *The Advent Herald*, *The Day-Dawn*, *The Day-Star*, *The Hope of Israel*, *The Advent Review*, and *The Present Truth*. All of these fell by the way. But in 1850 the latter two publications were merged into a paper called the *Second Advent Review and Sabbath Herald*. This magazine has been published continuously ever since—for 122 years—and always it has served as a strong tie binding the hearts of Adventists in one part of the world to fellow Adventists in all other parts of the world. It has set forth truth, inspired courage, deepened spirituality, reported the progress of the movement, and published official actions.

In 1860 the name Seventh-day Adventist was formally adopted. In 1861 the first local conference—Michigan—was organized. In 1863 the General Conference was organized. Thus, for a decade or more preceding formal denominational organization, the REVIEW was rallying the believers, discussing important issues, and serving as an organ of communication between leaders of the movement and scattered believers.

During the 1850's and for some time afterward the REVIEW AND HERALD office of publication—whether in Paris, Maine; Rochester, New York; or Battle Creek, Michigan—was the rallying point and was generally referred to as "the office." No wonder Adventism and the REVIEW seem inseparable. They are!

A Look at Contents

What will you find in the REVIEW? Next week on this page the regular monthly message from the General Conference president, Heart to Heart. Every week, these regular features: Family Living, From the Editors, Scan, Letters to the Editor, a story For the Younger Set, news. Every other week: When You're Young. Once a month: Young Adult, Especially for Women, Especially for Men, Date-line Washington. On an occasional basis: Fellowship of Prayer, Response From Readers, Speaking Out, Window on the World.

And later this year we will publish an extended report on the Autumn Council, to be held for the first time outside the North American Division, in Mexico City. One of the editors will serve as eyes and ears for REVIEW readers, giving the world church a box seat at this important meeting.

For 30 years we have lived and worked in the territory of the Columbia Union Conference. We look upon this area as home. Therefore, it gives us special pleasure to know that beginning with this issue, every Adventist family in this territory will be "plugged in" to the great Second Advent Movement through the church paper. Welcome, "family."

K. H. W.



NAZARENES LIBERALIZE POSITION ON DIVORCE

MIAMI BEACH—By a surprisingly large majority the general assembly of the Church of the Nazarene ended a four-year-old controversy here by voting to accept “repentant” divorcees as members of the church.

Only 12 of the 640 official delegates to the denomination’s eighteenth quadrennial meeting opposed the motion. The vote was so overwhelming that it surprised even the members of the special committee that had made the recommendation.

Four years ago the denomination’s Kansas City general assembly was rocked by a sharp debate over the question of liberalizing the church’s position on divorce. The traditional Nazarene position has been that adultery is the only Scriptural ground for divorce and that any person who has been divorced for another reason would be ineligible for membership.

PRISONER BAPTIZED IN HORSE TROUGH

MARION, IND.—A prisoner at the Grant County Jail here was baptized when Sheriff Harold Ash “solved a large problem” after being convinced of the inmate’s sincere desire for baptism.

The baptismal ceremony required total immersion, and since the prisoner was a huge man and there was no vessel large enough at the jail, one was brought to it.

Sheriff’s deputies picked up a large horse watering trough at a nearby farm, loaded it on a pickup truck, and drove to the jail garage, where the baptism was held before witnesses—three deputies and the sheriff.

ASTRONAUT BEGINS FULL-TIME EVANGELISM

PHILADELPHIA—Apollo 15 astronaut James B. Irwin told the Southern Baptist convention here that he will begin full-

time work in “spreading the good news of Jesus Christ” after he leaves the space program this summer.

“I came back stronger in my faith,” he said. “I have been able to tell people that I felt the power of their prayers on the moon. I believe that prayer has a unifying effect upon all mankind. I have found that man’s faith strengthens immeasurably as he witnesses to others.”

BLAKE SEES CHRISTIANITY’S FUTURE TIED TO ECUMENISM

NEW YORK—The future of Christianity lies in an ecumenical direction, and U.S. churches only “hinder and hurt” themselves by continuing their divisions, the head of the World Council of Churches said here.

Dr. Eugene Carson Blake, the WCC general secretary, told a press conference that 40 years of church experience convinces him that the sectarian stream is not the one with the major channel.

ARKANSAS CATHOLICS SUPPORT A MARRIED PRIESTHOOD

LITTLE ROCK, ARK.—By a slight 2 per cent margin Roman Catholics in Arkansas believe that priests should be allowed to marry, either before or after ordination, according to a survey of the Statewide Little Rock diocese.

BAPTISTS ASSAIL “DEPRAVITY” OF SOME FILMS

PHILADELPHIA—A resolution condemning the “gross moral depravity” portrayed in many motion pictures and urging protests against the producers and distributors of such films was adopted by “messengers” (delegates) of the Southern Baptist Convention at its 115th annual meeting here.

The resolution on offensive movies, which also condemned television programs “which degrade sex, glorify violence, and deny moral decency,” called on Southern Baptists to express their appreciation to producers, networks, and sponsors for movies and television programs that are morally wholesome.

This Week...

Henry L. Rudy, author of “Christ and the Church” (page 4), has given almost 50 years to the work of the church. Although most of those years were spent in administration, his interest in education helped him in organizing five workers’ seminaries in Europe. At one time he served as principal of the one in Czechoslovakia and the one in Poland.

Since we received the article, “A Bible for Everyone” (page 14), from Eda Reid, word has gone around the world of the tragedy suffered by the Wycliffe Bible Translators in New Guinea. We quote from *Christianity Today’s* coverage:

“Fire in the starboard engine of a Piper Aztec followed by an explosion that tore away the right wing resulted in the first air tragedy for the Wycliffe Translators-affiliated Jungle Aviation and Radio Service (JAARS). Seven persons, including five missionaries, died in the New Guinea crash, the worst missionary aviation disaster in history.”

Dead were veteran Wycliffe pilot, Doug Hunt; a short-term missionary, Kathleen McNeil, of New Zealand; two New Guinea tribespeople; and three translators—Oren and Francine Claassen for the Rawa tribe, and Darlene Bee for the Usarufa tribe.

A special tribute to the work of Dr. Bee was found in the fact that the Usarufa tribespeople asked that she be buried in their village, and village men were pallbearers.

Her irreplaceable paper work on the languages of the New Guinea highlands was recovered from the wreckage.

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◆ 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, the Second Advent, 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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CHRIST AND THE CHURCH

By H. L. RUDY

WHEN Christ set out to build His church (see Matt. 16:18) He had success and glorious triumph in mind. He would build safely and strongly. His work would withstand all the onslaughts of wicked powers and endure the tests of all time. To that end He Himself has remained the architect and builder of His church. He bestowed the Holy Spirit as a gift upon His followers, that they might have wisdom and power to build wisely with Him.

The human agencies through whom Christ would work were chosen and tried, that they might prove true and loyal to His plans and purposes. With them He established the strongest relationship possible between human beings and their Lord. Addressing His disciples, Jesus said: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; . . . but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:14, 15).

Jesus gave His disciples the rank of *friends*. Hitherto the relationship had been one of master and servant. Now it is transformed into a form that provides perfect freedom. His disciples are taken into their Master's confidence, and as friends they share all that He has heard from the Father.

H. L. Rudy is a retired minister. He was formerly a vice-president of the General Conference.

Real friendship involves a certain drawing together between persons, a kinship of spirit that overshadows any differences that may exist, a willingness to spend oneself for the other. It consists of a frank, unhesitating opening of one's heart and mind to the other, without shyness or secretiveness. Real friend-

Real friendship is illustrated in the friendship between the Lord and Abraham, the father of the faithful. Abraham was known as "the Friend of God."

ship is a trust in the other person. It never doubts his loyalty, but looks to him with confidence.

This kind of relationship is illustrated in the friendship between the Lord and Abraham, the father of the faithful. Abraham was known as "the Friend of God" (James 2:23). God spoke of him as "my friend" (Isa. 41:8). When Sodom was to be destroyed the Lord revealed His plans to His "friend." "Shall I hide from Abraham that thing which I do?" (Gen. 18:17) the Lord asked.

This same relationship of friendship exists between Christ and His followers today. To them Christ makes known His Father's will. He informs them as friends. Such a friendship has been described as "the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which

men and women are capable" (Jeremy Taylor).

Having declared His new relationship to His disciples, Jesus hastened to say, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). He went to His Father, not to leave His disciples alone, in darkness and uncertainty, but to receive of His Father's bounties to pass along to His friends. He sent the great Paraclete, the Helper and Comforter. "He shall glorify me," said Jesus, "For he shall receive of mine, and shall shew it unto you" (chap. 16:14).

Through the ministry of the Holy Spirit the disciples' knowledge of Jesus continued to grow and enlarge. Christ was continually glorified through the Spirit. The Spirit's instruction is the same as that of Jesus, for "he shall take of mine, and shall shew it unto you" (verse 15), He says. Just as the Son's words and works glorified the Father by revealing His nature and purpose so the glory of the Son is being made known by the Holy Spirit.

Through the ministry of the Holy Spirit the disciples' intimate knowledge and friendship with Jesus increased and became more glorious. When they spoke of Jesus in later years the apostles could truthfully say: "That which we have seen and heard declare we unto you, that ye

also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3).

Describing the experience of the believers scattered throughout Asia, Peter exclaimed, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

Paul's fondest desire was "that I may know him" (Phil. 3:10). Everything else in his life that could be considered of great value he counted but loss "for the excellency of the knowledge of Christ Jesus my Lord" (verse 8).

Each age since apostolic days has made new discoveries in this inexhaustible Christ, and handed them on as hence a part of the common possession of Him. In this last generation the glory of Christ transcends that of all time. Soon great voices in heaven will announce

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that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever, and ever" (Rev. 11:15).

God's Appointed Agency

Aside from the personal ministry of the Spirit, there is yet another channel through which the knowledge of the Master's plans is being revealed. Paul wrote concerning this manifestation of divine glory in these words:

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of his mighty power, which is wrought in Christ, when he raised him from the dead, . . . and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:18-23).

Through the presence and the glory of the church Christ is manifesting His power and revealing the fullness of truth. "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. . . . The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the

principalities and powers in heavenly places,' the final and full display of the love of God."—*The Acts of the Apostles*, p. 9.

Again and again the powers of evil have sought to destroy the church on earth, but they have always been frustrated in their plans. The words of Christ, "the gates of hell shall not prevail against it" (Matt. 16:18), have always stood true.

In his book entitled *The Strangeness of the Church* Daniel Jenkins writes: "What is truly strange is the power of internal renewal which appears to be at work in the church. It constantly happens that the church in a particular place seemed to be on the point of dissolution, and men have begun either to rejoice or to lament at its demise, when, often in quite a new way, the Spirit has breathed upon it once more and made its dry bones to live."—Page 13.

Some years ago a hurricane destroyed a little church building on the coast of England. The people found themselves unable to replace it, and made provision to worship elsewhere. One day a representative of the British Admiralty came to the minister and asked him whether they contemplated rebuilding the church. The minister stated their problem, whereupon the representative of the Admiralty Office said: "If you do not rebuild the church, we will. That spire is on all our charts and maps. It is the landmark

Men must have the church as a means of releasing and channeling the power of God in their lives, and the gates of hell cannot prevail against it.

by which the ships of the seven seas steer their courses." So it is in life. The church has a way of appearing and re-appearing, if not in one way, then in another. Men must have the church as a means of releasing and channeling the power of God in their lives, and the gates of hell cannot prevail against it.

We are reminded repeatedly that "more than in any century since the century of its birth, the Christian church stands today in an alien world, in a situation which is missionary in the most absolute sense."—John A. Macky, *Theology Today*, Jan., 1949, p. 464.

This situation led Adolf Keller to say

that "the test of faith through which the church is passing today is one of the most astounding signs of the times." Then he asked these searching questions: "Will she stand the test? . . . Can faith still breathe if it is denied the word of God, religious liberty, brotherly fellowship? Has she a future if a new generation should arise without a Christian education? Will faith stand not only these persecutions, but also the temptation of compromises, the seduction of power and success?"—*Christian Europe Today*, p. 127.

Throughout all the years of suffering for Christ, there has always been a faithful body of Christians, a kind of "colony of heaven."

The answer to these questions is found in the witness of the men and women who have experienced the transforming power of the gospel. Throughout all the years of suffering for Christ, there has always been a faithful body of Christians, a kind of "colony of heaven," who have not bowed their knees to Baal, who have preferred suffering to wisdom, witness-bearing to silence, the ignominy of Christ to peace or compromise. Although a minority without secular support, hated and rejected by the world, these faithful witnesses have lived and continue to live in peace with God, against all the blockades of faith which the demoniac forces have set up against them. They are not content to maintain a defensive attitude, but consider themselves called to active witnessing.

Christ, the head of the church, is today manifesting "the exceeding greatness of his power to us-ward" (Eph. 1:19) and stands true to His promise, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). His presence assures the existence and glory of the church until the day of final triumph. Evil forces may attempt to remove Him from their sight, but He reappears again and again through the witness of His children.

No doubt many churches of today will come to naught because of apostasy, having deserted the faith, but the church made up of those whom Christ knows as His "friends" will continue to grow and prosper. The Lord Jesus has given us His word: "I will build my church; and the gates of hell shall not prevail against it." This word will stand vindicated forever. Christ's plan for building and glorifying His church will be fully accomplished. Our part, as His "friends," is to continue maintaining this relationship and to do whatsoever He commands.

The Sustaining Hope

By
THEODORE CARCICH

HOW does a born-again Christian relate to the fear, alarm, and near-panic gripping people everywhere? What particular concept or anticipated event motivates his thinking and living, thereby lifting him up above the apprehension and hopelessness that are the trademarks of a generation of men who "will faint with terror at the thought of all that is coming upon the world" (Luke 21:26, N.E.B.)?

The apostle Peter answers this question when he says: "God . . . according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

The second coming of Christ is here referred to as a lively or "living hope." In still other Biblical passages Christ's return is pictured as

Theodore Carcich is a general vice-president of the General Conference.

"that blessed hope," and "the hope of eternal life" (Titus 2:13; 3:7).

Hope may be compared with oxygen. Lack of adequate oxygen in a room produces dullness and depression. Doctors tell us that a person deprived of oxygen for only a few minutes suffers irreversible

brain damage. There is no substitute for oxygen. Remove oxygen and man dies.

Remove the "living hope" of Christ's return, and what does man have to look to? Nothing! As a consequence, life becomes a dead-end street, closed off by the purposelessness of living. And this is exactly the route a large number of people drag themselves over one day after another.

"Why give it your best," they argue, "when the whole thing ends up in the grave?" Lack of hope does affect people adversely. There is no substitute for hope. Remove hope, and despair moves in, resulting in spiritual and moral paralysis.

Dreaming Not Enough

Of course, there are those who blissfully dream of a better life and a better world, but dreaming of and being possessed by a "living hope" are two different things. The dreamer dreams of a day when the atmosphere will be clean and the rivers pure once again, when somehow, he knows not just how, crime will disappear, riots will go away, sex will no longer be the obsessive preoccupation that it is today, LSD will be just a memory, and midiskirts will replace miniskirts. So he keeps on dreaming, his own life unchanged, while the storm of God's wrath that will change his dream into a nightmare approaches steadily.

Some time ago a young man graphically documented the inability of men without hope to relate properly to the chief issue of life. Speaking of his successful father, he said: "Sure, he made a lot of money. And at the age of 60 he finally found out that as far as he is concerned his life is nothing, because he sees that in five or 10 years he is going to die and he sees that he has obtained

his "goal" and he is still nowhere. Life itself was just a vehicle for him to obtain these exterior goals. So now, what is he going to do? How does he end a life? Because he has no further goals to preoccupy his mind, what is preoccupying his mind now is life, and he can't handle that.

"This cat, at 60, is where I am at 20. When I am 60, I don't want to be where he's at. Being desperate at 20 you can still feel you know yourself, but at 60, where do you go from there?"—*His Magazine*, January, 1968.

Yes, where does one go from there—or from here, if he has no hope beyond this present world? Just where do you go, if you do not believe that Christ is returning to make possible every righteous longing, aspiration, and ambition? What alternate plan does any man have for the plan of God?

A Unique Lifestyle

Precisely at this point the second coming of Christ becomes most relevant to the man who has enshrined this hope in his heart and life. Living in the same deplorable world as others, he looks beyond the frustration and despair and sees a new era, a new age, when the human yearning for freedom, reconciliation, victory over evil, new capacity for good, and an existence free from pain and suffering will be realized.

For such a man both the Old and the New Testament clearly project the promise that God is directing history toward a divinely planned goal in the Messianic kingdom of Jesus Christ. This promise and hope sustains him in an unideal world and encourages him and others to join the apostle Peter in saying: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

Does this make the man who so hopes and believes a hermit or religious recluse, wholly unrelated to life in this present modern world? Not at all. On the contrary, practically all the passages of Scripture referring to the second coming of Christ insist on the positive influence such a hope should have upon a man's personal life and his relationship to others.

A striking description of the lifestyle that characterizes people who await the return of their Lord is set

forth as follows: "For the grace of God has dawned upon the world with healing for all mankind; and by it we are disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty, and godliness in the present age, looking forward to the happy fulfillment of our hope when the splendour of our great God and Saviour Christ Jesus will appear. He it is who sacrificed himself for us, to set us free from all wickedness and to make us a pure people marked out for his own, eager to do good" (Titus 2:11-14, N.E.B.).

This is no "pie in the sky" experience wholly unrelated to the social needs of the present. Living temperately, honestly, happily, and godly

in this present age, and "eager to do good," implies a sound and concerned parent, youth, neighbor, and citizen.

It means that while the believer in the Second Advent shuns the lifestyle and excesses of those who are devoid of hope, he does not shun the ache, pain, and sorrow of people around him. As a believer he becomes very much involved with people regardless of their creed, race, and position in life. He shares his "blessed hope" not alone in a theological sense but in a concerned service for the good of all who cross his path. At home, at work, in the community, in the church, he is always "eager to do good."

Accordingly, the believer's manner

of life, more than any sermon or tract, testifies eloquently that the goal of history is the second coming of Christ and that the age-old warfare between good and evil will not drag on indefinitely and inconclusively. This alone convinces the modern skeptic that one day, and that soon, it will end, and end in a burst of glory as the Son of God appears as King of kings and Lord of lords.

What does this ultimately mean for the believer and for those who are influenced by his loving concern and solid belief? At the risk of oversimplification, it means just this—no more sin, no more pain, no more wasting sickness, no tears, no death, no graveyards, no burning hate, no racial discrimination, no hunger, no

When You're YOUNG

By Miriam Wood

FAIR IS NOT ALWAYS FAIR

It would be interesting to know how many Christians suffer from

a feeling that they are often treated unjustly, not by non-Christians, but by their own compatriots who, in the logical course of events, would be expected to display extraordinary amounts of kindness and consideration. Or, failing to pass the "extraordinary" test, at least they would be expected to be studiously fair.

Surely no one could or would deny that the very essence of Christ's teachings is the "do unto others" philosophy. Yet throughout my lifetime, I'll confess, I've frequently felt that many Christians seem to have made a simple change of wording that brings about much more than a simple change of philosophy. The word *unto* becomes, in everyday practice, *in*. The modern idiom of "doing others *in*" means that one doesn't miss an opportunity to minimize another Christian. Well, perhaps one isn't quite *that* cold-blooded, but all the same, he isn't exactly living up to Biblical instructions.

Yet there's always the possibility (probability) that some people are actually more thin-skinned than others, that they imagine slights where none really exist, that they go about collecting hurts more or less as a hobby. I suppose this could be a rather satisfying occupation, because it tends to excuse the "collector" from growing in Christian graces, his time being taken up with contemplation of the slights he's receiving and the spectacular failures of others to exemplify Christian virtues.

Nonetheless, having agreed that the foregoing may be true, I still think that

one of the chief faults of professing Christians is a lack of charity toward one another on the everyday level. It's not a subject that lends itself easily to a survey, for few people have the kind of honesty it takes to admit that they've often (or even semi-often) been unjustly treated by other Christians. There's always the possibility that the whole incident was just an error, an unfortunate "nobody's fault" kind of thing. Thus, for instance, if a Very Important Committee to deal with Very Important Issues is set up, and the composition of the committee is given wide publicity—and *your* name is omitted—you can't very well pinpoint a deliberate attempt to minimize you and your talents. This kind of thing seems to happen more routinely to some people than to others, though. The only explanation I've ever found for it is one given me by a particularly dedicated Christian who has, through much prayer and Bible study, evolved a philosophy.

"I've decided that the Lord gives us the trials we need," she smiled, her eyes twinkling. If that be so, then the member whose name was left off the committee list may simply enjoy seeing his name in print just a bit too much and the Lord is helping him get the victory over pride!

Those "unavoidables" though, are just a minimal part of Christian growth. The *real* trial, the *real* challenge, is contained in what one must consider, unless he wishes to deny the evidence of his own intelligence, deliberate injustice. How is he to relate to these experiences? Therein lies one of the areas of Christian philosophy that isn't discussed nearly enough, I think.

I found a great deal of help and in-

spiration recently when, in the course of an informal conversation with a group of friends, one Seventh-day Adventist leader began reminiscing. Since I didn't know him very well and wasn't aware of any of the personal problems he'd coped with throughout his lifetime, I was more than fascinated to discover that he'd been on the receiving end of what could be characterized as a succession of severe injustices. Yet as he spoke of them, quietly and with an occasional sly bit of humor injected at just the right moments, it was obvious that he harbors no bitterness, holds no grudges, has not the slightest plans for getting even. (I'm giving myself away by that latter suggestion, but then I've always tried to be entirely frank about my own failings.)

At one point I could contain myself no longer and burst out, "But that wasn't fair! You shouldn't have been made to leave the work you were engaged in—it was going so well, and that's what you'd been called to do. It wasn't your fault that someone else had failed!"

His strong, masculine jaw set itself just a bit more firmly. He'd obviously wrestled down many a temptation to defend himself in no uncertain terms.

"But a Christian must learn to accept injustice, if he's to be a worthy disciple of his Lord," he answered quietly. "He can state his position; he can ask for consideration; he can make facts clear. After that, he must leave it with the Lord."

He's right, of course. But hearing him say it was a great help. When the time comes that I can say that kind of thing, and really mean it, well—I can only pray that that day comes soon!

freezing cold, no partings, and no sad good-bys. Only fulfillment, achievement, and life, now and forever more! What earthly insurance company could offer a comparable coverage? Of a truth, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed" (Rom. 8:18).

Whether the indifferent or careless wish it or not, Christ is coming again. When our Lord said, "I will come again," He meant a return, not to some distant planet, but to this earth upon which we live. God has never relinquished His claim to this world that is His by creation and redemption. Christ is not only the Saviour, He is also the Lord of heaven and earth.

History's Greatest Problem

History's greatest problem, therefore, centers not in nations, empires, races, or political ideologies, but in a Person, the Person of Jesus Christ. Who He was, what He was, how He came to this world the first time, and how and why He will come the second time are the prime and relevant questions of life. These questions and their scriptural answers will never lose their interest and relevance because the destiny of the world, and that of the individuals who make up the world, are bound up in Christ and in Him alone.

What about it? Is He the Lord of your life? With Him you can make it now, tomorrow, and forever. Without Him you are completely irrelevant today, tomorrow, and forever. Which will it be? It is one or the other, for "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

Wherever you are at the moment, you can bow your head and say, "My Lord and my God," dedicating yourself to follow Him, come what may. Indeed, when everything else earthly fails, as it will, the hope of Christ's return will sustain you. Therefore, cherish this hope, cling to this hope, live by this hope, and by reason of this hope look forward to a transition from this world of sin and despair to a world of glory and eternal life. Here alone is true relevance to time and eternity.

Wayne Hooper expressed it well: "We have this hope that burns within our hearts,

Hope in the coming of the Lord.
We have this faith that Christ alone imparts,
Faith in the promise of His word."

♦♦

(Concluded)

SUCCESS: Just What Is It

By H. B. LUNDQUIST

SOME years ago a world-renowned South American pugilist and a one-time contender for the heavyweight championship of the world was returning through Bolivia to his home after a successful series of bouts in North America. He was met at the railway station by a bevy of native belles who, wishing to honor this outstanding champion, presented him a bouquet of gorgeous red roses. Imagine their grief, when with a rude remark he returned it to them.

He had won renown by his physical prowess, but had not experienced a corresponding development of his social nature. In this respect he was anything but a success.

Hetty Green, one of the world's most famous woman millionaires, did not use her riches to bless others. Not only was she one of the world's financial magnates but also one of its greatest misers. She was utterly oblivious to the cries of the hungry and destitute of her city. She died one of the poorest rich persons in the world, when she could have been one of the world's greatest benefactors.

Definitions of Success

Many of those who attain the highest degree in the academic world use their knowledge and skills to combat disease, to make life more livable for their fellow men. Many others, perhaps even the majority, appear perfectly content to enjoy the affluence and position their education secures for them in the acquirement of more sumptuous homes, more luxuriant furnishings, and bigger and better automobiles. They seem not to sense that they are

debtors to those who are less fortunate than they.

What is success? In the eyes of some, success is one thing, in those of others, something entirely different. Many times meanings applied to it are mutually exclusive. A common definition of success is "the gaining of wealth, fame, honor, or position." With this definition I wish to disagree.

Many whom the world considers successful will fail to pass satisfactorily the great final examination at the great assize at which the criterion will be: "Inasmuch as ye did it not to one of . . . these, ye did it not to me." Feeding the hungry, clothing the naked, visiting the fatherless and the widow were definitely not on their agenda.

Perhaps no one has ever given a better definition of successful living than the one who said, "Do as much good as you can to as many as you can as long as you can." Success is a way of life. It is the outflowing to those around us of as many of life's blessings as we are capable of bestowing. The existence of another's need seems to turn on the help needed from our God-given resources. Our exemplar in this matter is Jesus, of whom it is written that He "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38). The woman afflicted with the bloody flux was instantly healed of her illness when she came into contact with Jesus, without her having to say a word. Of Jesus it is said that from His earliest years He was possessed of one purpose—He lived to bless others.

So much for definitions. Above all else, what we desire to know, naturally, is: How can we attain to that greatly-to-be-desired estate? In our childhood and youth we live sheltered lives in which the advice and guidance of our parents keep us

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going in the right direction. We are thus able to avoid the disappointments and remorse that are sure to follow a self-centered course. In those halcyon days of our life, the success we achieved to a large extent must be credited to those who guided our days.

But the time comes when each must face up to life and reap the rewards or consequences both now and in eternity of the way in which he has responded to life's challenges. In moments of distress in which a wrong decision could spell failure, who has not longed for someone to help him take the right course? And when obliged to pay the bitter price of a hasty and unwise choice who has not mourned his lack of wisdom?

A Fortunate Union

It is no wonder that we become hero worshipers at the time when we are obliged to chart our course on the sea of life. Fortunate, indeed, is the young man or young woman who has formed a friendship with some older person who believes in him or her. We tend to become what someone else believes we can become. A union of the drive and enthusiasm of youth with the experience of one who is older is an unsurpassed combination. This friendship will lead us to develop early in life a philosophy that will help us over the dangerous pitfalls on the highway of life.

This friendship between the young and the older is a great blessing to both, and enables the former to benefit from the life experiences of the latter. If the older have learned well from their experiences, they travel a charted sea, with all the shallows and reefs and treacherous currents plainly indicated. Success, to a large extent, means to avoid making the same mistake twice. One has well said: "A wise

man is one who learns from the experience of others; a man who learns from his own mistakes; a fool, one who learns neither from his own nor from others' mistakes."

Five Questions

Just as there are criteria for the acquirement of anything of value, so there are criteria for the acquirement of success. Five questions demanding answers should intrude into the consciousness of the seeker for success. If he can truthfully answer Yes to them, his arrival at his goal is practically assured.

Is it right?

Does God want me to do it?

Is it the time it should be done?

Will it be for the general welfare?

Is it unselfish?

Likewise, there are tests for those who are determined to reach the world's idea of success:

Will it profit *me*?

Will it make *me* more comfortable?

Will it give *me* more prestige?

Will it make *my* future more secure?

I well remember an interview I had in our back yard with a godly

conference president, not long after I had lost my mother and was in need of another anchor. This busy man took time out of his program to help me, one of his youthful members. He came right to the point and asked point-blank: "What are you planning to do with your life?"

Not wishing to tell him that about all I saw on the horizon was to continue to work at my present position and to marry the daughter of our pastor, I said, "I really don't know. Do you have anything to suggest?"

He told me that I should plan definitely to attend an Adventist school and prepare for a life of Christian service.

After seven years—for I hadn't even gotten a start on a serious preparation for life because of having lost my father at 11—he was in New Orleans to see my bride and me depart for 21 years of mission service in South America. He had started me on my way to the acquisition of a new set of values, including that of recognizing my responsibility as my brother's keeper. ♦♦

FOR THE YOUNGER SET

Danny and Rackey the Crow

By ENID SPARKS

DAN saw something black in the grass by the garden gate. "Oh-h!" he exclaimed. "It's a bird. And it's been hurt."

Gently he picked it up and held it in his hand. It did not move. It didn't even seem to be breathing, but it felt warm.

"I'll take it home to Mother," Dan decided. "Maybe she can help it."

He ran home as fast as he could with the bird cradled in his hands. "Is it alive?" he asked Mother.

After a moment Mother nodded. "This baby crow is alive, but it has been hurt."

Dan blinked back sudden tears. "Can't we do something to help it?"

"Yes," said Mother. "We will make it a nice warm nest. And we can catch some food for it."

Dan forgot to be sad now. He worked hard helping Mother make a comfortable nest of cotton in a shoe box. After Mother had put the young crow gently in the nest, Dan ran outside to catch grasshoppers and dig worms.

As he started back to the house, he heard a strange noise. How funny it sounded. "Rackety-rack! Rackety-rack-rack!" it went.

What can that be? Dan thought to himself, racing into the house.

What a sight met his eyes. There was

the baby crow sitting up in its nest. It was wobbling a little, but its beak was wide open, demanding food.

Happily, Dan fed it all the grasshoppers and worms he had, then he ran outdoors for more. For the next few days he was very busy and the baby crow was very noisy.

"Whew!" exclaimed Daddy one day. "That bird surely makes a racket with his rackety-rack. You should call him Rackey."

So Rackey grew and grew. Then one day Daddy told Dan that soon Rackey might fly away.

"You see," Daddy added, "God made birds with the knowledge to take care of themselves. You helped Rackey when he was too little to care for himself. But now he can."

Dan nodded thoughtfully. "I guess God looked after Rackey all the time. If I hadn't skipped along the garden fence that day, I wouldn't have found him. And Mother said Rackey was hurt. But he lived, so I won't be unhappy when he leaves. I'll miss him, but I'm glad I helped him."

Daddy patted Dan's shoulder. "I'm glad you did, too, son. And someday when we live in Jesus' new world, we will have pets like Rackey that will never leave us."



Not much can be rescued from this Corning, New York, Sabbath school room, which was completely submerged.

blankets, milk, and other foods. All these supplies were provided by the churches of the Northern California Conference.

On June 23 President Nixon declared five States major disaster areas in the wake of floods following Hurricane Agnes: Florida, Virginia, Maryland, Pennsylvania, and New York. There were 112 dead and 400,000 at least temporarily homeless. Property damage is estimated at near 2 billion dollars. No Adventist lives were lost, but several Adventist families in Pennsylvania and New York lost their homes, and others suffered major property damage.

All conferences in the stricken areas were involved in aiding disaster victims. Blankets, linens, and clothing were distributed. Church buildings were opened to evacuees. Meals were served and in some areas even delivered to families after they returned to their homes.

SAWS is assisting the Atlantic and Columbia unions and their conferences with funds and relief supplies. Churches not seriously affected are aiding members in other areas.

The needs were so great and widespread that relief efforts of all organizations were strained to the limit. In a special article *U.S. News and World Report* lists Seventh-day Adventists as one of the major private relief organizations cooperating with the American Red Cross and the Office of Emergency Preparedness. In a number of conferences camp meetings were in session, but teams of MV's and laymen were organized to go to help with cleanup and rehabilitation efforts at nearby points.

Now is the time for each church and conference to prepare to be ready to give immediate and effective aid in the next disaster. ✦✦

FLOOD

SAWS Gives Aid From Coast to Coast

By C. E. GUENTHER

JUNE, 1972, brought the most destructive floods ever to visit the United States.

On June 9 a flash flood swept thorough Rapid City, South Dakota, leaving 235 dead, 9 missing, 740 homes destroyed, 2,035 homes with major damage, 2,664 homes with minor damage, and more than 1,300 mobile homes destroyed or badly

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damaged. All Adventist members are safe. Three families lost their homes, and six others suffered major property loss. Adventist relief measures included operation of three centers and operation of one mobile unit in rural areas. Blankets and other scarce items were purchased with funds made available by the conference, union, and General Conference (SAWS).

On June 13 the delta area near Isleton, California, was inundated. Within 30 minutes after the news report was issued, Community Services workers were on the scene, and they remained to help 3,000 evacuees for one week. Disaster kits, each containing a complete set of clothing, towel, washcloth, and toilet articles were distributed along with

Agnes Rips East Coast

By HENRY A. UHL

NEVER in the history of the United States has a single storm done more damage than Hurricane Agnes. First slamming into Florida, it dumped torrents of rain on the east coast already heavily drenched by an unusually wet spring.

Henry A. Uhl is the public relations secretary of the New York Conference.

Before the erratic, monstrous storm was over, more than 100 persons were dead, hundreds of thousands were destitute and homeless, and billions of dollars of property was damaged or devastated, from Florida to New York.

The hardest-hit areas were Virginia, Maryland, Pennsylvania, and southern New York. In New York, the queen cities of the southern tier, Elmira and Corning, were savagely inundated.

The downtown section of the city of Elmira was virtually destroyed, as well as the east and south sectors. For a time a curfew existed from 9:00 P.M. to 6:00 A.M. Citizens are demonstrating uncommon courage, gallantry, and determination to build.

The city of Corning, the nation's glass capital, was more severely devastated. The flood waters ravaged the downtown and north-side zones with such ferocity it now resembles a battle zone. Martial law, including a curfew, was declared. Utilities and facilities were nonexistent; electricity, gas, water, sewage, stopped. At night Corning was plunged into absolute darkness. Thousands were evacuated and made homeless, lives were lost.

At the height of the flood, Friday, June 23, earnest appeals were made over the mass-communications media for persons with boats and motors to rescue stranded residents trapped in second-story quarters. The writer and his teen-age son, Robert, launched a motor-powered 14-foot aluminum boat and began rescue operations. Strange, eerie sensations overtake one who motors up

and down main, prominent streets, with only the top of some street signs protruding, docking at second-floor windows to aid stranded residents into the rescue craft. Or when he sees a new bronze metal casket floating down Madison Avenue.

The maelstrom is inconceivable to those who have not been eyewitnesses. The silty, muddy waters reached an unprecedented height of 12 to 14 feet in certain areas of these cities. Houses were washed away, concrete structures were demolished, bridges collapsed and were severed, motor vehicles were upturned and stacked in cordwood fashion, highways, roadbeds, and sidewalks churned up, and everywhere were refuse, residue, and trash. The volume and force of the berserk river were incredible.

Although the Elmira church and new district school sustained extreme damage to furnishings, the buildings still stand. The water level stood at 4½ feet. The Corning church's basement was totally submerged, and the water rose 8½ feet above ground level. Damage to the lower portion of the building's furnishings, walls, ceilings, and boiler room was severe.

Although miraculously no church members lost their lives, many lost personal possessions and in some cases their homes. In spite of the hardships, perplexities, and adversities, our people have manifested a courageous, unselfish spirit, and the task of clean-up, salvage, and reconstruction has begun.

The Community Services directors of both the Atlantic Union and the

local conference, William Peeke and A. M. Karolyi, immediately came to the aid of the stricken victims. At this writing three large truckloads of disaster supplies have been delivered, and more are on the way. Despite the losses sustained by church members, a distribution center has been established in the Adventist Community Services Center in the heart of the stricken area, and volunteers are working to alleviate the personal tragedies. Providentially, flood waters did not rise into the Community Services building. ♦♦

South Dakotans Rally

By J. G. NIKKELS

SIXTY-ONE volunteers from 11 churches took turns manning three relief centers organized by the South Dakota Conference in Rapid City and Keystone immediately after the June 9 flood.

More than \$10,000 were spent providing new clothing and bedding to 1,788 victims. The volunteers put in more than 1,600 hours sorting and distributing used clothing received from both Adventist and non-Adventist sources. Altogether Seventh-day Adventists, in close cooperation with the American Red Cross and Federal agencies, helped 2,900 persons of 18 different religious affiliations.

J. G. Nikkels is lay activities secretary of the South Dakota Conference.

Teen-agers from Manassas, Virginia, serve food to other hungry teen-agers. Church members helped to feed thousands of flood victims.



SCHOOL- WHEN?

By IRMA E. HYDE

WHAT age should our children be when we send them to school for the first time? It is good for

Irma E. Hyde has been supervisor of grades six through eight at Home Study Institute since 1970.

parents of little children to plan ahead. If we send them to school at the age of five or six they normally will be ready for the academy at the age of 13 or 14. A simple way to avoid this too-early age for academy (too early even if the child never skips a grade or two) is to send them to first

grade later—say at the age of seven or even eight.

Someone might say, "What will I do with Junior at home?" One answer is conduct a kindergarten program, for example, one offered by the Home Study Institute. What a priceless privilege for the mother to be the one to guide her little one on the first rung of his educational ladder. Many lessons can be learned by the child that will do much to sustain his spiritual experience in later years. And there could be other advantages in keeping a child at home a year or two longer than is common practice.

Just because a child is not in a formal day school does not mean that he cannot be learning. Concerning children in the home Ellen G. White states: "Their minds should be trained to think, their memories taxed to remember their appointed work; and in the training to habits of usefulness in the home, they are being educated in doing practical duties appropriate to their age."—*Child Guidance*, p. 295.

Mother Needs Time

For this type of training to be given most effectively, the mother needs considerable time. If the mother realizes that she is the best teacher for the first eight to ten years of a child's life, and puts into practice the counsel that the outdoors is the best schoolroom and that nature is the best lesson book, she will find her efforts repaid (*ibid.*, p. 300).

Perhaps we tend to excuse ourselves by saying that we are not trained to be teachers or that we do not live in the country, but if there is a deep desire to do the best for the child we will find that with prayer and study we are often enabled to do what we had not thought we could do. (This is not said to con-

What Must I Do...?

By MARJORIE MARTINDALE

Hi! Is everything going real well for you? I just wanted to tell you about an incident that happened last Friday night. Nothing big—but I wanted to share it with you.

I was reading the Sabbath school lesson to the children before putting them to bed. It dealt with the new earth, and it was most interesting. It told about heaven in such an impressive way. I was asking the children the questions at the end of the lesson and wanted them to tell me some things that we have here that we won't have in heaven.

They gave all the right answers; no death, no crying, et cetera. Then Matt mentioned one that wasn't given in the lesson—no divorce. Typical of Matt, the worrier.

Then Lynda hung her head and said, "Oh, well, I'm not going to heaven anyway, 'cause I'm always being naughty."

Oh, but I felt bad! All these years, and apparently I'd been failing to get it across as it is. So I told her that was *not* true. I told them that I wanted them to tell me what they had to do to get to heaven.

Lynda said, "Be good."

I said, "No, that is wrong, however important."

Matt then spoke up, "Ask forgiveness."

I said, "No, that's wrong, although that's important too." Then I said I was going to tell them what they had to do to get to go to heaven—the one thing. Did I have their attention! I told them all they had to do was *believe*—believe in Jesus.

You should have seen Lynda's eyes light up—it was unbelievable.

She said, "I believe!"

Matt said, "I believe!"

I said, "Good, then you'll get to go." Oh, the happy looks on their faces. Of course then we went on and talked about the things a person will *want* to do and will just naturally *do* with the help of Jesus if he believes.

I'm going to try to discuss these things with them more often.

Thanks for listening.

Love,

SONNE

denn the mother who is forced to be the breadwinner in her family. She needs the intelligent help and understanding of the local church members.)

Concerning the ideal education, inspired counsel indicates that during the first six or seven years of a child's life the physical training, rather than the intellectual, should be given priority. After this period, if the physical constitution is sound, academic learning should be added. If a child is kept out of school until he is older in years and hence physically more mature, he may have both a physical and a mental advantage over those who are younger, and many times may become a leader and helper in their progress.

We should consider the development of moral character as the capstone of physical and intellectual growth. In this connection, we are advised that it is the mother's loving instruction at a tender age that is most needed by children in the formation of sound character (*ibid.*, p. 301).

One of the strongest arguments, then, for keeping a child out of

school longer than is customary is the desire to give him the moral training he should receive at home. "Do not send your little ones to school too early. The mother should be careful how she trusts the molding of the infant mind to other hands. . . . Young children if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart, and the things which they see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root and will become sharp thorns to wound the hearts of their parents."—*Ibid.*, p. 302.

First School

The home should be recognized and conducted as the child's first school. The mother is the child's first teacher. Lessons of respect, obedience, reverence, and self-control should be taught the child before he ever goes to a formal school. How wonderful and important to have all the time possible to teach these lessons!

As a teacher, I have seen children

in the classroom who were nervous and who had lost the inquisitive nature that should be the special prerogative of childhood. They were uninterested in school at an age when it would have been best if they were just beginning to learn in a formal way. This sad condition might have been avoided if in the home school the child had been prepared to attend the church school (see *The Adventist Home*, p. 185). If only we could accept the inspired counsel it might not so truly be said of us that "many who are now bemoaning the waywardness of their children have only themselves to blame" (*ibid.*, p. 187).

Mothers who are working outside the home to provide their children with comforts of life and social advantages might consider whether they are giving them present benefits at the price of later lifetime handicaps. A maturer, morally and physically stronger youngster is going to be much better prepared to cope with academy life than is the youngster who has been pushed ahead to book learning at too early an age. ♦♦

Especially FOR WOMEN

By Betty Holbrook

WHAT DO YOU THINK OF YOURSELF?

Did you ever play
one-upmanship,
paying back a \$5 gift
with one worth \$10?

Do you dress just to impress? Have you worked long, exhausting hours to prove to someone that you're worthwhile? Is most of your conversation about yourself?

Then maybe you have too low an opinion of yourself. Maybe you're too hungry for praise.

Or could it be plain arrogance, and if so perhaps Henry Ford's pungent comment fits: "A bore is one who opens his mouth and puts his feats in it."

But more often, most of us suffer from the common, everyday kind of inferiority complex. We *feel* we don't quite measure up, and we leave an impression of inferiority that limits the good influence we might have (*Testimonies*, vol. 3, p. 506). We don't really take time for a full, balanced self-appraisal. We see only our limitations and cling to the fairy-tale belief that we should have dozens of personal skills—a composite of all the good points we see in others. We'd like to be beautiful, the brilliant conversationalist, a gourmet cook, an infallible interior designer,

a perfect seamstress, a gracious hostess, plus carrying our share of the church's responsibilities. Somehow we want to be pros at everything we have to do. Is that fair?

Have you ever read a biography of some great person, only to feel let down afterward because not a flaw showed through, and you knew no one could ever write a book like that about you? Fortunately the Bible isn't like that. People are real, with weaknesses just like ours—serious ones sometimes. And still God used them, called them His, and worked with them to eliminate their weaknesses.

We cause our own inferiority feelings when we don't live up to our own standards. We behave in ways we don't approve of. We've been cowardly when we should have been brave. We gave foolish answers when we should have been wise. We've been awkward when we wanted so much to be poised. But we all fail, so . . .

We may also see ourselves in too narrow a focus. Yet, we all have some natural ability with which to be useful. Heredity may have given more ability to some than to others. Granted! But God gives us all opportunities to use what we have, and as we do what we can, our abilities grow and greater opportunities to be useful unfold on every hand.

One little woman, wanting to do missionary work, found that she was

too shy to give out literature. Painfully she would repeat her "foot-in-the-door" lines, but turn-downs were all too frequent. Then she discovered that she was a gifted letter writer, and the results were overwhelmingly satisfying—for her and for her recipients.

Not having learned English as her native tongue, mother found it difficult to make friends or to share her faith in a verbal way. But she did have the talent of making crusty loaves of fresh bread and the "world's best" vegetable soup. I can still see neighbors' faces light up when they answered our knock at the door. It wasn't her only special ability, of course, but one that brought her a particular delight.

We're all different—genuine individuals. We're also daughters of a King, and as such we need to find a true estimate of ourselves, one that will guard us from both extremes. "You may be dignified without vain self-confidence," writes a truly gifted little woman. "You may be condescending and yielding without sacrificing self-respect or individual independence, and your life may be of great influence with those in the higher as well as the lower walks of life."—*Ibid.*

Someone else has said, "Talent is God-given; be grateful. Fame is man-given; be thankful. Conceit is self-given; be careful." There is a big difference between conceit and self-respect. What do you think of yourself?



Marianna Slocum gets help with her work on Tzeltal translation for this Indian tribe of Mexico. Her team has since gone to Colombia.

A BIBLE FOR EVERYONE

By EDA A. REID

IF YOU were a young college graduate—a nurse, a teacher, a mathematician, a concert musician, or one with some other training—would you volunteer to live with a remote tribe to give them the Bible in their own language? A tribe utterly untouched by civilization, unclothed and savage? A tribe ruled by superstition, witchcraft, and fear of demons?

Would you live in primitive conditions without accustomed conveniences—gas, electricity, telephone, refrigeration? Would you go if your only contact with the outside world were a two-way radio? Would you go, not for just a year or two, but until the task was completed, perhaps for a lifetime?

Would you go in faith, without a guaranteed income, depending on God for your support?

Would you, an established professional or business man, leave your income and home and go with your young family under such conditions?

If so, you would probably qualify as a member of the Wycliffe Bible Translators team.

Some may have thought that any-

Eda A. Reid is a homemaker in McKinleyville, California.

one anywhere who wants a Bible can get one. But some two thousand tribes are yet without even one verse of Scripture in their language. The problem is that most of these languages are unwritten. When will these hundreds of millions of people have the Word of God to read for themselves?

This question is the concern of the Wycliffe Bible Translators, who believe that every person should have the Scriptures in his own tongue. They work only in tribes with unwritten languages. An un-denominational organization, this group is composed of Christians of various denominations who believe that the Bible, all of it, is the inspired word of God.

It all began when William Cameron Townsend tried unsuccessfully to enlist in the Army during World War I. Disappointed he said, "If I can't fight in Europe I'll do something for the Lord."

He quit Occidental College in Los Angeles and went to Central America to sell Spanish Bibles. In Guatemala he found that the Cachiuel Indians in the area could not read the Spanish and their language was unwritten.

Young Townsend took another



step. He quit selling Bibles, joined a local mission, and lived with the tribe to learn their language, determined that they too should have the Bible. Although he had no linguistic training, he mastered their difficult language and in 14 years had the New Testament ready for printing. During this time he taught many of the Indians to read, and a number of them became Christians.

Contracting tuberculosis, he was forced to return home, but in two years he had recovered and went back to Guatemala. By now the Indians had received the New Testaments printed by the American Bible Society. These simple people,

William Cameron Townsend, founder.



without any outside direction, with only the Word as their guide, had told the good news to others and raised up congregations to worship God.

This was both a surprise and an encouragement to Townsend and emphasized to him the need for additional translators. With the help of L. L. Legters, an evangelist and Bible teacher, he founded the Summer Institute of Linguistics in 1934 to train translators, beginning with two students.

The Summer Institute of Linguistics offers a specialized intensive eleven-week course of training in analyzing the strange languages the translators encounter. These languages do not follow our familiar patterns of grammar or syntax, and often their sounds cannot be represented by the letters of the alphabet, sounds that are very difficult for the uninitiated to identify or imitate. Translators spend two summers in study, other personnel at least one.

Field Orientation Camp

After linguistic training Wycliffe members attend a field orientation camp for three months or longer to prepare for tribal living, whether in deserts, jungles, or other areas. Various skills and survival techniques are taught, among them how to obtain and care for food without refrigeration, how to build rough furniture, stoves for cooking, and houses of the same material the tribes use. First aid and simple medical procedures are also taught. The training is rugged, but it prepares the trainees for any emergency. If there are children they also attend the camp.

Even though the translators receive permission to enter a tribe and explain their reason, there is seldom

a real understanding of why they want to come, and they are viewed with suspicion and fear. But an anti-venom injection, an aspirin for fever, the extracting of an aching tooth, or some other helpful act on the part of the translators does much to establish confidence.

And moving in with a tribe can be and is a lonely, frightening experience. Especially when the translators witness fighting, drinking, and horrible rites, and communication is not possible.

Many single women go as translators, always by two. Not one has ever been harmed, although Doris Cox and Lorrie Anderson did hide in the forest one night after the women had warned them to flee because the men were drunk and coming to harm them.

The next morning they called headquarters by radio, and the director asked to speak to the chief, who could understand and speak a little Spanish. "You are a chief and you cannot control your own men?" he questioned. The chief promised that he would protect the girls. Some time later when Doris could ask him in his own language, "Do you want to receive Jesus Christ into your heart?" he answered, "I very much want to," and became a fine Christian leader.

At times living is more than inconvenient. Marianna Slocum and Florence Gerdel shared a one-room hut with an Indian family of four, plus chickens, pigs, dogs, and fleas until a hut could be built for them. Would we have said, "I can't take this" and left? This experience is not the rule, but the girls stayed, and in time this tribe too had the Word.

A translator must live with the tribe to learn the language, but a helper is needed, an informant, one



Above: A champa, built of native materials, at Wycliffe's Jungle Camp in Mexico. Left: Lorrie Anderson of the Candoshi Shapra translation team talks on the radio to Wycliffe Base while Chief Tariri and his wife watch.

Nurse Florence Gerdel with a young Tzeltal whom she trained to do medical work.



of the tribe to help with the problems of pronunciation, words that are taboo, subtle meanings, choosing the right word or phrase. Words do not always mean to them what they do to us. Sin, for example, in some tribes means only a failure to comply with some taboo.

The informant is usually the first one to become a Christian, and he gladly begins at once to tell others. Wycliffe workers establish no missions, but guide the new converts in worship practices, and the new Christians receive their guidance principally from the Bible after the translators leave. In some tribes thousands have become Christians from being able to read the Word.

Work has begun in the 527th tribe, and the Wycliffe goal is a translator in every remaining Bibleless tribe by 1985, providing them with at least the New Testament by the end of this century. The greatness of the task may be partially comprehended when it is realized that it requires about 15 years from the time a worker enters a tribe until the New Testament is ready for printing.

About 2,500 Wycliffe members are working in at least 23 countries—Nepal, India, Vietnam, the Philippines, New Guinea, Australia (among the aborigines), Mexico, the countries of West Africa and North and South America.

About half of the members are

translators, the rest are support personnel, such as pilots (friends have made available more than 30 planes for their use), mechanics, radio technicians, teachers, office workers. Any kind of training is useful.

Translators do not spend the entire 15 years continuously with the tribe. Every few months they come out for a break, and if possible bring the informant with them to the base for further study, where they have the help of expert linguists.

Financial Support

As to support, it is Wycliffe policy not to solicit money or donations. When the need is known, relatives, friends, church members, or churches that have no specific mission program often offer financial aid to a member, but there are no pledges. It is left with God to impress people how much to give.

Quotas are set that reflect the cost of living in different areas, but there is no guarantee a member will receive this quota from the funds sent in. New members are required to have money for the first three months in hand. From what they receive they pay their own travel expenses, housing and every day needs, normal medical expenses, and the language helper. In addition, they have voted to assess all their income by 10 per cent for home and field administrative and office expense.

Wycliffe workers have helped Seventh-day Adventists in various ways. One of their pilots acted as copilot and guide in flying our *Fernando Stahl* to South America. Our airbase in Peru almost adjoins their headquarters in Yarinacocha, and our relations with them are good. For our mission schools east of the Andes they have made available primers in the Campo and Amuesha languages and also Scripture portions in these languages. In New Guinea two of our missionary children have attended their high school. At times they have flown supplies to one of our outposts there, and their mechanics service our planes. In the Philippines they have transported our workers to special meetings.

In turn, the church has offered and provided medical help for them. Those who work along the Amazon are familiar with our medical launches and appreciate the work we do for the Indians.

It was John Wycliffe who first gave us a substantial portion of the Bible in English. Surely it is in the providence of God that Bibles are being multiplied in these last days so that all may read for themselves the words of life. These devoted workers should have our daily prayers. How will these illiterate, unknown millions hear the gospel unless someone is willing to learn to speak their language and tell them? ♦♦

The Certainty of Bible Prophecy

By ERNEST LLOYD

Every great question that stirs civilization today has an answer in the Bible. The economic and social questions of these modern times are answered with prophetic wisdom. The solutions to man's vital problems are clearly given in the Book of God. And the answers to the great questions, Where are we now in the stream of time? and What is coming next? are given in the wonderful prophecies of the Old and the New Testaments. And it is clearly revealed that men chosen by God did the prophesying under His direct guidance.

Yet it is a sad fact that the greater part of professing Christians around the world neglect and ignore the study of Bible prophecy. They have forgotten that the founder of Christianity was Himself a fulfillment of prophecy. And as a preacher He quoted from the Old Testament prophecies in His public utterances. The fulfillment of the prophecies concerning the first advent of Christ is as convincing a proof of His divinity as are His miracles.

Our Lord Jesus was a teacher of prophecy. His sermons, as recorded in Matthew, Mark, Luke, and John, are sprinkled with references to Old Testament prophecies. He referred His hearers to Moses, Daniel, Isaiah, and Jonah. The Lord prophesied of things to come, including His own death and resurrection and His second coming at the end of the world to establish His kingdom of everlasting peace and righteousness upon the renewed and glorified earth.

Wherever there is prophecy or promise in the Bible, we

shall find God in history watching over its performance. He who gave the prophecy or promise has all power in heaven and in earth to perform, and He will do that which He declares in His Holy Word.

God is as truly working out His plan for mankind today, strange as events may appear to us, as in olden times. The student of Bible prophecy has no difficulty in seeing the hand of God in present world conditions. The things prophesied in the New Testament and the signs of the end as foretold by Christ regarding the last days of man's earthly history are transpiring now. Daily newspapers record them for us. Materialism, mentioned in one of the apostle Paul's prophecies as a last-day characteristic, now absorbs the thought and time of the masses of humanity. Comparatively little consideration is given to the Bible and its teachings.

It is the neglect of Bible study that largely explains the decay of true religion and the widespread indifference to the things of God. If the prophecies were studied by Protestant pastors and made known to their congregations, as God has commanded, disbelief would not flourish as it does today. The prophecies of the Bible give clear and conclusive evidence that this Book is the inspired revelation of God. Students of prophecy possess an awareness of the times and their meaning and do not walk in the dark regarding world conditions. God has provided the Book and preserved it through the centuries, with its prophetic teachings, for man's enlightenment in these latter days.

Blessed are they who love the Book, who read and study and believe its prophecies, for they shall walk in the light of everlasting truth.

RETAINING CAMP MEETING'S BLESSINGS

The camp-meeting season in North America is nearing its close. From Alaska in the north to Florida in the south; from Hawaii in the west to Newfoundland in the east, meetings either have been held or are still scheduled. For 104 years camp meetings have been a regular feature of the church's religious year.

Those who attend generally report that they have been spiritually helped. They return home with high expectations that they will be able to live their religious life more successfully.

But so often they find that camp meeting's blessings are quickly lost. Returning to familiar surroundings, to former frustrations, provocations, and temptations, they soon discover themselves back in the rut from which they had hoped the camp meeting would rescue them. Discouraged, they wonder whom or what to blame.

The probable reason for their failure is that they have violated an important spiritual law. As stated by Jesus, this law reads, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). While this law is familiar to them, they have either ignored it or only spasmodically and half-heartedly fulfilled it. As a result spiritual growth is stunted and power over temptation is lacking.

One of the important words in this law is "daily." Genuine conversion must occur not only at the beginning of the Christian way but daily. The grace and strength asked for and received at the beginning of one day do not carry over till the next. As the manna needed to be gathered every day (Ex. 16:21; that which was left over till the morning bred worms and stank, verse 20), so spiritual renewal must be experienced every day.

At the ancient sanctuary, as well as at the Temple, lambs were offered daily, a symbol of the daily consecration of the nation of Israel to God. "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually" (Ex. 29:38). One lamb was offered in the morning, the other in the evening (verse 39).

The ancient Israelites might have argued, "Why this waste?" Is it not sufficient to express consecration perhaps once a week on the Sabbath, or perhaps once a month, or once a year? There were monthly feasts and annual feasts, but obviously God did not consider these sufficient. Religion is a daily matter.

And thus it is with camp meeting, which may be compared to one of the annual feasts of ancient Israel: Unleavened Bread, Pentecost, Tabernacles. Important as these were, there was still the need of the daily sacrifices. Thus the Christian returning from the camp meeting must reconsecrate himself daily, or his spiritual refreshing soon will be dissipated.

Daily Re-resolved

The resolutions made at camp meeting must be re-resolved each day, and grace must be petitioned—not for weeks and months ahead but for one day only. "One day alone is ours, and during this day we are to live for God."—*Thoughts From the Mount of Blessing*, p. 101.

Concerning the happy results of daily conversion, Ellen White says, "If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmur-

ings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."—*Ibid.*

"To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day."—ELLEN G. WHITE, *The SDA Bible Commentary*, vol. 1, p. 1113.

Here is the secret of retaining camp meeting's blessings, in fact, of increasing them, for "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). The Christian who is wholeheartedly converted every day goes on from strength to strength. If he falls he immediately gets up. Each day gives him a fresh start, with the past forgiven.

Furthermore, as camp meeting's messages are meditated upon, the Holy Spirit is enabled to expand their applications to the personal life. Thus the will of God is daily better understood.

As the Christian dedicates himself to accomplish God's will, and depends, not upon his own efforts, but upon the grace of Christ, daily petitioned, he grows up "unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

D. F. N.

"LET THE BUYER BEWARE"

"Recently, in my local . . . supermarket," a correspondent wrote the editor of the *Washington Post*, "I witnessed a meat department employee taking dated labels off packages of chicken. I inquired whether there was a price change, and was told that there was not, that the clerk was merely going to put new labels with today's date on each package. I inquired as to the usefulness of the dating to the consumer, and was told that the package labels were switched daily to reflect the current date. Asked about the possibility of the same chicken packages being in the case two weeks, each day with a new label proclaiming its freshness, the clerk responded that she 'didn't see how it could possibly happen,' and added flippantly that 'the . . . [company] couldn't just throw out unfresh chicken; it would go broke that way.'"

It is apparent that the old Latin saying, *Caveat emptor*—"Let the buyer beware"—is as relevant today as in ancient Roman times. In spite of government market protection, complicatedly worded guarantees, and "fresh-dated" foods, the consumer still has to take a chance on many of the items that he buys.

There are sometimes factors beyond the control of the producer or seller of a product that make it less than satisfactory for the buyer. But often the problem boils down to the presence or absence of one old-fashioned virtue—honesty.

A Prosaic Matter?

The concept, honesty, includes responsibility and respect for values. It would be expected to hold an important place in our civilization if our society is to function as we would wish it to. Yet one researcher, producing a paper on the subject, wrote that "in all the books on sociology, economy, and philosophy [which he] examined for material on this topic, not one had the word *honesty* in the index." The writers of the books apparently either took honesty for granted or regarded it as too prosaic a matter to be noticed.

Perhaps complete honesty is too much to expect of people who do not profess Christianity in this much-less-than-perfect world. The temptation to "make a fast

buck," to get a bargain, to be rid of a "white elephant," may sometimes be too much for them. But never should the Christian give way to such inclinations. While he may certainly be expected to use good business principles, yet he is also expected by both God and man to be absolutely honest in all his dealings.

The Bible has much counsel to give on the subject of honesty. We quote a few texts relating to it from Taylor: "In all your transactions you must use accurate scales and honest measurements" (Deut. 25:13). "Lord, who may go and find refuge . . . in your tabernacle up on your holy hill? . . . Anyone who . . . keeps a promise even if it ruins him, does not crush his debtors with high

interest rates, and refuses to testify against the innocent despite the bribes offered him—such a man shall stand firm forever" (Ps. 15:1-5). "God delights in those who keep their promises, and abhors those who don't" (Prov. 12:22). "Do things in such a way that everyone can see you are honest clear through" (Rom. 12:17). "Whatever things are honest, . . . think on these things" (Phil. 4:8, K.J.V.).

In this world of graft, cheating, and sophisticated skulduggery of every sort, the Christian must stand out as an unstained road sign of honesty, pointing our wayward world to the better way, and rightly representing the name of Him he calls Master.

T. A. D.

SPEAKING OUT

What Can a Christian Woman Do?

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

Recently a man returning to America after a few years' stay on some islands in the South Pacific stated his first reaction to the styles known as the miniskirt and the micro-miniskirt. He said, "I was amazed when I saw stewardesses and women on the plane and at the airports wearing such short skirts." He was a middle-aged man with an attractive wife and two good-looking daughters. One was in her teens and the other on the verge of her twentieth birthday.

For several years he and his family had done volunteer work among islands where the impact of the gospel message revealed itself in the lives of the natives. Today, women there go about in modest dresses of colorful prints. This man's conclusion was that the Christian-heathen dress problem had reversed itself. He thought he was bringing his daughters and wife back to a civilized society. Now he wasn't too sure.

Where does the Christian woman draw the line—literally—on today's styles: the bikini at the beach, tight short-shorts or muscle-molding slacks at the supermarket, and the miniskirt in church? An article in a newspaper of August, 1970, bore this headline: "If You Have Them [Legs] Flaunt Them." To flaunt one's appearance is the height of pride and self-centeredness. Such an action brings up the question of motive—something we cannot and should not judge. It also brings up the question of modesty. Everyone knows that modesty is an inside characteristic that shows on the outside, whether it is in speech, manner, or dress. To get down to specifics, how does a Seventh-day Adventist girl or woman define modesty and/or apply it to her own wardrobe?

The Bible says, "Women should adorn themselves modestly and sensibly in seemly [good-looking] apparel" (1 Tim. 2:9, R.S.V.). The N.E.B. puts it this

way, "Women again must dress in becoming manner, modestly and soberly." In other words they should dress modestly in that which becomes them, not in a slovenly, dowdy manner. And since our God is the designer and the bestower of beauty—flowers, sunsets, starry skies—a drab, frumpy mode of dress detracts from our witness as His children.

Not long ago a popular magazine contained a cartoon of a young mother with her arms full of packages. Evidently she was somewhere in a crowded shopping district, for she was admonishing her tiny daughter, "Hold on to my skirt, dear, and you won't get lost."

"But I can't reach it, Mommy," was the little one's reply.

Though it isn't the point of the cartoon, we might think about the "get lost" part. Mothers, women, young and old, are certainly dress patterns for girl-children, their own and other people's. Modesty, like honesty, is best taught by example. And what about little boys, teen-age sons, younger brothers, male friends and neighbors? Can a Christian woman ask the question "Am I my brother's keeper?" without giving an affirmative answer?

Despite the cry of the Women's Liberation Movement that man has made woman a sex-object (if this is true), women will have to acknowledge that they themselves are partly responsible, since they have cooperated quite readily in the area of dress.

Although the "Women's Lib" may have made some reasonable points on the socio-economic level, it has overlooked one fact: "Male and female created he them." Only in the realm of the spiritual do their differences disappear. Because we still inhabit an imperfect world, the Christian woman's best love for sons, brothers, fathers, husbands, and "neighbors" will radiate in her modest and common-sense approach to extreme and/or immodest fashions in any period of time. Above all, it will reflect her love for her heavenly Father.

The initial indication of the sin of our first parents was the shame of their nakedness. Today's trend of equating

nudity of body with freedom of behavior reveals nakedness of soul. Throughout the Bible, from the Fall on, nakedness is linked with shame except within the intimacy of marriage.

As to the question of modest clothes for today, not many women advocate the unsanitary street-sweeper dress or the ungainly midiskirt. A dress that comes to mid-knee or covers the knee when she is standing will avoid the high-thigh exposure when she is seated if her clothing is not too tight. Predicted styles of the 1970's such as the plunging neckline, bare midriff, and other bizarre trends have no place in a Christian woman's dress vocabulary. "But aren't we getting too hung up about things that don't really matter?" a fair female asks. If they really didn't matter, there wouldn't be any protest.

Immodest clothing might well be linked with one of today's priority news topics. It too appears to have a pollution quotient. A February 1, 1971, newspaper reported that an Indianapolis sheriff had dismissed a 22-year-old, \$77-a-week clerk, because her miniskirt was short of the code set up by his office. He stated, "Sex crimes have increased since skirts were shortened. I can't criticize the public if our own girls are exposed."

The cliché that clothes make a man (or woman) is true in the sense that clothes say something. One need only note the costumes worn by theatrical performers and TV stars; the uniforms used by nurses, policemen, firemen, and military personnel; robes donned by educators and clergy. Hippies and mods emphasize the communicative aspect of clothing.

To be candid, one must conclude that our style of dress does speak a language to the society in which we live.

"But it seems natural to wear miniskirts. We're so used to them now," a college girl says. A long time ago a woman who was asked to leave a city about to be destroyed for its licentiousness was reluctant. Living there was so natural. And Lot's wife was allowed to stay—forever.

Many are still hemming and hawing about hemlines. The question is not hemlines; the question is modesty. Perhaps the committed Seventh-day Adventist woman can best identify herself by looking distinctively Christian.

ALMA L. CAMPBELL

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.]

SENSIBLE, ORTHODOX REPRINT

Thank you for "Two Kinds of Paths" [May 18]. It thrills my heart to read such a sensible, orthodox, and pertinent article as this one is. It assures me that our leadership is strong and true to the founding principles of this, God's remnant church.

V. CRAWFORD

Englewood, Colorado

You did the remnant church a real service by making this timely message available to us today. Some decisions take courage even on the part of editors, and you may rest assured that the members of the church who carry troubled hearts over the inroads of worldliness will hold up your hands until that time when the church will be clad in the complete "armor of Christ's righteousness" (*Prophets and Kings*, p. 725). If more of such heart-burdened articles were presented in our denominational papers, and in such simple language, the church would not be seeing so many unauthorized publications.

F. E. BRAINARD

Porterville, California

If we had not read the "Editor's Viewpoint" first we would have believed Elder Wilcox's article was written in May, 1972.

Thanks for republishing it, as it was one of the best articles we have read in a long time, and we surely need this type of reading and then we should apply it to our own lives.

MR. AND MRS. McVERNON FULLBRIGHT
Candler, North Carolina

I worked as a stenographer at the Boulder Sanitarium (now Boulder Memorial Hospital) in 1908-1909. Elder Wilcox served as Bible teacher to the nurses' training classes and pastor of the church.

One day he dictated a letter to Sister White asking for her counsel regarding a call from the Review and Herald to connect with the editorial staff. As usual, he wrote a very able letter.

She told him to go, thus beginning a very long editorial career.

MABEL LYON MAAS

Boulder, Colorado

It was very encouraging to know that the General Conference has given special attention to Elder Wilcox's sermon given many years ago. I feel that many of us, laity and leaders, have become too influenced by worldly standards of financial prosperity, great institutions and organization, numbers, and popularity, that we all need to take a long heart-searching look to see if we are really following the Lord's instruction.

The only thing that will lead the church to triumph is God working in and through us, and how can He if we do not follow His counsel?

CLARENCE JENKINS

Milwaukie, Oregon

I am sorry that every Adventist family does not subscribe to the REVIEW and receive benefit from timely articles such as this.

CAESAR BUFANO

Glendora, California

DISTINCTIVE

The REVIEW AND HERALD, our general church paper, carries distinctly excellent, timely, warning messages for this generation. I think of 2 Peter 1:21. These messages must be read and heeded as God shows us His way through His present-day prophets who seek Him for this very guidance.

VERA C. KING

Havre, Montana

DARWIN AND 1844

In his interesting series of articles on the events transpiring in the year 1844 ["Year of Important Bible Manuscript Discovery," May 11], J. L. Clark states that Charles Darwin wrote his first sketch of his theory of natural selection in June of 1844. Clark is basing his statement on one made by Darwin in his later years. Actually, Darwin wrote a major sketch on natural selection in 1842, and was writing about the theory in his diaries and notebooks at least as early as the summer of 1837, a year before he read Malthus' book, *Population*, which many have believed to have inspired him to think of the theory. In addition, Darwin made references to evolution in the journal he kept during his famous voyage on the *Beagle*. His trip on the *Beagle* did not convert him to evolution, as folklore indicates. Historians of science have found that Darwin was acquainted and familiar with evolution before he went on his voyage around the world. Some believe that he actually may have set out to develop a theory of the origin of life during this voyage.

GERALD WHEELER

Nashville, Tennessee

SONG OF SPRING

I thank God for springtime.

My heart overflows with gratitude. God is good to us. As the grass appears and the leaves of the trees burst open I thank Him for the beauties of nature. They remind me of the earth made new. I thank God for every flower that opens its pretty petals, for the birds that sing sweetly. I thank Him for sunshine and rain that make our gardens grow. I thank Him for eyes to see all these things and that I can enjoy them so much. I thank our Father in heaven for giving us the Sabbath when we in a special way can enjoy all these things.

EMILIE SCHAFER

Lacombe, Alberta, Canada

MINI-VACATIONS

My husband and I also have found that "mini-vacations" give life meaning and purpose ["Take a Mini-Vacation," May 11]. Our favorite mini-vacation was provided by our Creator, who said, "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God."

He knew we needed a chance to stop and put aside all cares—to unload our burdens at His feet and be reminded of His love in creating and redeeming us. Only thus can we receive power from Him to carry us through another week. Truly "the sabbath was made for man."

MRS. BEVERLY KOESTER

Fletcher, North Carolina

ADVERTISING INDISPENSABLE

Some words should be said *in behalf* of the advertising in our REVIEW AND HERALD.

I live in an isolated district 25 miles from the nearest Seventh-day Adventist church and many more miles than that from a Book and Bible House.

The advertising is what I look at first in every REVIEW AND HERALD! If it were not for these ads I would never know about all the helpful pamphlets and books. I recently purchased a beautiful Bible, and this past week sent for five books, all of which I learned about through REVIEW advertising.

I took it for granted that everyone understood that through advertising the cost of our books and magazines is kept low!

MRS. HELEN L. TOWNE

Friendship, Maine

QUALITY OF MARRIAGE

Since my wife has a successful career of her own, I read "Should Husbands Work Outside the Home?" [April 13] with special interest. I agree with the view that the question of "working wives" and their contribution to the alleged instability in the home should apply as well to "working husbands." But that is about all I agree with.

The answer to twentieth-century divorce and family instability is not twenty-four-hour-a-day togetherness. It is precisely such a sentimental approach to marriage and the family that is responsible for the false hopes and expectations with which many of our young people enter the marriage relationship. The joy of forever working together side by side is a delicious thought in the early days of marriage, but it is an appalling one to consider over time. No one wears that well.

In an opinion backed up by seventeen years of marriage, I believe it is the *quality*, not the quantity, of time one spends with his family that is important. In assuring children of the essential stability of their home environment, one has only to show by every action his love, his concern, for them as people, as individuals. With such love, such concern, family relationships grow and deepen. Without it, the amount of time spent together is without essential meaning.

We have a tendency, Americans in general but Adventists in particular, to view with nostalgia "the good old days." God was easier to obey, the church was more spiritual, families were sounder, and everyone was blissfully happy sans TV, supersonic jets, and the hustle and bustle of modern life. To this, I say rubbish. Unselfishness is just as scarce today as it was a century ago and past.

ARTHUR E. SUTTON

Riverside, California



The New Guinea church that too-little faith built, with a part of the congregation.

The Church Too-Little Faith Built

By MOLLY K. RANKIN

HERE in New Guinea we have just built a church that is much too small for its congregation. Our problem was that we did not plan for the Holy Spirit; we did not have enough faith. Here is the story:

For years students from the Kabiufa Adventist College have been going out early each Sabbath morning to conduct a branch Sabbath school at a village called Sogiufa, which is on a hill at the end of a deeply eroded clay car track. During the wet season we had to park our car at the foot of the hill and walk the half mile or so up to the village, arriving breathless, perspiring, mud spattered, and with an inch or two of black dirt stuck to the soles of our shoes.

There seemed to be only one satisfactory solution. That was to build a "church" at the foot of the hill. Our one church member there, Guteleme, spoke to the people, and one man permitted her to clear his land in order that we might put our church on his well-situated corner plot. Accordingly, we borrowed one of the college's small trucks and took about 20 students to help build. Everyone labored willingly and happily, and after working for three or four Sunday afternoons we had a walled structure 22 feet by 12½ feet

Molly K. Rankin is the wife of I. B. Rankin, principal of Kabiufa Adventist College, Goroka, New Guinea.

covered with a thatched kunai-grass roof.

But then the pressure of schoolwork increased, and there were interesting games to be played on Sunday afternoons. So the students lost their zeal to help, and we decided to delay our work for a few weeks. But the weeks slipped into months. Oh, we did go out and put the outside bamboo "blind" on two of the walls and Guteleme planted some flowers around. But that was all. The "church" remained in that condition for about 15 months.

We began worship services there, but when we did so our attendance dropped off. Guteleme was always very faithful, and she unfailingly brought a little group with her. Sometimes it numbered ten. When we handed out welfare clothing the numbers reached forty or fifty for two or three weeks, but then it ebbed again to the regular ten to 20.

However, with a new college year and with fresh vision after a good vacation we decided that if the Lord was to be honored we must finish the building and make it a church. I arranged with Guteleme that we would come out the next Sunday and finish it. I organized boys to cut lots of bamboo, asked Ikamu to drive the big truck, and borrowed tools from everyone who was willing to lend. We made quite a little cavalcade; the truck with bamboo, boys hanging on everywhere, followed by a single teacher driving his boy-filled little red car, and me bringing up the

rear in the station wagon full of boys and overhanging 6 by 2's for the "pews."

Just as we were moving off I noticed coming from the boys' dormitory an orange-shirted bush-knife-waving student rushing across the playing field. The truck had gone without Jacob, our *tanimtok* (interpreter), the boy who knew the local language. So I stopped, and we squeezed him in somehow. But by then we were some distance behind the other vehicles. When we arrived at the hill we could see the truck and the little red car. In addition a big crowd of people had gathered.

The Church Must Come Down

"Jacob, what's gone wrong?"

I looked in the rear view mirror at Jacob, who was peering out the side window with a frown on his face. The single teacher, who is new to these parts, came up in a state of agitation and announced that the people would not allow us to have the church there anymore. What? After 18 months? I left it all to Jacob. He knew his own people.

There were two reasons why the church had to come down. First, the land was next to a tobacco company's plantation and factory, and the people wanted to plant tobacco to sell to the company. The second and I rather think the more urgent reason was that a missionary from another denomination was putting pressure on them. In any event, after listening for some time to the talk back and forth, I realized that there was no choice but to pull down the church. Poor Guteleme! She looked so tired and sad! When she knew that we could no longer have the church she went across the road and cleared a large area so that we could build there.

But the owner of that plot said, No, and there she was, bush knife in hand, her face wet with perspiration, and very close to tears.

Then one man, Wehakwe, said humbly, "My land is down this road a little way, but you are welcome to as much as you like."

"Well, that's fine. Thank you so much, Wehakwe. Come on everyone, let's go and look," I laughed. Somebody had to be optimistic with everyone looking so glum. The laughter soon caught on, and we all hurried down the road—school staff, students, and the 30 or so villagers who were "on our side."

Giving a Pep Talk

We looked at the new land. It is so hard to know just what to do when you—a woman, anyway—are confronted with acres of grass-covered land, which does not seem to begin or end. The logical and essential start was to pray. So we placed ourselves in the Lord's hands—there was nowhere else to go—and prayed for the guidance of the Holy Spirit in making a decision. Then, having made our decision, we went to work. We now were required

to build farther from the village than we had anticipated, but these people were used to walking, the land was flat, and if we cleared away the long grass there would be a view over the valley and Guteleme's garden. Some of the boys who had helped build the old church seemed unmoved by all the promotion talk. So I gave them a good lecture on Romans 8:28 and dared them to be discouraged. They had no option but to laugh.

"All right now! Half of us can clear the new land, and the rest of us will go and pull down the old church." And that is what we did. It was no mean task to pull out six-inch nails, but we did it.

That day we got the four corner posts of the new church in. When we went out the next Sabbath the village people had the frame up. So on Sunday we formed the roof. Over a period of four or five Sunday afternoons the villagers, the students, and some of the faculty worked together, and we have a charming little church. The rostrum is made of packing cases and covered with plaited bamboo. The seats are made from pieces of two by sixes nailed onto two posts stuck in the ground. We even have a seat for the rostrum, made at cost by Kabiufa Wood Products.

People Are Coming

But the miracle is that the people are coming to worship, an average of 80 each Sabbath. They have farther to walk to church. But far from the move discouraging people from attending, they are flocking to worship on God's holy day.

I talked it over with Jacob and Moses, and we decided to run a proper Sabbath school with a church service to follow. The people were delighted with the suggestion. They sit crowded in on the seats and murmur, "True, true," when the boys finish the lesson or the sermon. Many must sit outside on the ground, and others lean over the walls and peer through the space between the top of the wall and the roof overhang.

From the beginning of this new school year my husband has been making a concentrated effort to encourage prayer groups in the college. In these prayer groups and in staff study groups we have talked much about the Holy Spirit. The staff, together with the students, have prayed and pleaded for His presence and for Him to work through us. Yet when we see evidence of these prayers being answered we say, I don't know what is happening. Why are so many people suddenly coming to us and wanting to become Seventh-day Adventists? Last week 230 students went to branch Sabbath school. They visited 120 villages, and in those villages more than 2,760 people heard the Word of God. Why do we wonder and doubt that God's Spirit can really be working?

Oh, Lord, increase our faith!

AUSTRIA:

Opposer of Spirit of Prophecy Now Supporter

An Austrian church member who had refused to accept the writings of the Spirit of Prophecy and opposed those who quoted from them is now a strong advocate of them.

Mr. M was lay activities leader of his church, but for 12 years of his church membership he refused to accept the Spirit of Prophecy. Whenever a minister quoted from an Ellen G. White book, especially from the *Testimonies*, he would tell him afterwards what he thought of Mrs. White and the Spirit of Prophecy. Actually, the man had never read the *Testimonies*. Last year he came in contact with an offshoot movement that quoted from Ellen G. White even more than the people in the church. Some of his friends became involved in the movement, so he decided he must find out what Ellen White really wrote, in order to answer their arguments. But his work kept him from reading. However, some time later he became sick for three weeks. During this time he read the German translation of *Testimony Treasures*.

When he recovered from his sickness he was a changed man. He attended the next church board meeting with the books of the *Testimonies* in his arms and

read from them extensively. The board members could hardly believe their ears.

His burden during the meeting was how to get the members of the church to read the *Testimonies*. He wanted them to have the same experience he had had, so the proposal was put forward to hold Testimony Countdown meetings in the church.

The German translation of the guide-books for the Countdown had just come off the Hamburg Press, so 50 copies were ordered. The weekend before the program was due to begin, D. A. Delafield from the Ellen G. White Estate, who is on a one-year itinerary in Europe, arrived for a short stopover in Vienna. He was invited to preach in this particular church. When he made a call for the people to attend the Testimony Countdown program, a large part of the membership responded. The meetings, held on Wednesday evenings, were well publicized. More than 60 people attended the first evening.

At testimony time one man said, "Reading these books I found that I was driven to read the Bible more. Instead of taking the place of the Bible, these books encourage you to study the Bible more and more."

A great interest in the writings of the Spirit of Prophecy is seen in this church and in other of our churches in Austria.

GERHARD PFANDL
Pastor, Vienna, Austria



Inter-American Division Book Sales Convention Is Held in Florida

Book and Bible House managers and assistant managers representing the 33 Book and Bible Houses of Inter-America, and the presidents and publishing secretaries of the seven unions of the division, met with division and publishing-house leaders in Miami Beach, Florida, recently to take part in the first Inter-America Book and Bible House sales convention held under the auspices of Inter-American Publications of the Pacific Press Publishing Association.

Demonstrations of modern display and advertising techniques, as well as the latest sales promotion and merchandising methods, were presented. The program was organized by F. L. Baer, manager of Inter-American Publications, and W. R. Wollard, book department manager of the Pacific Press Publishing Association, assisted by Nicolas Chaij and L. A. Ramirez of the Inter-American Division Publishing Department.

Reports from the field indicated favorable responses by pastors and church members to the recent promotions and book sales in churches.

L. A. RAMIREZ
Associate Publishing Secretary
Inter-American Division

DENMARK:

Philanthropic Society Serves Public's Health

The institutions of the Seventh-day Adventist Nordic Philanthropic Society are successfully helping men and women retain or regain their health, according to a report presented during a constituency meeting held at the Skodsborg Sanitarium, Skodsborg, Denmark, recently, marking the seventy-fifth anniversary of the society.

Some 3,600 patients checked in at the Skodsborg Sanitarium, Skodsborg, Denmark, during 1971, making it a top year for the institution. An increasing number of patients were admitted to the physical medicine rehabilitation services. New rehabilitation facilities are in course of preparation.

Eighty-four students from Nordic countries are attending the school of physical therapy, which is recognized by the state.

About two years ago the society's food factory, De Saf, moved into larger quarters. This institution has tripled its production and sales over the past few years. Under license, it produces Worthington spun-soya-bean products, for which it has an increased sales market not only in Denmark but throughout Europe. Twenty-five per cent of the sales are exported.

The Old People's Home at Naerum, Denmark, is now being operated by the East Danish Conference, which has plans to construct a new building for the institution.

J. D. HENRIKSEN, M.D.
Health Secretary

Northern Europe-West Africa Division

SABAH:

Girl, Ready to Die, Leads Parents to Truth

Because their 17-year-old daughter was ready to die for her faith, a father and mother in Sabah are now preparing to become Seventh-day Adventists.

As I spoke to a group of baptismal candidates one Sabbath morning in the Menggatal church in Sabah, I was surprised to notice that a 17-year-old girl had a black and badly swollen eye. Tunin, as the girl was called, seemed sincere and happy at the prospect of being baptized, but I could not help wondering what had happened to her eye.

Tunin, I learned, came from a heathen home in the mountains along the west coast of Sabah. She had attended meetings held in a nearby village by one of our workers and had learned to love Jesus.

As time went on, her parents saw that a change was taking place in their daughter. She would not eat some of the food she had previously eaten. No more betel nut juice was seen streaming down the sides of her mouth. Each



Tennessee Church Is Dedicated

The Cross Plains, Tennessee, church was dedicated Sabbath, June 10. The former church was destroyed by fire in February, 1966.

Included among those taking part in dedication ceremonies were Kimber D. Johnson and J. P. Rogers, president and secretary-treasurer, respectively, of the Kentucky-Tennessee Conference; and Clarence Southard, the pastor.

ALLEN ISEMINGER
PR Director

Kentucky-Tennessee Conference

Saturday she would insist on going to church instead of working as she had previously done. They noticed too that she was more thoughtful and kind.

One Sabbath morning a crisis came to the home. It was harvesttime. Everyone was needed to help gather the rice. Tunin was preparing the rice for breakfast when her father spoke. "Tunin,



West Indies College Opens Nurses' Dormitory

The first unit of the nurses' dormitory of the department of nursing, West Indies College, Mandeville, Jamaica, was opened on June 4. The building forms the first floor of a proposed three-story building. This section will accommodate 18 student nurses, and it has an apartment for the dormitory dean and an assembly room. Enid Lawrence, principal nursing tutor of the University of the West Indies, officiated at the opening.

Others participating in the ceremony included Roy F. Williams, an associate secretary of the General Conference, and H. S. Walters and M. G. Nembhard, president and secretary, respectively, of the West Indies Union.

MRS. R. PRIMERO
PR Officer

Andrews Memorial Hospital

you are to go with me today to harvest the rice."

Tunin did not know what to say. She breathed a prayer for help, then answered clearly, "Father, I am sorry, but this is the Sabbath and I cannot go with you to harvest rice." At this her father became enraged. He pulled a large piece of flaming firewood from the stove and hurled it at his daughter just as she turned toward him. The burning missile struck her in the face and eye. Tunin, however, was not deterred from her purpose of following her Saviour.

Her baptism was scheduled for a short time after this episode. She did not tell her parents that she was going to be baptized. She was afraid that they might try to keep her from following through with her decision.

After the baptismal service was over, she returned home. She went straight to her father and said, "Father, you can kill me now! I am ready to die!"

Her father stared at her, wondering what his daughter was talking about. Finally he said, "I thought you became a Christian to have eternal life, not to die."

"Yes," Tunin said, "but since I have been baptized the Lord will give me eternal life even if I die now."

Their daughter's faith made Tunin's parents think seriously. Now both the father and mother are coming to church and learning about Jesus.

Tunin was not satisfied to share her faith with her parents only. She is now helping in a branch Sabbath school and is the children's Sabbath school leader. She is teaching other people who are heathen as she was, of the uselessness of their way of life.

W. L. WILCOX
President, Sabah Mission

NEW YORK:

Retreat Climaxes MISSION '72 Meetings

One hundred and twenty-five people were present March 31 to April 2 for the first non-Adventist Spanish spiritual retreat held at Camp Berkshire in New York State. The retreat was a result of a promise to non-Adventists attending MISSION '72 meetings conducted by Leo Ranzolin and Hugo Visani in the Manhattan Spanish Seventh-day Adventist church in New York City. The retreat was open to all who attended 15 meetings. Sixty of those at the retreat were non-Adventists who qualified. The others were Spanish Adventists. It was an inspiring week for the brethren of the Manhattan Spanish church who financed the retreat. The group was led by Hugo Visani, pastor of the church.

Forty people requested baptism as a result of the MISSION '72 meetings, and eight have already been baptized.

LEO RANZOLIN
Associate MV Secretary
General Conference

CHRISTIANITY AND WESTERN CULTURE IN NIGERIA

By S. I. ANULIGO

The first Christian missionary to Nigeria, Thomas Birch Freeman, was a black man. His father was of African descent. His mother was an Englishwoman. Thomas Freeman was born in England and went to Nigeria with his family as an ordained minister of the Methodist Church in 1842. He died in West Africa in 1890.

Since the days of Mr. Freeman, Nigerian society has metamorphosed from non-Christian to part-Christian in form. The reaction of the Nigerians to Christianity portrays the general attitude of the black man to Christianity as introduced to him by the white man.

The present culture of Nigeria, the largest black nation in the world, has been influenced by idolatry, Islam, Christianity, and Western culture. These components have not yet coalesced as have idolatry, Christianity, and some other religions in Western countries.

The culture of the present idolaters in Nigeria may be similar to that of the society that preceded the coming of foreign influence. It should be noted, however, that only about 25 per cent of the inhabitants of Nigeria today are idolaters.

That knowledge of the Supreme Being has never been lost by the Nigerians is evidenced by the words for His name in the various local languages. The dilemma of the Nigerian was that God continued to remain invisible, and, to his limited understanding, incomprehensible. He therefore chose to act like other peoples in their preliterate stage—he adopted idols as a means of relating directly to God.

Nigerian Culture

The extended family was the pattern of society. Some homes were polygamous, but they were the wealthy ones. Age was highly honored, and the father ruled the home.

As to marriage, parents might choose wives for their sons, but the young man and the maiden always agreed before the union was sealed by the payment of bride price. Alternately, a young man could choose a maiden himself before consulting his parents. The important point was that the young man and the maiden did not finalize their plans themselves. This marriage practice assured fidelity and harmony and made divorce rare.

Farming, weaving, smithing, leatherworking, and carving were some of the common occupations. Also cattle, sheep, and goats were raised, and fowls kept. Unemployment was nonexistent. Some of the houses were built of mud and roofed with thatch. There were few conveniences, but the houses served their purposes adequately.

The first foreign Christian missionaries to Nigeria were from Britain. Now they are from other parts of Europe and from North America. The influences of the earliest missionaries were salubrious; for even though they were not as well off as the modern ones they were friendly, sincere, and humble. They laid a firm foundation that has withstood subsequent storms.

S. I. Anuligo is a seminary student at Andrews University, Berrien Springs, Michigan.



Not all missionaries have taught the nationals self-reliance.

In general, the impressions that succeeding missionaries have left in Nigeria are progressively inferior to those of their predecessors. Many foreign Christian missionaries have been unable to distinguish between Christianity and Western culture. Certain innocuous local customs have been condemned, old age has not always been given due respect, and local music was discouraged. Some missionaries relied too much on the power of the sword and occasionally wielded it themselves. The superiority practiced without Biblical support by the white Christian over the black Christian has been the greatest plague of Christianity from its inception in Nigeria.

Modern Christian missionaries, with the exception of a few, have long ceased to be evangelists and have become anthropologists, masters, and tourists. Rather than train the citizens to replace them on their retirement or departure, they prefer to keep Nigerian churches subservient. With cameras in hand as they tour, these missionaries record the worst aspects of life in the country, use them to boost their campaigns for funds, and disburse the funds without putting the purported interest of the mission fields first. Thus, through his misuse of his sacred commission, the white man has maintained the stereotype of the black man he has formed.

Because of the premium placed on material things by some Christian missionaries, the poor local man seems to accept Christianity as a steppingstone to decent living. The rich and the Moslem feel no lack of Christ, of course, since the missionary hardly makes His character desirable.

In spite of the difficulty in distinguishing Christianity from Western culture, the people of Nigeria are still open to the unadulterated gospel. However, Christianity will continue to have to fight an uphill battle not only because of the pervasive nature of evil in the world but also from the weakness of the human vessel employed in its dissemination.

To equate Christianity with Western culture overtly or covertly is certainly to mistake the human for the divine. All the good points in all cultures are found basically in Christianity and many more besides. But Christianity does not depend on any culture as such. Therefore, Christianity is not a superculture but *the* supraculture. It has ever been and will ever be far above any culture that has been, is, or will be. Finally, when all cultures of men have disappeared, Christianity in its essence will continue.

World Divisions

AFRO-MIDEAST DIVISION

- ✦ H. Ray Doyle, formerly teacher of band and physical education in Middle East College, has been called to Maxwell Preparatory School, Nairobi, Kenya.
- ✦ Dr. A. P. Bokovoy has been appointed medical secretary of the Afro-Mideast Division, replacing Dr. H. N. Sheffield, who is taking a residency in surgery.
R. W. TAYLOR, *Correspondent*

EURO-AFRICA DIVISION

- ✦ The Publishing work has been strengthened in Angola by the appointment of G. M. Gloria, from Brazil, as union departmental secretary. Recently in company with E. Naenny, of the division, he conducted a recruiting campaign, resulting in ten full-time, 40 part-time, and 50 student literature evangelists. Additional training classes were arranged, in addition to those already planned, in order to cope with this larger number of applicants.
- ✦ David Sanguesa, the newly appointed publishing department secretary for the newly formed Southern European Union Mission, recently conducted literature evangelist institutes in Madrid, Spain, and in Lisbon, Portugal, with the assistance of E. Naenny, from the division.
EDWARD WHITE, *Correspondent*

FAR EASTERN DIVISION

- ✦ Sixteen persons were baptized as a result of a four-week evangelistic series conducted by W. T. Martinez, MV and educational secretary of Southern Luzon Mission, at the Voice of Youth center, Donsol, Sorsogon, Philippines.
- ✦ A new English-language school, the ninth in the division, began July 5 in Phnom Penh, Cambodia. Ed Moore, an Adventist Volunteer Service Corps worker and director of the school, expected 100 students at the start. When a Pacific Union College student missionary arrives in September, he expects the enrollment to double. This is the first organized Adventist activity in Cambodia in many years. There is only one Adventist church in the country.
D. A. ROTH, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

- ✦ After receiving a request from the nationwide Finnish Broadcasting System to see *The Bible Story* set, Unto Hongisto, our publishing leader in Finland, and others visited the headquarters of the broadcasting system and presented a complimentary set of *The Bible Story* to the manager. The Finnish Broadcasting System plans to develop a program

that will present the value of *The Bible Story* set before the entire nation of Finland.

- ✦ Karel van Oossanen, president of the Netherlands Union Conference, reports that 350 young people came forward in a consecration service at their annual youth congress in Holland, held during the Easter season. The youth pledged to give at least one hour a week in witnessing for the Lord.
- ✦ Sweden completed the publishing of a new full-message book, *God Speaks to Modern Man*, and general sales are up throughout Sweden.
- ✦ Holland will soon have *The Desire of Ages*, as well as a complete set of *The Bible Story*.

J. T. KNOPPER
Publishing Secretary

SOUTH AMERICAN DIVISION

- ✦ On behalf of the Voice of Prophecy more missionary work was done in one day last May in the city of Fortaleza, Brazil, than in the two previous years in all the North Coast Mission. Two hundred and fifty Missionary Volunteer teams averaged 40 visits per person, distributing more than 200,000 leaflets. Some couples made more than 100 calls.
- ✦ On June 5 the Northeast Argentine Adventist Sanitarium, next to the Juan Bautista Alberdi Institute, province of Misiones, opened its doors to medical service in that zone of the Austral Union. The medical director, Dr. Ronald Noltze, is supported by a team of some 40 persons.
H. J. PEVERINI, *Correspondent*

Atlantic Union

- ✦ A Southern New England Chapter of the Association of Seventh-day Adventist Nurses was formed on February 13, 1972, at New England Memorial Hospital. Officers elected are Lillian Price, R.N., director of nurses at Sunshine Nursing Home, Stoneham, Massachusetts, president; Lillian Culpepper, R.N., director of nurses, Fuller Memorial Sanitarium, South Attleboro, Massachusetts, vice-president; Lilly Taylor, R.N., pediatrics instructor, Atlantic Union College, South Lancaster, Massachusetts, secretary-treasurer.

- ✦ Pathfinder Director Talbert Weeks presented 15 Pathfinders from the Hanson Place church, Brooklyn, New York, to be invested as Master Guides recently.
- ✦ The Spring Valley Mission was organized into a Northeastern Conference church on April 22, 1972. The mother church, Berea, of Nyack, New York, presented the new church with a check for \$5,000. One of the new members,

Barbara Gerek, sold her wedding ring and donated \$110 toward the building fund.

- ✦ Approximately 1,000 Community Services members, ministers, and friends gathered at Victory Lake Camp, New York, on May 7 for the conference-wide Health and Welfare Federation rally. Mattie Johnson, recently appointed associate director of the conference Community Services center, Corona, New York, has served as Northeastern Conference Health and Welfare Federation president for 19 years, during which time the Federation membership has grown from 71 to 752. Moving into the office of president is Miss Johnson's former associate, Frances Moore, of Milbrook, New York. Four Community Services centers are presently operating in the Northeastern Conference. They are in Corona, New York; New London, Connecticut; Springfield, Massachusetts; and Westbury, New York. Centers are preparing to open soon in the Rochester and Buffalo, New York, areas.

- ✦ Baptisms were conducted in the Elmira, New York, church on April 1 and May 20 as a climax to the recent Reach Out for Life crusade meetings conducted by J. R. Spangler and J. Wayne McFarland, of the General Conference. Twenty-three people have been baptized so far, and many interests are receiving Bible studies.
- ✦ The Williams-Skipper Singers include Geraldine Williams, Mary Robinson, Dorie Bryant, and Billy Skipper, of the Syracuse, New York, Mount Carmel church. They were special guests on a television program from WCNY, channel 24.

- ✦ On May 25 the board of trustees of New England Memorial Hospital appointed Robert Griffin as consulting engineer. He has served the denomination in various capacities for more than 38 years, most of the time at New England Memorial Hospital, and will now share his knowledge and expertise in the production and utilization of power and general plant operation without the encumbrance of departmental responsibility.

EMMA KIRK, *Correspondent*

Central Union

- ✦ Two young men were ordained at the Kansas camp meeting—Otis Parks, leader of the Garden City, Liberal, and Dodge City churches; and Terrence L. Dodge, pastor of the Iola, Chanute, Thayer, and Pleasanton churches. Those participating in the service were Andrew Fearing, of the General Conference Ministerial Department; R. H. Nightingale, union president; Ben L. Hassenpflug, Ministerial secretary of the union, and S. S. Will, conference president.

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BRIEF NEWS

† The Shawnee Mission Hospital, Kansas City, Kansas, after ten years of service has grown from 65 patient beds to 200. The number of hospital patients is nearly 10,000 a year, and the emergency department served nearly 30,000 patients last year.

† The Community Services of the Northside church, St. Louis, Missouri, are being expanded. The group has held Stop Smoking clinics at the city prison and has conducted many activities, including lead-poisoning-detection tests. A men's service group is chaired by Medford Brown, and a women's service group is chaired by Mrs. M. Bell. These groups participated in the annual Annie Malone Orphan Home parade.

CLARA ANDERSON, *Correspondent*

Columbia Union

† What was titled "an ecumenical barn-moving job" recently took place in Columbus, Ohio. A huge two-story barn was donated by Glenn Coates, of the Wellco Development Company, Columbus, to be moved to a site for storage of furniture accumulated by the Community Services center operated by the Medina, Ohio, church. Services and equipment for dismantling and moving the barn were donated by people of many faiths, including Kenneth Braun, pastor of the Lutheran church.

MORTEN JUBERG, *Correspondent*

Lake Union

† Local press secretary Ruth Rheigans, of Chippewa Falls, Wisconsin, has been appointed managing editor of *The Motor*, a monthly newspaper published by the Women's Christian Temperance Union of Wisconsin.

† Seven literature evangelists were arrested June 13 in separate incidents in three Wisconsin cities for violating Green River ordinances. The most severe treatment was experienced in Madison by Barry Long, Dan Gillen, and Bill Hanson, when they were booked and imprisoned until \$203 cash bail was posted by the conference for their release. As a result of the incidents, it is possible that soon laws will be revised to present a more favorable position for future work by churches.

GORDON ENGEN, *Correspondent*

North Pacific Union

† Emmett Watts, director of health education for the Upper Columbia Con-

ference, has accepted a new assignment as director of personnel at White Memorial Medical Center in Los Angeles, California.

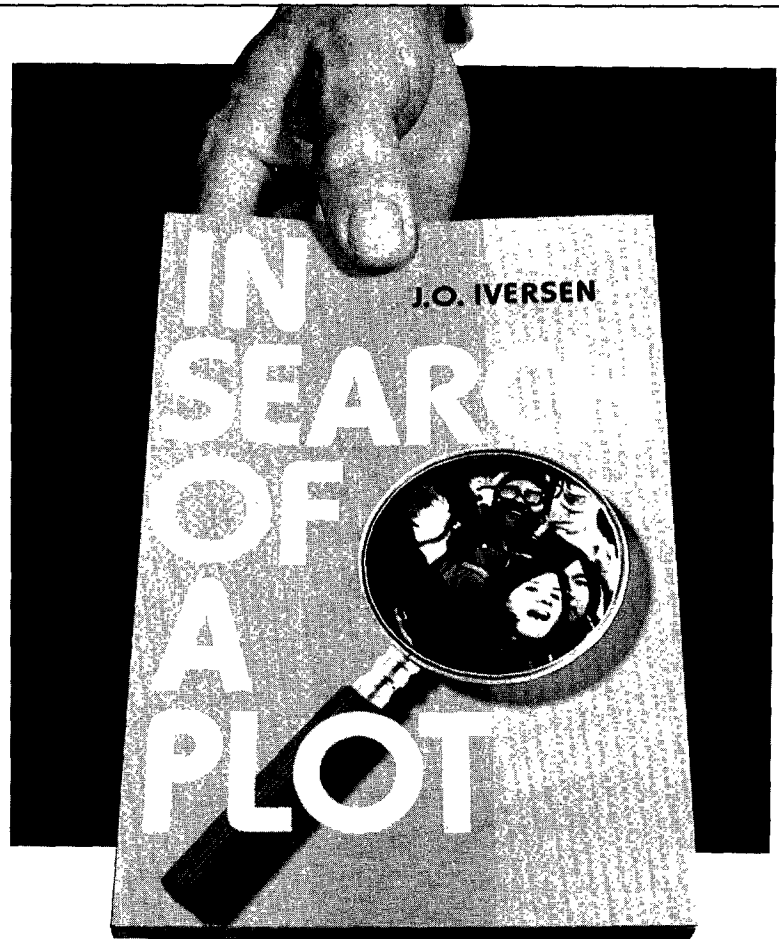
† Doug Schultz, a 29-year-old pastor and singing evangelist, has accepted the post of area youth pastor, Portland, Oregon.

† A regular annual event at Laurelwood Academy, Gaston, Oregon, is a wilderness survival camp, sponsored by

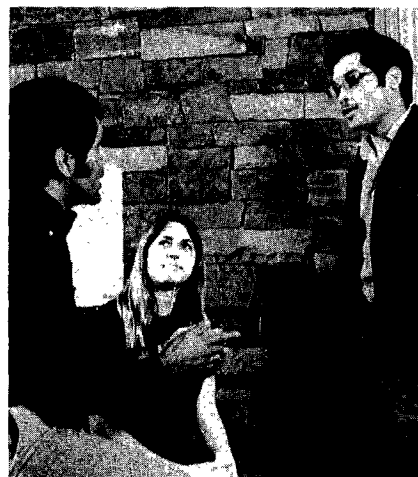
the senior class. This year's featured instruction was by Jack Darnall, president of International Wilderness Clubs, and Mrs. Alice Kirkman, Auburn, Washington, specialist in edible wild plants.

† Ernest E. Farnsworth, affectionately known as Uncle Ernest to many, recently observed his one hundredth birthday at his Chehalis, Washington, home.

CECIL COFFEY, *Correspondent*



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Northern Union

✦ Elder and Mrs. V. O. Schneider will assist the pastor, Paul Pellandini, in visiting more than 300 subscribers to the *Signs of the Times*. This is the first step in preparation for a MISSION '72 series of meetings in Watford City, North Dakota. The conference evangelistic team, Elder and Mrs. Ben Green, will conduct services September 24 to October 28.
L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Members of the Tucson, Arizona, Spanish church dedicated their sanctuary last month. Because of interest generated by literature evangelists in 1898, special ministry to the Spanish-speaking was first inaugurated in Tucson. Carlos Montana is the current pastor.

✦ The first baccalaureate program in respiratory therapy to be offered on the West Coast begins at Loma Linda University in September, 1972, according to the acting chief of the respiratory program, Royston A. King.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Special dedication services were held on June 10 for the Cross Plains, Tennessee, church, the second time in a decade that this congregation has built a new church. Nine charter members were present. The first building was destroyed by fire in 1966.

✦ The Good News Singers, a youth singing group from the Madison, Tennessee, church, and Gerald Rexin, pastor of the Covington, Kentucky, church, were recently featured on the Sunday morning religious telecast over the AVCO broadcasting network. It is estimated that 60,000 to 75,000 people in the Covington, Kentucky; Indianapolis, Indiana; Cincinnati, Columbus, and Dayton, Ohio, area viewed the half-hour program.

✦ The Carolina Adventist Book Center reports camp meeting sales of \$41,356.
OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Dexter Beary and Clinton Washam, of Southwestern Union College, recently attended the 1972 annual meeting of the

North Texas Biological Society. Dr. Washam presented one of the 29 scientific papers, entitled "Effect of a Bleaching Agent on Milk."

✦ Several pastors were ordained to the ministry at the Southwestern Union Conference camp meetings. Reports to date include Texas Conference—Gayland D. Richardson, Marvin D. Ponder, and Kenneth E. Oliver; Texico Conference—H. Joseph Reynolds; Arkansas-

Louisiana Conference—Wallace R. Burns, Merlyn W. Chambers, Clarence H. Evins, Jr., James K. Herman, Jr., Sergio E. Ortiz, and James E. Thurmon.

✦ Five former pastors of the Ephesus church in New Orleans along with the present pastor, D. J. Williams, were together at the recent triconference meeting in New Orleans to promote *Message* magazine.

J. N. MORGAN, *Correspondent*

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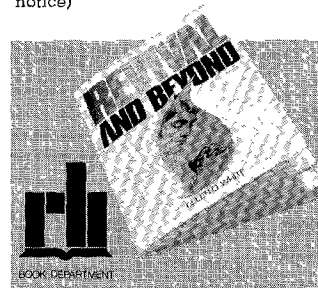
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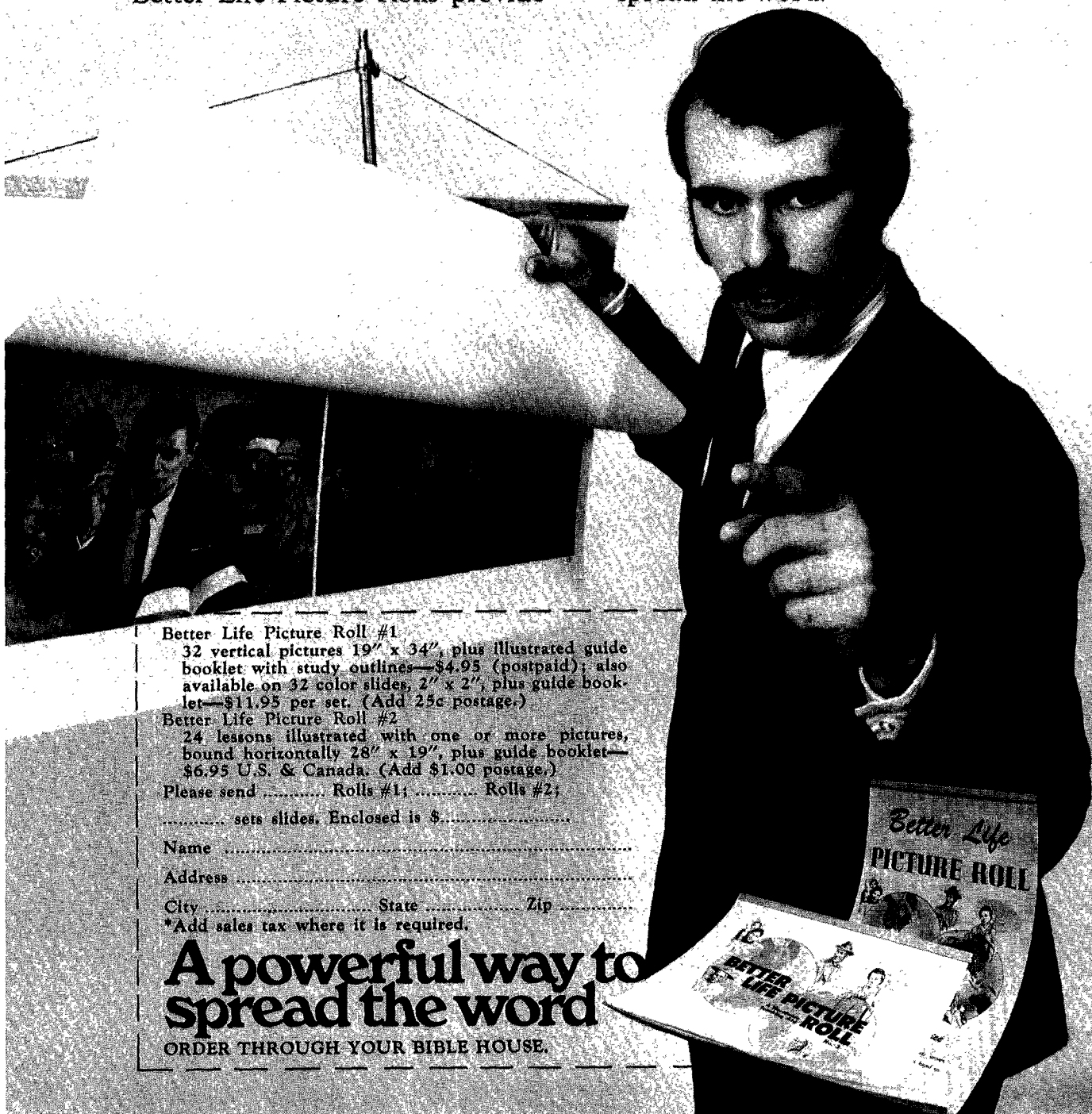
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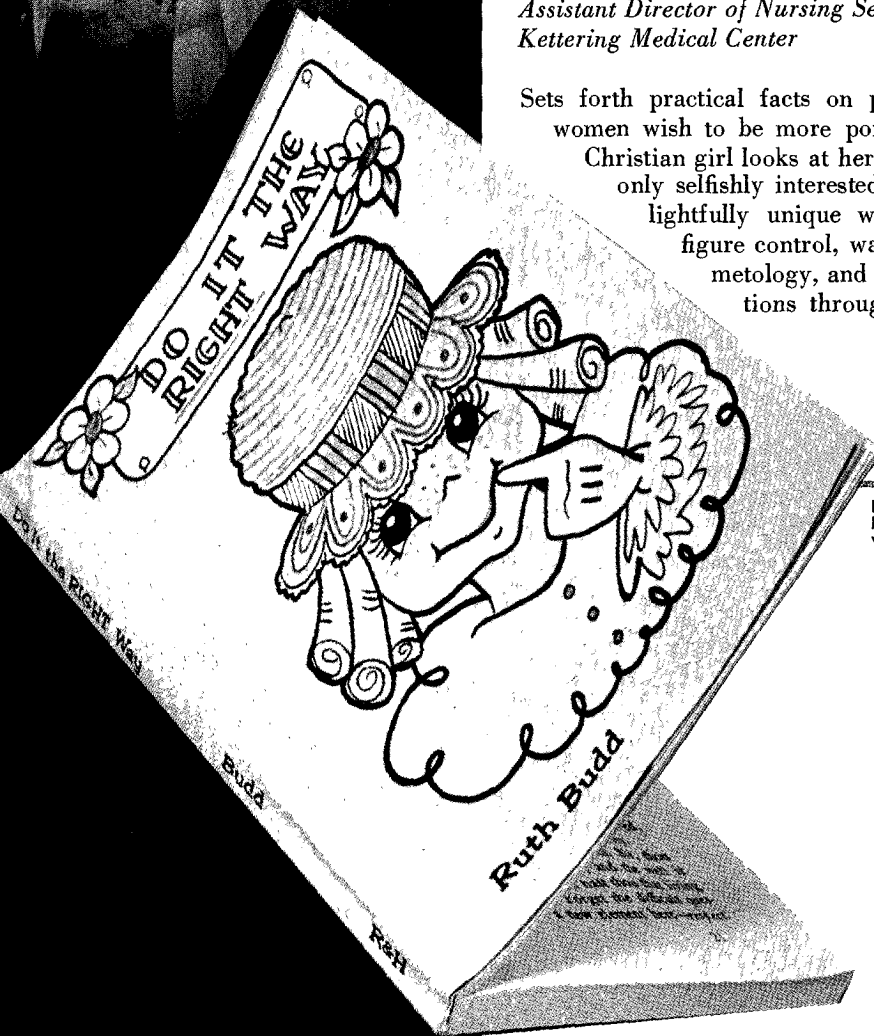
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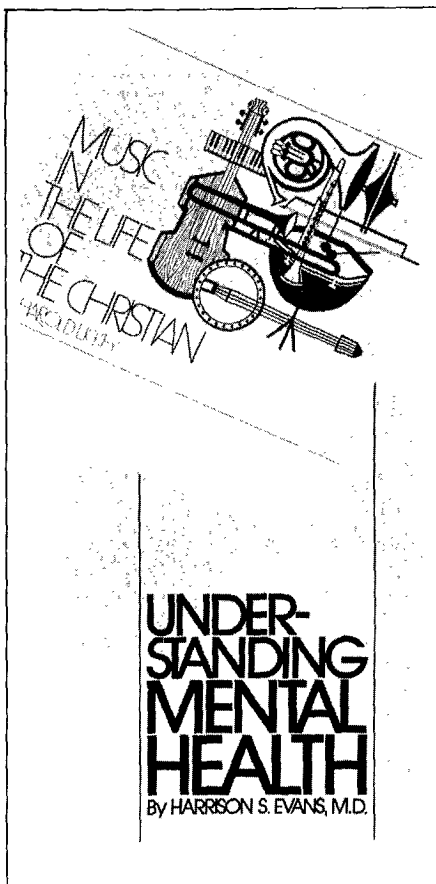
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Newly Published



REVIEW AND HERALD PUBLISHING ASSOCIATION

Reprints and Books

Understanding Mental Health, by Harrison S. Evans, M.D. (11 pages, 25 cents). In this compilation of four articles that first appeared in the REVIEW AND HERALD in February, 1972, the author attempts to correct misconceptions that cloak mental illness. He discusses modern concepts of mental illness, prevention and treatment, and how the Christian copes with mental illness. Address orders to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012. Bulk rates are 20 cents each for 10 to 99 copies, 15 cents each for 100 to 999 copies, and 13 cents each for 1,000 or more copies.

Music in the Life of the Christian, by Harold Lickey (11 pages, 25 cents). In this compilation of four articles that first appeared in the REVIEW AND HERALD in November and December, 1971, the author views the Christian and contemporary music, rock, gospel rock, and suggests a Christian's philosophy of music. Kenneth H. Wood's editorial comment on the series is also reprinted. Address orders to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012. Bulk rates are 20 cents each for 10 to 99 copies, 15 cents each for 100 to 999 copies, and 13 cents each for 1,000 or more copies.

Without a Song, E. E. Cleveland, D.D. (96 pages, \$2.25). Anyone who has felt the sharp pain of rejection, the melancholia of loneliness, or the despair of poverty will find in this book a strong hand reaching out to help. The heart that longs for greater strength than its own to fight the battles of life will find that strength as chapter after chapter unfolds on such topics as tension, illness, personal failure, war, and death. The final chapter, "With a Song," points the way to Jesus Christ, who puts a song in every heart.

Obituaries

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

ALGUIRE, Ethel M.—b. March 27, 1892, Mass.; d. May 20, 1972, Banning, Calif. A sister, Ella Gordon, survives.

BARKER, Arvell Roy—b. Dec. 6, 1896, Fisk, Mo.; d. May 1, 1972. Survivors include his wife; two daughters; two sons; and two sisters.

BARKER, Geraldine A.—b. April 4, 1912, Ariz.; d. May 29, 1972, Loma Linda, Calif. Survivors include her husband, Richard I.; a son, David R.; two daughters, Joyce Young and Mary Williams; four grandchildren; her father, Cleon Benjamin; her mother, Iva Bell Ferris; a brother, Firman Benjamin; and a sister, Isabel Swartz.

BASTIAN, Mertie—d. April 27, 1972, Wellington, Kans., aged 100.

BLAZIER, Hazel M.—b. May 23, 1922, Martinsville, N.J.; d. June 23, 1972, Takoma Park, Md. She attended Washington Missionary College, and in 1946 began denominational work at the Review and Herald Publishing Association. In 1951 she became a switchboard operator at the General Conference office headquarters, which position she held until her death. Survivors include three sisters, Sarah Sellman, Nan Pierson, and Eleanor Burrill; her foster mother, Mrs. Walter Schrier; and the Dickson family.

BORN, Garland R.—b. Dec. 28, 1907; d. Oct. 28, 1971, Cincinnati, Ohio. His twin brother, R. C. Born, survives.

BOYD, Susannah Harriet—b. May 22, 1912, Sanford, Fla.; d. May 23, 1972, Erie, Pa. Survivors include her husband, Dr. De Witte Boyd; a daughter, Elizabeth Boyd; two sons, Paul and De Witte, Jr.; a foster daughter, Susan Morgan; two grandchildren; her mother, Clara V. Estridge Lucas; and two sisters, Mrs. Felix Turner and Mrs. Ruth Rolls.

BURKE, Myra Maude Ingham—b. July 21, 1885, Baldwin Mills, Quebec, Canada; d. June 10, 1972. From 1916 to 1920 she was matron of the Maritime Academy, New Brunswick, Canada. From 1924 to 1934 she taught in our schools in Tennessee and California. Survivors include a son, Dr. Rutherford O. Ingham; three grandchildren; six great-grandchildren; and a sister, Mildred Annis.

BURKE, Noma Lee—b. March 30, 1909, La.; d. June 3, 1972, San Diego, Calif. Survivors include her husband, William K.; and three sisters, Evelyn Bachel, Esther Myers, and Betty Jones.

CLARK, Levant—b. Nov. 14, 1889; d. June 2, 1972, Fallbrook, Calif. He was a missionary to the Peruvian Indians. Survivors include his wife, Ruth; children, Jasper, Vivian, Archie, Harry, and Dr. Carl; and a number of grandchildren.

CLEMENTS, Effie Lorna—d. May 15, 1972, Boerne, Tex., aged 75. Survivors include a son, Kenneth E.; six grandchildren; ten great-grandchildren; and a brother, Ben Prichard.

COLLINS, Ella B.—b. April 13, 1870, Sunrise, Ky.; d. June 5, 1972, Sandpoint, Idaho. Survivors include two granddaughters, Betty Abromsich and Frances Berreman; two grandsons, John and Roy Warren; 12 great-grandchildren; and one great-great-grandson.

CORNELL, Stella—b. June 19, 1877, Macon, Ill.; d. May 24, 1972, Angwin, Calif. From 1897 to 1932 she was employed in conference work in Canada and the United States.

CRANE, Luella D.—b. May 20, 1878, Greenville, Tenn.; d. April 22, 1972, Newberg, Oreg. In 1896 she helped pioneer an Adventist vegetarian cafe in San Francisco. Survivors include a son, Bob; a daughter, Mira Atkeson; four grandchildren; and seven great-grandchildren.

DEDMON, Paul—b. Sept. 4, 1911, Chattanooga, Tenn.; d. May 15, 1972, Riverside, Calif. Survivors include his

wife, Cora; son, Danny; daughters, Donna Ryan and Annette Ledford; two grandchildren; a brother, Eugene; and two sisters, Pauline Carlton and Irene Callihan.

GERHART, Altie—b. Oct. 26, 1885, Poplar Bluff, Mo.; d. June 11, 1972, Fredericktown, Mo. Survivors include two step-daughters, Alma Burton and Lela Lane.

GIL, Mercedes Santa Maria—b. Jan. 11, 1939, Mexico City; d. June 5, 1972. Survivors include her husband, Enrique Gil, the secretary-treasurer of the Mexican Union; five children, Alejandro, Angelica, Adalberto, Adriana, and Aracely; and her father, Romualdo Santamaria Osejo.

GIDDINGS, John B.—b. Sept. 4, 1886, Mo.; d. May 8, 1972, Oakland, Calif. In 1913 he married Gertrude Hildebrand. For seven years he was manager of the Canadian Book and Bible House. His wife died in 1951, and in 1962 he married Maude Nixon. Survivors include his wife, Maude; daughter, Patricia Emmerson; and two grandchildren, Bill and Sharon.

GUTHRIE, Janice Irene—b. March 10, 1966, N. Car.; d. March 27, 1972, Ukiah, Calif. Survivors include her parents, Dr. and Mrs. Richard Guthrie; three brothers, George, Timothy, and Todd; and grandparents, Elder and Mrs. Ed Guthrie and Mr. and Mrs. George Bruce.

HAGEN, Esther Marie Larsen—b. April 8, 1906, Minneapolis, Minn.; d. June 23, 1972, Corona, Calif. She studied at Hutchinson Theological Seminary and entered denominational service in the Minnesota Conference as secretary to M. L. Andreasen. In 1928 she married Marshall E. Hagen and gave secretarial service in Wyoming, Idaho, Arizona, and the Nevada-Utah conferences while her husband was secretary-treasurer in these areas. From 1965 to 1970 she worked at the Loma Linda Food Company and the Southeastern California Conference Association. Survivors include her husband; her mother, Selma T. Larsen; and a brother, Carl E.

HAMBURG, Wentle—b. March 17, 1875, Walter, Russia; d. May 15, 1972, Moses Lake, Wash. Survivors include four daughters; two sons; nine grandchildren; and 19 great-grandchildren.

HEIN, Hehry—b. Oct. 8, 1895, Saronville, Neb.; d. March 31, 1972, Sedalia, Mo. Survivors include his wife, Rachel; two daughters, Marcella Hassen and Phyllis Edleman; and a son, Virgil.

HENDRICKS, Goldie—b. March 24, 1908, Marcellene, Mo.; d. April 9, 1972, Wenatchee, Wash. Survivors include her husband, Rolland; three sons; two daughters; and 13 grandchildren.

HENNIG, Louis—b. Sept. 18, 1904, Los Angeles, Calif.; d. May 29, 1972, Santa Ana, Calif. Survivors include his wife, Kathleen; a son, Mark; two daughters, Jane Aucreman and Colette Foster; and one grandchild.

HOLLAND, Emma E. Chambers—b. Oct. 16, 1900, Annapolis, Md.; d. March 14, 1972, there. Survivors are a daughter, Jane Norris; a son, Oliver; and two granddaughters, Carolyn Norris and Donna Holland.

HORTON, Clarence E.—b. Sept. 20, 1893, Athens, Mo.; d. May 28, 1972, Grand Junction, Colo.

HUBER, Estella C.—b. March 14, 1880, Hatch Hollow, Pa.; d. April 7, 1972, Wenatchee, Wash. Survivors include two sons; six daughters; 36 grandchildren; 94 great-grandchildren; and 17 great-great-grandchildren.

HYDE, Ethel May—b. July 25, 1879, Brooklyn, Iowa; d. April 29, 1972, Sonoma, Calif. Survivors include a daughter, Laura Ross; a granddaughter; and two nieces, Mary Merrill and Evelyn Sabin.

KALONGA, Duncan K.—b. July 2, 1924, Malanje, Malawi; d. May 29, 1972, Blantyre, Malawi, as the result of a motorcycle accident. He completed teacher training at Malamulo College in 1943 and served the denomination 29 years. He was ordained to the ministry in 1961 and at the time of his death was youth and educational secretary of the South Lake Field in the South-East Africa Union. Survivors include his wife; eight children; and his father.

KRAUSE, George Arthur—b. April 12, 1906, Caanan, Mo.; d. June 9, 1972, Santa Ana, Calif. He studied at the Clinton Theological Seminary, and in 1934 married Leona Jo Wetzel. He held a number of preaching services on weekends and received lay preaching credentials. He helped to establish and build the Owensville, Missouri, church. Survivors include his wife; a son, Glenn; a daughter, Marilyn Newman; four grandchildren; two brothers, Raymond and Alfred; and a sister, Emma Bailey.

LARSEN, Martina Niss—d. June 11, 1972, La Sierra, Calif., aged 86. Survivors include two daughters, Haral Larsen and Carla Judy; four grandchildren; and five great-grandchildren.

LUDGATE, T. Kenneth—b. Sept. 2, 1898, Yorkshire, England; d. June 16, 1972, College Place, Wash. Elder Ludgate gave 22 years of mission service in India and South Africa. He taught at Southern Missionary College and later headed the department of religion at Helderberg College, South Africa. From 1957 to 1970 he was associate professor of religion at Walla Walla College. He translated two books into the Gujarati language and was a contributor to the seven-volume *Seventh-day Adventist Bible Commentary*. Survivors include his wife, Audrey; a daughter, Mrs. F. K. Brown; a son, Donald; six grandchildren; and two brothers, Leslie and Donald.

MAC KINNON, Florence Verona—b. Feb. 13, 1899, Portland, Oreg. Survivors include her husband, Ross; four sons, Malcolm, Kenneth, Roderick and Calvin; one daughter, Yvonne Foster; nine grandchildren; and six great-grandchildren.

MAYER, John E.—b. Jan. 1, 1900, Manford, N. Dak.; d.

June 2, 1972, Pomona, Calif. Survivors include two sons, Milton and Miles; two brothers; and a sister.

MILES, William—b. Dec. 23, 1894; d. April 23, 1972, Grand Rapids, Minn. Survivors include his wife, Vera E.; a daughter, Betty Johnson; and three grandchildren.

MONTGOMERY, Jennie Ruth—b. Dec. 25, 1887, Goldsberry, Mo.; d. May 10, 1972, South Gifford, Mo. Survivors include two sons, Leon K. and Dr. James C.; four daughters, Mrs. Clara Ruben, Mrs. Albert Sadler, Mrs. Chester Hill, and Mrs. Juanita Horst; 15 grandchildren; eight great-grandchildren; and a brother, Ralph Bradley.

NELSON, Lela Woodruff—b. Dec. 22, 1881, Peoria, Tex.; d. May 28, 1972, Fla. In 1911 she married Dr. Harry C. Nelson and served with him in Adventist institutions in Portland, Oregon; Hinsdale, Illinois; Wabash Valley, Indiana; Belle Plain, Iowa; and Urbana, Illinois. Survivors include a son, Dr. Harry C., Jr.; three grandchildren; a sister, Fleta Loveland; and a brother, W. A. Woodruff.

NORRIS, Julia—b. April 10, 1882, Magdalen Island, Canada; d. March 28, 1972, Portland, Ore.

PARKER, Gertrude—b. March 20, 1906, Nebr.; d. April 15, 1972, Newbury Park, Calif. She served with her husband, Nathanael Leroy, in a number of our schools in Minnesota, California, and Arizona. Survivors include her husband; a son, Norman; a daughter, Coralee Bottloff; five grandsons; and two sisters, Lillian Johnson and Marjorie Grant.

PETERSON, Catherine—b. June 22, 1884, Cheboygan, Mich.; d. May 24, 1972, Spokane, Wash. A niece, Mrs. Fred Elliott, survives.

PURDY, Phillip Ernest—b. May 5, 1931; d. June 4, 1972, Asheboro, N.C. Survivors include his mother, Rose; a sister, Mrs. Frank E. Woolsey; and a brother, Fred.

RALEY, Anna M.—b. April 21, 1885, Minneapolis, Minn.; d. May 26, 1972, Gaston, Ore. She was secretary to the president of the California Conference and later secretary to Flora Plummer in the General Conference. In 1913 she married Frank H. Raley. They served as missionaries in Jamaica and China, and later worked in the Southeastern California Conference.

ROBERTS, Golda Mae—b. April 5, 1888, Ottawa, Kans.; d. May 18, 1972, Wasola, Mo. Survivors include her husband, John Henry; two sons, Delano and Ivan; two daughters, Doris Pinckney and Leah Moore; 15 grandchildren; 25 great-grandchildren; and a brother, John Frost.

ROBINSON, Walter L.—b. March 2, 1890, Lancaster, S. Car.; d. Oct. 25, 1971, Covington, Ky. Survivors include his wife, Zella; two daughters, Gladys McDowell and Vivian Sevier; six grandchildren; and ten great-grandchildren.

ROCKWELL, Grant L.—b. Sept. 15, 1886, Bradford County, Pa.; d. Feb. 20, 1972, Vista, Calif. Survivors include his wife, Nina A.; three daughters; five sons; 21 grandchildren; ten great-grandchildren; one brother; and two sisters.

SCHANDER, Katherine—b. March 18, 1883, Saratov, Russia; d. May 15, 1972, National City, Calif. Survivors include five daughters, Emilia Lenz, Lydia Baker, Esther Martineson, Goldie Leno, Elaine Schander; and four sons, Harley, pastor of the Willowdale, Ontario, Canada, church, Wilbert, Eugene, and Adam.

SHORES, Ethel Fern Eggers—b. Oct. 24, 1922, St. Louis, Mo.; d. May 28, 1972, there. Survivors include her husband, William; a son, Wayne; a daughter, Carolyn Dessain; her parents, Arthur and Mabel Eggers; and a sister, Frances McElwain.

SMITH, Edythe Lyle—b. Jan. 8, 1893, Payette, Idaho; d. June 3, 1972, Loma Linda, Calif. Survivors include a son, Dr. Chauncey L.; two grandchildren; and a brother, Dr. Lew Wallace.

SPRAGGINS, Alice Lenora—b. Jan. 9, 1878, DeSoto Parish, La.; d. May 22, 1972. Survivors include three sons, Joe, William, and Vellie; and five daughters, Myrtis Richmond, Nettie Mae Clement, Jewel Byrd, Annie Cockrell, and Hallie Whitten.

STANLEY, Raymond—b. Jan. 24, 1902, Daleville, Ind.; d. April 23, 1972, Dayton, Ohio. His wife, Ruth, survives.

STEVENSON, Ernest Johnson—b. March 9, 1905, Burgersdorp, Cape Province, South Africa; d. June 3, 1972, Paw Paw, Mich. He was baptized at the age of 16 and studied at Spionkop College and at Helderberg College. After working as a colporteur he was appointed publishing secretary. In 1934 he was called into evangelism. In 1935 he married Thora Gwendoline Comins. From 1939 to 1941 he was dean of men at Helderberg College. In 1948 he became president of the Rhodesia Conference, and under his leadership, Anderson Memorial School was established. From 1954 to 1966 he taught at Helderberg College except for one year that he spent at the Seventh-day Adventist Theological Seminary, Washington, D.C. In 1966 he was called to pastor the Niles, Buchanan, and Chickaming churches in Michigan. At the time of his death he was assistant pastor of the Berrien Springs, Michigan, Village church. Survivors include his wife; six sons; Hugh, a minister on study leave from South African Union at Loma Linda University; Ernest, on study leave from South African Union at Andrews University; Michael, an associate secretary of the General Conference MV Department; Brian, recently principal of North Shore Academy, Chicago, Illinois; Patrick, a ministerial student at Andrews University; Stanley, a student at Cedar Lake Academy; 16 grandchildren; a brother, Herbert W., presi-

dent of Southern Union, South Africa; and two sisters, Violet and Ivy.

SZILAGYI, Teresa—b. July 27, 1888, Tes, Hungary; d. May 23, 1972, Loma Linda, Calif. Survivors include her husband, Gus, and four children.

TATE, George—b. Sept. 13, 1915, Grand Rapids, Mich.; d. May 10, 1972, Dayton, Ohio. Survivors include his wife, Elsie Mae; sons, David and George, Jr.; and a daughter, Esther Taylor.

TRIMBLE, Vada—b. Sept. 2, 1891, Elwood, Ind.; d. May 20, 1972, Hialeah, Fla. Survivors include a son, Robert E., administrator of Hialeah Hospital; two daughters, Mrs. Robert Massengill and Mrs. Richard Kimmell, food-service director in Bass Memorial Academy, Lumberton, Mississippi; and eight grandchildren.

WASHBURN, Clara J.—b. Dec. 10, 1898, Timbers, Mo.; d. May 28, 1972, Angwin, Calif. Survivors include two sons, Carl Dean and John B. Dean; two daughters, Esther Russell and Dorothy Peterson; eight grandchildren; and seven great-grandchildren.

WINGFIELD, Minnie—b. Oct. 29, 1893, England; d. May 8, 1972, San Diego, Calif. Survivors include two daughters, Minnie H. Chase and Vera C. Schaefer; and a grandson, Richard A. Browder.

ZENDNER, Benjamin Christopher—b. Dec. 26, 1894, Pierre, Ill.; d. Indio, Calif. Survivors include five daughters; 18 grandchildren; 11 great-grandchildren; and two brothers.



From Home Base to Front Line
North American Division

Frederick A. Mote (LSC '57; LLU '61), to be relief physician for Penang Hospital, Malaysia, and Glenna Lillian (nee Hockley) Mote, of Boring, Oregon, left San Francisco, California, June 11.

Alwin R. Parchment (LLU '50), to be relief obstetrics and gynecology physician, Youngberg Hospital, Singapore, and Jill Parchment, of Thornhill, Ontario, Canada, left Toronto, June 16.

Muriel Howe (CUC '51; LLU '58), to be director, school of nursing, Hong Kong Adventist Hospital, of Kettering, Ohio, left Los Angeles, California, June 24.

Adventist Volunteer Service Corps

Fred M. Biesenthal, of College Place, Washington, for surveying and drafting in Central American Union Mission, Guatemala, left Brownsville, Texas, by car June 8.

James D. Eklund, of College Place, Washington, for surveying and drafting in Central American Union Mission, Guatemala, left Brownsville, Texas, by car June 8.

Dale J. Messenger, of College Place, Washington, for surveying and drafting in Central American Union Mission, Guatemala, left Brownsville, Texas, by car June 8.

Student Missionaries

John W. Kaikainahaole IV (PUC), of Angwin, California, to teach in Sam Yuk Secondary School, Hong Kong, left San Francisco June 12.

Calvin T. Hokama (LLU), of Riverside, California, to teach in English-language school at Osaka, Japan, left Los Angeles June 15.

Renata Krzeminski (AU), of Berrien Springs, Michigan, to teach in Japan Missionary College, Tokyo, left Los Angeles June 15.

Arlene Mae Hechanova (AU), of Hins-

dale, Illinois, to be a nurse in Bella Vista Hospital, Mayagüez, left Chicago June 18.

John F. Adams (PUC), of Angwin, California, to teach in Haad Yai English School, Thailand, left Los Angeles June 19.

Douglas W. Baker (AU), of Berrien Springs, Michigan, to teach in Korean Union Mission, Seoul, left Los Angeles, June 19.

Adele C. Halversen (AUC), of South Lancaster, Massachusetts, to teach in Korean Union Mission, Seoul, left New York City, June 19.

Ronald A. Hoehn (SWUC), of Keene, Texas, to teach in Korean Union Mission, Seoul, left Los Angeles June 19.

Robert K. Lee (LLU), of Riverside, California, to teach in Korean Union Mission, Seoul, left Los Angeles June 19.

Paul D. Medlin (SWUC), of Keene, Texas, to teach in Korean Union Mission, Seoul, left Los Angeles June 19.

Janet L. Snider (AU), of Berrien Springs, Michigan, to teach in Thailand Mission, Bangkok, left Los Angeles June 19.

Garold R. Wagner (UC), of Lincoln, Nebraska, to teach in Korean Union Mission, Seoul, left Los Angeles June 19.

CLYDE O. FRANZ

CAMP MEETING SCHEDULE

1972

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
Pacific Union		
Central California	Soquel	August 3-12
Hawaiian Mission	Hawaii	September 1, 2
	Kauai	August 25, 26
	Maui	September 8, 9
	Molokai	August 18, 19
	Oahu	September 15, 16
Northern California	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
	Pomona	October 27, 28

Church Calendar

Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
Review and Herald and Insight Campaign	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering (Southern Asia Division)	September 30
Decision Day for Lay Evangelism	October 7
Church Lay Activities Offering	October 7
Health Emphasis Week	October 7-14
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Community Relations Day	October 21
Temperance Offering	October 28
Church Lay Activities Offering	November 4
Week of Prayer	November 4-11
Annual Sacrifice Offering	November 11

English-Language School Opens in Cambodia

R. F. Watts, Jr., president of the Southeast Asia Union Mission, reports that an English-language school has been opened in Phnom Penh, Cambodia's capital city, with an enrollment of 216 students. Edwin L. Moore, an Adventist Volunteer Service worker, is the leader.

Our work in Cambodia throughout the years has been very limited. Brethren feel that the excellent enrollment in this English-language school is an important new development. They envision the school as a most useful tool in expanding our work in Cambodia, especially among the youth. Soon, student missionary Wayne Koblanow will join Mr. Moore.

F. C. WEBSTER

Oakwood College Offering Set for August 12

August 12 is the day on which a special offering is to be received for Oakwood College.

Oakwood College has just concluded another outstanding year as a training center especially for our black youth, with a cumulative enrollment of 773. This represents an increase of some 150 students over the previous year. Ninety-two graduates are receiving diplomas at this year's commencement exercises. Reports of activities indicate that the past school year has shown progress in many areas, including the largest baptisms ever held on the campus, in which 47 members were added to the church.

Prospects for the coming school year point to an even larger enrollment, since the admission office already reports more than 650 students accepted, with some 250 applications still pending. This means that careful plans must be made to give a maximum educational opportunity to these young people.

A much needed new library is now under construction and additional recreational facilities are also being provided.

All of our churches in North America have another opportunity to respond to the financial needs of this school by giving a liberal offering on Sabbath, August 12. Let us remember Oakwood College and our young people who seek the blessings and privileges of a Seventh-day Adventist Christian education.

M. E. KEMMERER

G.C. Appointed Committee Adopts Philosophy of Music

A music committee, which was commissioned by the General Conference Committee to formulate a philosophy of music for the Seventh-day Adventist Church, met recently and adopted a statement. The statement, when refined by an editing committee, will be submitted to the officers of the General Conference, and will no doubt eventually be referred to the Autumn Council for

Adventist Volunteer Service Corps Workers Needed

Current needs in the Afro-Mideast Division for Adventist Volunteer Service Corps workers are as follows:

1. English teacher—Akaki SDA School (secondary), near Addis Ababa, Ethiopia. College graduate, man or woman, with some experience in teaching English. Needed for minimum of one year, two years if possible.
2. Male registered nurse—Makale Adventist Clinic, Tigre, Ethiopia. Minimum of one year, preferably two years.
3. Builder—Kendu Mission Hospital, Kendu Bay, Kenya. Minimum of one year.

Adventist Volunteer Service Corps requires the volunteer to pay round-trip passage. Housing and small living allowance is provided locally.

Send applications to Secretariat, General Conference of SDA, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

ROY F. WILLIAMS

study and adoption by the appropriate body. After it is officially accepted it will be released to the whole church.

More than 20 papers on the different phases of church music were presented. The committee represented specialists in folk music, classical music, high church music, and nearly every type of lyric.

The various members of the committee agreed that the statement adopted was one with which all facets of the spectrum of music could live. One member of the committee in the final meeting said, "We have come up with a unified philosophy that is better than anyone here dared to hope would emerge from such diverse concepts and elements."

W. J. HACKETT

Union Office in Manila Operates Despite Fire

Further information has been received on the fire that broke out in the North Philippine Union office in Manila on Tuesday night, July 4. The cause was a faulty wire leading to a sign on the outside of the building. The blaze quickly spread to the second floor, and then all of a sudden the entire building was enveloped.

Owing to poor water pressure, which Manila suffers from at all times, the firemen were unable to save the building. It was almost completely gutted and everything was lost. Nobody was hurt in the fire.

The union office has now transferred to the guest house building and a couple of overseas homes on the compound that

are not now occupied. We have no information at the present time on the total loss or the plans for the future.

D. A. ROTH

IAD Reports 23,099 Baptisms Thus Far in 1972

The Inter-American Division reports that up to June 18 there have been 23,099 baptisms in 1972. On one day recently there were 7,484 baptized. In the North Haiti Mission alone, 10,000 people witnessed a baptism of 1,403 persons. All of the ministers from the mission assisted, plus some from other places. At that time an appeal was made, and 600 people responded.

ROBERT H. PIERSON

Northern California Elects New President

Helmuth C. Retzer has responded to the invitation of the Northern California executive committee to serve as president of the conference. Elder Retzer is no stranger to Northern California, for he served as departmental leader in this large conference. He also served as president of Nevada-Utah for two years and of Southern California since 1966.

We are sure that our believers in Northern California will welcome him as he takes up his new responsibility.

NEAL C. WILSON

IN BRIEF

✦ After one month of meetings in Dar es Salaam by Faris Muganda, union evangelist of Tanzania, two meetings daily are still being held to accommodate the large attendance. Already there are more than 200 decisions for baptism.

✦ **Death:** Maye V. Fee, 59, July 20, Poona, India. Miss Fee had served as a secretary in the Southern Asia Division office for the past 12 years.

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