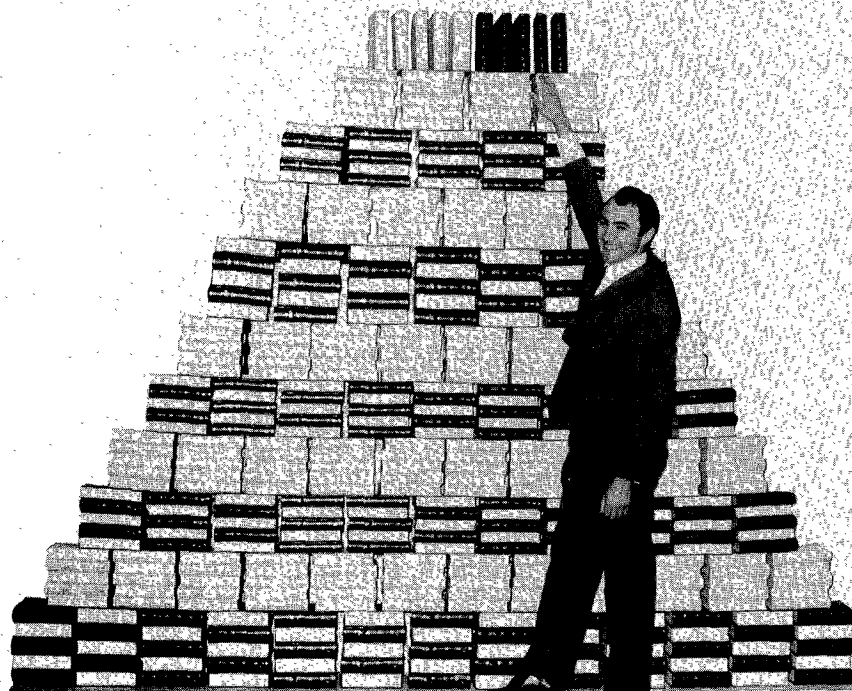


Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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FRENCH COLPORTEUR MAKES RECORD SALE

Joel Gauthier, of France, recently took an order amounting to more than 22,000 francs (US \$4,000), breaking all previous records for French literature evangelists.

Pursuing his regular work one day he met an accountant in a large firm manufacturing electronic equipment, to whom he sold a health book, then, six months later, an educational volume. Returning to the district some time later, he called on the accountant to see how he was enjoying the books he had bought and to show him a new five-volume set. Deeply impressed, the prospect suggested that his company might be interested in this set, for it was in the habit of giving a gift to its best clients just before renewing their annual contracts. Often this gift had been a case of champagne or wine.

When the literature evangelist returned two weeks later he was told that the company had decided to use his books as gifts. The resultant order—87 sets at 255 French francs each—was the largest ever taken by a literature evangelist in France.

EDWARD E. WHITE

Secretary, Department of Education, Euro-Africa Division

Many Translations—Some Pluses and Minuses

AT ONE time the King James Version of the Bible for English-language readers stood almost alone. It was *the* Bible. It was read in public. It was memorized.

But then other versions began to appear—Leeser, *The English Revised Version*, *The American Revised Version*, Moffatt, Weymouth.

Soon a translation explosion began—*The Revised Standard Version*, Phillips, *Today's English Version*, *The Jerusalem Bible*, *The New English Bible*.

Sales of Bibles soared. Booksellers were delighted.

Young people began carrying Bibles and reading them with new interest. Parents and Bible teachers were enthusiastic.

Old-timers were more cautious. Some charged that the new versions were an attempt by liberals to corrupt the Word and to obscure vital truth. Others objected that the literary qualities were poor, that some phraseologies almost grated on the ears.

But these detractors were largely shouted down. Most people welcomed the new versions. They argued that since more and earlier manuscripts are available to translators today, newer versions are bound to be better than older ones such as the KJV. They enthused, "The important thing is to place Bibles in the hands of the people; if they have Bibles, they're bound to learn the truth." They lauded the new versions, saying, "They make the meaning so plain!"

But gradually a mood of caution began to develop. People discovered that some translations contain a large element of interpretation. They discovered that some of their favorite texts have been given new meanings. They discovered that a few texts, in the translators' attempt to make them "plain," have been made to say what the translators thought the Bible writer had in mind, not what the inspired writer actually said.

Principles of Translation

This raised questions about methods of translation. Expressions such as "formal equivalence" and "dynamic equivalence" were introduced and defined. Formal equivalence meant that the translator endeavored, as far as possible, to carry over into English (or whatever language the early manuscripts were being translated into) equivalent words found in the original. Dynamic equivalence meant that the translator was less concerned with word-for-word translation than with concepts. He took the Bible writer's concepts as he understood them and put them in his own words. If a verse in the original was somewhat obscure, he might even "make it plain" (with the consequent risk that his own theological presuppositions might heavily influence his judgment).

Each principle has advantages. A Bible translation in which the principle of formal equivalence

is followed (and the KJV is one) gives the reader a better idea of what were the actual words used by the inspired writer. A Bible translation in which the principle of dynamic equivalence is followed (Phillips is an example) may in some cases convey the actual meaning more accurately (because word meanings change over the centuries; Biblical idiom may best be understood by contemporary idiom; and so on). But there are dangers, as we have already pointed out.

It is not our purpose in this editorial to become embroiled in controversy over which Bible version is "best." But we do want to call attention to what we consider an unhappy consequence of the proliferation of translations: Apparently little memorizing of Scripture is taking place. Some people may not share our concern on this. In recent years apostles of so-called progress have minimized the value of memorizing the Bible, declaring it to be part of the "key text" approach to the Scriptures.

We do not oppose "better" ways of approaching the Scriptures, but we affirm that there is real value in memorizing Bible texts. In this we have Spirit of Prophecy support. Note the following statements, selected at random from Ellen White's writings:

"Keep close to the Scriptures. . . . *Let us commit its precious promises to memory*, so that, when we are deprived of our Bible, we may still be in possession of the Word of God."—*My Life Today*, p. 28. (Italics supplied.)

"God's precious Word is the standard for youth who would be loyal to the King of heaven. Let them study the Scriptures. *Let them commit text after text to memory*, and acquire a knowledge of what the Lord has said."—*Ibid.*, p. 315. (Italics supplied.)

"Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory."—*Steps to Christ*, p. 90.

"The memory must be filled with the precious truths of the Word."—*Messages to Young People*, p. 69.

"The entire chapter [of Isaiah 53] should be committed to memory."—*The SDA Bible Commentary*, Ellen G. White Comments, on Isa. 53:2, 3, p. 1147.

Christians need to be careful lest they appear to be attacking any version of the Bible. But we would like to suggest that modern Bible versions (some of which are actually paraphrases) be used chiefly as personal study aids, not for general pulpit use. This would mean that, with few exceptions, Scripture readings would be from the KJV (or perhaps the RSV) and that unless a modern rendering seems to contribute substantially to understanding or meaning, ministers would use the KJV (or RSV) in their sermons.

Little if anything would be lost and much might be gained by giving our congregations opportunity to hear and rehear the Word of God as rendered by a single translation.

K. H. W.

Briefs From the Religious World

SCAN

Briefs From the Religious World

MORMONS RESHUFFLE MISSION WORK TO MEET SPEEDY GROWTH

SALT LAKE CITY—The Church of Jesus Christ of Latter-day Saints (Mormon) has revamped the administration of its missionary program to cope with an unusual problem: mushrooming growth.

During the past 12 years the church membership has increased 94 per cent worldwide, causing a strain on the Quorum of 12 Apostles, the governing body of the Mormon Church, which supervises the overall missionary program.

Under the new program, the quorum will continue to make policy decisions affecting missionary work, but much of the paperwork and supervisory details will be placed in the hands of other groups and specialists in the church.

The increase of 94 per cent worldwide has given the Mormon Church a total of 3,090,953 members. Its growth in the U.S. during the period was 50 per cent, for a total of 2,133,758—making it one of the top 12 churches in the U.S.

LODGE SEES NO NEED FOR PERMANENT ENVOY TO VATICAN

WASHINGTON, D.C. — Ambassador Henry Cabot Lodge said here that although his relations with the Vatican as President Nixon's "personal visitor" have been useful, there is no need for a permanent U.S. ambassador there.

CHEAPEST BIBLE VERSION FOR 143 YEARS RETIRED

LONDON—The Ruby Bible, one of the longest-running, best-selling, and cheapest Bibles ever produced by the British and Foreign Bible Society, is to be discontinued.

The Bible, named for the size of type

used in it, is an edition of the Authorized Version that first appeared in the society's records in 1829, when a leather-bound copy cost the equivalent of what now would be 50 cents.

Its compact size and clear print made it tremendously popular, and more than 10 million copies have been sold since it was reset in modern type in the early 1930s. At least 75 per cent were exported.

REGULAR BAPTISTS OPPOSE KEY '73

SAN DIEGO—Messengers to the 41st annual conference of the General Association of Regular Baptist Churches voted unanimously to oppose "ecumenical evangelism" as represented in Key '73, the national evangelistic effort scheduled for next year.

In a resolution they asserted that Key '73 ignores the warnings contained in 1 John 4:1 and 2 John 9-11 against cooperation with certain people and that it "includes leaders from apostate denominations."

Maintaining that Key '73 through its loose structure is "opening the door to confusion about the central message of evangelism," the delegates went on record as being "thoroughly opposed to any ecumenical evangelism which seeks to promote unscriptural cooperation without regard to the doctrinal position of the participants."

RELIGION-BACKED UNIT WILL IMMUNIZE 280,000 HAITIANS

PITTSBURGH—An expedition aimed at immunizing 280,000 people in rural areas of Haiti against tuberculosis, tetanus, diphtheria, and poliomyelitis has been initiated by the Brother's Brother Foundation. More than two tons of vaccines have been made available at or below cost by the American pharmaceutical industry. The Reorganized Church of the Latter-Day Saints has contributed 100,000 doses of poliomyelitis vaccine and two volunteer nurses. Under the direction of Dr. Harry Helm of Columbia, Tennessee, one of the foundation trustees, a team of 19 volunteers has gone to Haiti to administer the vaccines and high-potency vitamins.

This Week...

Adventists who are especially interested in the freedoms we maintain to operate our schools according to our own religious inclinations will welcome the article by Robert W. Nixon, "The Amish and Tomatoes or What the Supreme Court's Amish Decision Suggests to Adventist Parents" (page 8).

In his article Mr. Nixon, an associate editor of *Liberty* magazine, states that Seventh-day Adventists filed a "friend-of-the-court brief" in the *Wisconsin v. Yoder* case. Some may be curious to know exactly what that is. A friend-of-the-court brief (*amicus curiae*) is filed by a party who can contribute information to an appellate court that may be helpful in the decision-making; the party is in no way directly connected to either of the parties involved in the specific case. The information contributed may be given for either side of the discussion, but the party receiving the benefit of the friend-of-the-court brief must give his permission for the brief to be filed.

In this particular Supreme Court case Seventh-day Adventists were able to contribute a philosophy that had not been considered previously.

The first birthday of his son provided Chuck Scriven, an associate editor of *Insight*, with the opportunity to reflect on parenthood with a disarming candor. "Hard Questions, Plain Fun, and Our Boy Jonathan" (page 10) is the result. Mr. Scriven, who is one of the privileged few fathers to have witnessed his son's birth, writes about fatherhood with a conviction that is a refreshing breeze blowing over the arid philosophy that parenthood is somehow (at best) a second-rate occupation—something people do only if they can't be employed at something else.

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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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**HOW
HIGH
IS**

YOUR TREASURE

By H. H. MATTISON

MANKIND possesses two basic desires that are God implanted—the desire for comfort and security. Travel the world over and you will find this is true. Regardless of the misery in which most of earth's inhabitants live, each one hopes, though often against hope, for comfort and security. Often those who experience them the least think of them the most.

Thoughts such as these possessed the poor peasants who listened to Jesus preaching His immortal Sermon on the Mount. The expectations of His hearers ran high. What were they expecting to hear? Something that would tell them that their two basic desires would be met. The poor wanted riches; the rich wanted security.

"There were scribes and Pharisees who looked forward to the day when they should have dominion

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over the hated Romans, and possess the riches and splendor of the world's great empire. The poor peasants and fishermen hoped to hear the assurance that their wretched hovels, the scanty food, the life of toil, and fear of want were to be exchanged for mansions of plenty and days of ease. In place of one coarse garment which was their covering by day, and their blanket at night, they hoped that Christ would give them the rich and costly robes of their conquerors."—*The Desire of Ages*, p. 299.

Were they more materialistic than are men and women today? Were their lives characterized by inordinate greed, or were they simply indulging the desires that unregenerate men and women in every age have indulged?

During the privations of World War II the people of earth were cheered on to make sacrifices by the promises of President Roosevelt's four freedoms, two of which were the two basic desires under consideration—freedom from fear and freedom from want. Americans were told repeatedly that the war was being fought to guarantee these freedoms. Those who made the promises attempted to fulfill them. Not only they but those who followed them likewise tried. It is not because men have not tried that we are no closer to realizing the fulfillment of these desires today than when the promises were made. Men have tried. But they have failed.

In guaranteeing the fulfillment of these basic desires, Jesus disappointed the people. They were ever seeking a short cut. Jesus the teacher of truth could not promise them a short cut. Jesus was a teacher of truth, not a politician. He had come to establish a kingdom based on eternal principles and not to offer promises that would merely please His hearers.

The enemies of man's hopes are selfishness and greed. In desiring comfort and security man desires them first and foremost for himself. If his fulfillment of these desires robs someone who is seeking the same things, that is too bad; he reasons: "That's just the way life is."

Herein lies the dilemma. God and man seldom come together in their plans. "God's word sanctions no policy that will enrich one class by the oppression and suffering of another. In all our business transactions it teaches us to put ourselves in place of those with whom we are dealing, to look not only on our own things, but also on the things of others. He who would

take advantage of another's misfortune in order to benefit himself, or who seeks to profit himself through another's weakness or incompetence, is a transgressor both of the principles and of the precepts of the word of God."—*The Ministry of Healing*, p. 187.

Therefore, Jesus first established eternal principles on which to build a kingdom that will endure. Were selfishness and greed not conquered within the human heart, man's basic desires could never be satisfactorily realized. Were sin not conquered it would cancel out every worth-while project man might ever undertake.

"Christ disappointed the hope of worldly greatness. In the Sermon on the Mount He sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. Yet He did not make a direct attack on the errors of the people. He saw the misery of the world on account of sin, yet He did not present before them a vivid delineation of their wretchedness. He taught them something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God."—*The Desire of Ages*, p. 299.

These principles of Christ's kingdom have never been put into practice on a nationwide scale. They have been experienced only by individuals. Because they have never been tried on national scale, no nation can say that the plans won't work. However every plan that the human mind can devise has been tried. Man wants to make his heaven in his own way. Therefore, he bypasses Christ's way because it strikes at the roots of human nature, that is, selfishness.

After the disciples had been with Jesus for three and one-half years, listening, observing, and helping in the establishment of Christ's kingdom, how much had they absorbed? Did they fully comprehend that a spiritual kingdom must first be established within the hearts of men before an enduring material

kingdom could be established? Had it dawned upon their consciousness that selfishness would destroy the most ideal kingdom in the process of time?

Talking with His disciples on the night of His betrayal Jesus gave them a promise that constitutes the blessed hope of every Christian. He said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Knowing that He would soon return to His Father in heaven Jesus left this promise on record not only for His 12 disciples but for every one who would believe on Him through the preaching of the gospel.

Jesus had much to tell His disciples, but because of their preconceived opinions respecting His kingdom He had to limit Himself. Said He, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:12, 13).

Futile Human Utopias

As time has continued, unregenerate man has become more and more determined to make his own heavens. His efforts should enable the righteous to see the futility of human devisings to make a utopia.

Man today is making a tremendous effort to counteract the harvest of his own sowing. He has sown to the wind and is now reaping the whirlwind. The question is, "How will he combat the whirlwind?" His selfishness has produced a fearful harvest, evident in extremes of wealth and poverty, racial animosity, social injustices, and the disregard for law and order. What efforts are being made to overcome these evils? Human effort, but therein lies the difficulty. The efforts are almost entirely human. We are fighting the effects of wickedness rather than the causes. Man attempts to overcome the evils of his own sowing without overcoming the nature that has produced them. Man likes to sin; he doesn't like to suffer the consequences of sin.

The news that Jesus Christ will soon usher in His kingdom is not

popularly accepted today. It is met not only with unbelief and indifference but also with hostility. The idea seems to sting man's ego. It seems to indicate that he has failed, and failure is something his proud heart cannot admit.

Man's heaven has so often produced evils that have outweighed its blessings. The word on many lips today is "pollution." Like a monster it threatens our very existence. The air we breathe, the water we drink, the roads we travel on have become dangerous to our very existence. Strong measures must be taken to combat these evils. Can they be taken soon enough and be made strong enough to accomplish what needs to be done? So far they have been used mostly as political footballs, but all the while they are being kicked back and forth conditions are worsening. We might say these evils have naturally grown out of the kind of heaven man has made for himself.

What about those weapons forged to be used in time of war against our enemies? If ever unleashed every attainment of human comfort and security will be suddenly destroyed. Nuclear weapons could destroy our cities, our factories, our scientific enterprises upon which our material comforts depend. Germ warfare could suddenly turn our food and drinking water into deadly poisons. It is only being realistic to say that everything we have sought to make us comfortable and give us security is threatened. Little wonder, then, that men's hearts fail them for fear for looking after those things which are coming upon the earth (Luke 21:26).

What can we do? In the face of the evidence before us there is only one sensible thing to do—transfer our treasures to a place the forces of destruction cannot reach. Happy is the person who has already made the transfer. The erosion of his present-day world cannot touch his true treasure. The threat of impending destruction cannot reach that far. He can look on the fearful scenes of a crumbling world with a high degree of confidence. He can look up and rejoice, knowing that his redemption is drawing nigh (see Luke 21:28). Whatever may happen to his earthly tent, his permanent home abides eternally secure. It is as certain as the living Christ who has prepared it. ♦♦

Preserving Sex Identity

By MARCELLA ANDERSON

IN VIEW of the changing trends affecting the relationships between the sexes, to what degree should (or should not) the Christian bind himself (or herself) into a sex-linked role? Some are raising their voices in concern over the blurring of sexual roles. One writer expresses it this way:

"We are undergoing a change in the relationships of the sexes as profound as any in the world of science or warfare. We are raising a race of less masculine men and less feminine women and we are in danger, if this trend continues, of developing a population of neutrals."¹

Where are the noble, the truly strong and masculine, men? What conditions and opportunities produced the best and noblest of men in past ages? One may find the answer in the history of men such as Abraham, Jacob, Joseph, Moses, David, Elisha, and Jesus; also in the life histories of men of renown in later times.

"How many of these were reared in country homes. They knew little of luxury. They did not spend their youth in amusement. Many were forced to struggle with poverty and hardship. They early learned to work, and their active life in the open air gave vigor and elasticity to all their faculties. Forced to depend upon their own resources, they learned to combat difficulties and to surmount obstacles, and they gained courage and perseverance. They learned the lessons of self-reliance and self-control. Sheltered in a great degree from evil associations, they were satisfied with natural pleasures

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and wholesome companionships. They were simple in their tastes and temperate in their habits. They were governed by principle, and they grew up pure and strong and true. When called to their lifework, they brought to it physical and mental power, buoyancy of spirit, ability to plan and execute, and steadfastness in resisting evil, that made them a positive power for good in the world."²

In these times when the current is strongly sweeping toward the elimination of all possible sexual distinctions, the world and the church need manly, true-hearted men! God's design is that sex identity shall be obvious and immediate.

Preservative Agents

Nature, God's second book, has restorative powers that few dream of. In union with God's Word it will uplift man to his original purity and strength to the likeness of his Creator. The Bible and nature are keys to each other to unlock the truths and mysteries of the Holy One. The person who allows these influences to permeate his being, will have his spirit awed and soul invigorated by coming in contact with the Infinite through His works.

On the other hand, those who "close their senses to the joyful voice which speaks to them in nature . . . are not in Christ."³ And more specifically, "Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually-minded."⁴ By way of contrast again, nature can be effective in breaking the spell of fashion, especially upon the young.⁵

Fashion's slavish hold upon many people is no small force to reckon with. If God's professed people were concerned far more about the dress

to be worn upon the soul—the lovely robe of Christ's righteousness—then the outward dress, as index to the heart, would be in accordance.⁶ Then the desire to imitate the fashions of worldlings would die out of the heart.⁷

"Many dress like the world in order to have an influence over unbelievers, but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction plain between the Christian and the worldling. The words, the dress, the actions, should tell for God."⁸

Thus the distinction in dress between that of the Christian and of the worldling must often be plain. However, this takes courage. "Now is the time for God's people to show themselves true to principle. . . . To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test."⁹ Frequently in earth's history since the fall of Adam and Eve it has been unsafe to follow the world's majorities; neither are we to heed their voices in favor of any point of religious faith.¹⁰

At one time Ellen G. White wrote: "Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God."¹¹ If this is true today, serious and prayerful consideration should be given to the right course to pursue in order to avoid this terrible pitfall. If a man is separated from God, what hope for eternal life does he have?

Pride and extravagance in dress are surely involved here, but this discussion will be limited to the topic of modesty in dress as related to the preservation of femininity in particular and also of masculinity. God's messenger depicts the true conditions prevailing among us:

Comparing Dress

"I was pointed back to God's ancient people, and was led to compare their apparel with the mode of dress in these last days. What a difference! what a change! Then the women were not so bold as now. When they went in public, they covered their faces with a veil. In these last days, fashions are shameful and immodest."¹²

This is tragic and should lead to deep soul searching individually. None should have a "holier than thou" attitude or feel that he or she

is a criterion for all others to follow. But rather let each one wrestle with God as did Jacob of old.

Without much debate fashions currently produced by stylists are less modest and more shameful than they were a century ago! "The world is nearing the time of its destruction. Every generation takes up some phase of evil in advance of the one which preceded it, moving onward in the march of impenitence and rebellion."¹³ Clearly this is true in the areas concerned with modesty, reserve, and purity.

Referring to the boldness of women as quoted above, it is heart-rending to see the calamitous results in the abandoned toughness of some women. This imitation of the opposite sex (whether in behavior or external appearance) simply masculinizes the once lovely nature of the woman. God's beautiful pattern of

perfect womanhood is marred. The erosion of these feminine qualities has small beginnings but far-reaching consequences and originates with the thoughts and intents of the heart (or mind).

On every hand Satan multiplies his fashionable inventions in order to set as many feet in the path to perdition as he can. There has been a steady trend toward greater exposure of the human body. If the principle of modesty is a relative matter, as some might plead—that is, as men get accustomed to more and more exposure of women's bodies, the supposed desensitization process makes it "safe" for further unveilings, and so on—then why the staggering increase in sex-linked crimes? When young women are criminally attacked, and in some cases murdered, then it is time for those who remain to search their hearts and to begin

reasoning from cause to effect. God's wise counsels are for the protection of the sisters in the church:

"Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."¹⁴

Other considerations in preserving an atmosphere of purity, simplicity, and chaste femininity are these: the neckline of the dress, sleeve line, tightness or looseness of fit, appearance, whether masculine or feminine.

Among the believers in Sister White's day, dress necklines were high and sleeves were ample in length—to the elbows or wrists. It was fashionable to leave the arms of infants and children unclothed, but from a health standpoint at least, this practice was warned against.¹⁵ The reader would do well to examine a picture of the dress recommended to God's professed people.¹⁶ This reform dress was not to be forced upon anyone—God desires from His children only cheerful obedience from a loving heart. What should we conclude? Unquestionably, the pendulum has swung too far the other way—toward gross laxness in these matters. The principle is clear, though—undue revealing of the female form is immodesty. Greater care should be taken to preserve an aura of chaste womanliness. Certainly tight-fitting, clinging, or provocative clothing should be eliminated.

We can praise the Lord for His marvelous counsels and matchless grace proffered to shield His people from the surrounding corruption and to preserve their God-given manhood and womanhood. "Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise with its corrupt and idolatrous practices."¹⁷ ♦♦

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- ¹ Robert Odenwald, *The Disappearing Sexes*.
- ² *The Ministry of Healing*, p. 366.
- ³ *Testimonies*, vol. 3, p. 335.
- ⁴ *Testimonies*, vol. 2, p. 584.
- ⁵ *Education*, p. 247.
- ⁶ C.f. *Selected Messages*, book 2, p. 475; *Spiritual Gifts*, book 2, p. 286.
- ⁷ C.f. *Testimonies*, vol. 1, p. 137.
- ⁸ *Testimonies*, vol. 4, pp. 633, 634. (Read entire chapter.)
- ⁹ *Testimonies*, vol. 5, p. 136.
- ¹⁰ *The Great Controversy*, p. 595.
- ¹¹ *Testimonies*, vol. 4, p. 647.
- ¹² *Testimonies*, vol. 1, p. 188.
- ¹³ Ellen G. White, *Review and Herald*, April 16, 1901.
- ¹⁴ *Education*, p. 248.
- ¹⁵ *Testimonies*, vol. 2, p. 531.
- ¹⁶ C.f. Ellen G. White, *Review and Herald*, April 14, 1868, p. 77.
- ¹⁷ *Testimonies*, vol. 5, p. 78.

FOR THE YOUNGER SET

Minnie Has Trouble

By MARYANE MYERS

MINNIE lived on a farm in east Texas away back in the year 1908. Her family owned a covered wagon, which Minnie loved to ride in, especially going to camp meeting.

Early one summer morning Minnie and her family climbed into the wagon. Mamma sat beside Papa on the driver's seat. Minnie and her five brothers and sisters made themselves comfortable on boxes covered with pillows and blankets under the canvas cover.

It took three days and nights of travel to reach the campgrounds at Keene. Minnie was tired, but she scrambled down over a wooden wheel and soon found new playmates.

Camp meeting was over much too soon for Minnie. She sighed as the wagon started down the dusty road away from Keene.

"Cheer up! Remember we're going to Lancaster to see Aunt Mable and Uncle Rene," said sister Zola.

"We always do on our way home," remarked a brother.

"I'm glad," chimed in Minnie. "I want to tell them 'bout the good camp meeting."

Mamma was sitting in back with the children. She smiled in agreement. "It was a good meeting—the best ever, I'd say. And you children behaved in such

a nice way it made Papa and me very proud of you."

Minnie's smile was big. It made her feel happy to please her parents. She wouldn't want them ever to be ashamed of her.

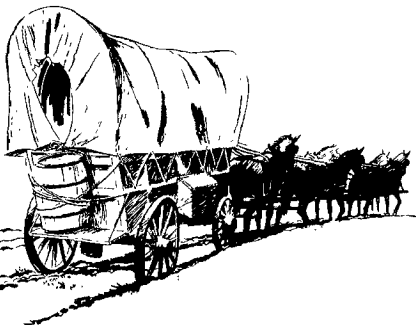
The visit with aunt and uncle was short but pleasant. Aunt Mable insisted they stay for dinner. After the meal, as Minnie slid down from her chair, she happened to glance under the table. To her surprise she saw a nickel on the carpet near her chair. Quickly she picked it up and clutched it in her hand.

More than an hour later as they rolled along Mamma noticed her closed hand. She made Minnie open it. There was the nickel! Everyone in the wagon saw it. Papa stopped driving to look and listen while she explained how it happened to be there.

Minnie felt terrible! Everybody had been happy about camp meeting. Now Mamma looked sad and Papa looked cross. She had spoiled a nice trip by taking something that did not belong to her.

When she had explained Papa said, "Young lady, we're going to drive back to your aunt and uncle's house. You are going to tell them where you found the nickel and give it back to them. You are old enough to know you should not take anything that doesn't belong to you!"

It was hard to stand before Aunt Mable and Uncle Rene and confess what she had done. Tears of shame rolled down her cheeks. A stolen nickel wasn't worth a thousand dollars' worth of trouble. "I'll remember it always," Minnie decided. And she did.



The Amish and Tomatoes

What the Supreme Court's Amish Decision Suggests to Adventist Parents

By ROBERT W. NIXON

THE Supreme Court of the United States has given the Amish a great victory, and the decision should cause some Seventh-day Adventist parents to do some serious thinking about the education of their children.

Wisconsin v. Yoder began when Jonas Yoder and Adin Yutzy, members of the Old Order Amish Church, and Wallace Miller, a Conservative Amish Mennonite, refused to send their children to formal public-school classes beyond the eighth grade. After school officials complained, the Amish men were charged, tried, and convicted in Green County, Wisconsin, of violating the State's compulsory attendance law. Each was fined a token \$5.

Since the Amish, who on religious principle refuse to defend themselves in court, were convicted under a law that required them to violate their consciences, the interdenominational National Committee for Amish Religious Freedom (NCARF) sponsored their cases through the courts. Readers of *Liberty* magazine contributed nearly \$3,000 to help the Amish, and the General Conference was one of the many denominations to file a friend-of-the-court brief on behalf of the Amish.

After considering 300 years of Amish history, the Supreme Court declared a State's interest in compulsory education must yield, at least in part, to Amish religious convictions. The Court held the Amish convincingly had supported their "claim that enforcement of the State's requirement of compulsory formal education after the eighth grade would gravely endanger if not destroy the free exercise of . . . [their] religious beliefs."

Robert W. Nixon is associate editor of Liberty.

Now the Amish and the educational officials in the various States must implement the Court's ruling. They must develop programs—perhaps such as Pennsylvania's work-study program—that will meet State regulations while respecting Amish beliefs.

End of Harassment

The Supreme Court's defense of Amish religious freedom should end most harassment of Amish parents by educational officials. But even more interesting to many Seventh-day Adventist educators and laymen might be some of the language used by Chief Justice Warren Burger in the majority decision.

"They object," wrote the Chief Justice, "to the high school and higher education generally because the values it teaches are in marked variance with Amish values and the Amish way of life. . . . The high school tends to emphasize intellectual and scientific accomplishments, self-distinction, competitiveness, worldly success, and social life with other students. . . ."

"Formal high school education beyond the eighth grade is contrary to Amish beliefs not only because it places Amish children in an environment hostile to Amish beliefs with increasing emphasis on competition in class work and sports and with pressure to conform to the styles, manners and ways of the peer group, but because it takes them away from their community, physically and emotionally, during the crucial and formative adolescent period of life. . . . At this time in life, the Amish child must also grow in his faith and his relationship to the Amish community if he is to be prepared to accept the heavy obligations imposed by adult baptism. In short, high school attendance with teachers who

are not of the Amish faith—and may even be hostile to it—interposes a serious barrier to the integration of the Amish child into the Amish religious community."

An expert on the Amish, Dr. John Hostetler, as reported by Chief Justice Burger, "testified that compulsory high school attendance could not only result in great psychological harm to Amish children, because of the conflicts it would produce, but would, in his opinion, ultimately result in the destruction of the Old Order Amish church community as it exists in the United States today."

We Seventh-day Adventist parents, of course, do not object to formal secondary education for our children. Though proud of our worldwide educational system that ranges from kindergartens to universities, we know it means more than reading, writing, and arithmetic, and high school, college, and university diplomas. Our children can learn—or earn—these in the public educational system at little, if any, financial cost. But we Adventists, like the Amish, know that true education includes Christian character development.

Two generations before Chief Justice Burger wrote the *Wisconsin v. Yoder* decision, Ellen White considered the influences of public education and wrote in *The Ministry of Healing*: "God's word places great stress upon the influence of association, even upon men and women. How much greater is its power on the developing mind and character of children and youth. The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here and of their future, eternal interest."

A Seedling on a Rock?

"It is a terrible fact, and one that should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Through contact with the irreligious, the pleasure loving, and the corrupt, many, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer."—Pages 402, 403.

When a gardener plants his tomatoes, does he, with much prayer, lay each seedling on a rock? No. He puts the plants in rich soil and cares for them until the harvest.

And we parents who count on harvesting our children for Christ, have we become so engrossed with worldly standards or with ourselves that we fail to see the spiritual dangers—the “psychological harm,” the “hydraulic insistence on conformity to majoritarian standards,” to use phrases from *Wisconsin v. Yoder*—for our children enrolled in public schools?

The Amish recognized certain dangers of secular education, and the highest court in the land exempted them from compulsory secondary education laws to protect their religious beliefs. Though we Adventists with our Christ-centered educational system don't have to fight for an ex-

emption from compulsory education laws, shouldn't thousands of us sit down and weigh the importance of a Christian education?

What are the true objectives of education? Which educational system—the public or the Adventist—more nearly reflects your way of life, your attitudes, your goals, your values? Which system will reinforce your Christian approach to teen-age social life and healthful living, your concept of competition, self-distinction, and success? Which teaches your concept of God and of science? Which teacher group would you trust to help guide your children?

We can't be like the Maryland

gardener who thought he got a great bargain on tomato plants in the middle of February. After hacking up his frozen garden, he carefully set out his prizes. The next morning revealed no great bargain, only frosted leaves.

Our children, perhaps, are like those tomato plants. They need to be planted in the right place, at the right time, and cared for until they mature in Christ if we are to expect a harvest for Him. The Amish and the United States Supreme Court see the spiritual dangers of secular education to young people. Shouldn't all Seventh-day Adventist parents see these dangers also? ♦♦

When You're YOUNG

By Miriam Wood

HOW MUCH TO EXPECT While I doubt that the expression “Hitch your wagon to a star” is in general use nowadays (it does have a kind of nineteenth-century sound!), the philosophy it represents is still pretty well accepted. Certainly no one would quarrel with the idea that human beings ought to aim as high as possible, accomplish as much as possible, and be as much as possible. Yet there's another side to this subject that occurred to me recently. I'd like to discuss it, realizing as I do that I am bound to be misunderstood, and even perhaps to be indicted as a protagonist of mediocrity. That's always the built-in peril of scrutinizing a situation from a somewhat unconventional viewpoint.

As is often the case, a casual remark started the train of thought that has continued to interest me. It happened this way: Among my friends there is a family of whom I am exceedingly fond. They're an extraordinary group, if for no other reason than that there are nine—yes, NINE—children, whose father died four months before the birth of the last little girl. Finances were a crucial problem; their mother was forced to re-enter the teaching profession when the ninth baby was only a few months old. But she refused to feel sorry for herself, and tried valiantly to teach her large brood never to feel that life had treated them unfairly. “Life is what you make it,” she told them.

Through the ensuing years I've watched them growing up, rejoiced at many a graduation from elementary school, high school, and then college for some of the older ones. They're all alike in their good manners and their consideration for others, but they're turning out to be very different in their attitudes toward life itself.

By now there've been several weddings (all six of the girls are pretty, bright-eyed, and feminine) and the differences in their attitudes are becoming quite clear. The first girl (whom we shall call Joellen), also the oldest of the nine children, was such a starry-eyed young person that she fully expected life would “roll over and play dead” and “come up roses” and all the rest, even though the young man of her selection was hardly the kind that would bring about that blissful state. Probably she has never put that philosophy into words. (Who of us really understands himself?) And so she married, still envisioning (as a sort of inevitability) riches, fun-filled days, luxurious vacations.

But she didn't reason it out. The hard, inescapable truth remains that if a girl wants to sit in the lap of luxury via the route of marriage, she'll have to face the fact that only certain professions or skills or occupations are high in monetary remuneration. And Steve didn't really have any skill or profession or much education, and hardly an occupation. To his credit, since their marriage he's worked very, very hard, but it will never be enough, I'm afraid, to appease the unsatisfied yearnings Joellen suffers.

“It's just—oh, I don't know—I just never realized how hard life is—and how boring it is to stay home with little kids . . .” she told me recently, as our paths crossed at the supermarket.

Knowing that Steve had just managed to make the down payment on a little house for them, I was surprised at her discontent. My face must have registered my reaction, for Joellen quickly exclaimed, “Well, the house isn't new and it isn't big and we can't get all the new furniture we need!”

And life just ought to stop being so mean to her, shouldn't it? She expected

an abundance, and has had to settle, ungracefully, for the necessities.

Just a few weeks ago, the next sister, age-wise, was married. She'd been dating her future husband for a couple of years. He is not the dashing, romantic figure that Steve was; as a matter of fact, Roy's a trifle overweight! But he's just about the best husband material I've seen around in a long time. He's mature, considerate, hard-working, and kind. He'll never be a wealthy man, anymore than Steve. The newlyweds are presently living in a tiny apartment (smaller than any Joellen ever had), but there's a big difference. Suzy is ablaze with happiness and contentment over her little “home.”

Impressed as I was by this contrast in attitudes, I mentioned it to the girls' mother. She explained it easily and accurately, I think. “You see,” she told me, “Suzy has never expected a lot from life. She always has been so happy and grateful for any small pleasure, any small happiness, that has come her way. She doesn't consider herself unusual, or feel that there's a big pie-in-the-sky marked ‘Suzy.’ But I don't mind telling you that this very attitude of hers has made her *very* special to me.” She stopped for a moment, and her eyes filled with tears. “Through these hard years, it's been Suzy who's smoothed out the rough places whenever she could.”

Actually, there's no real contradiction in terms here, or in attitudes to be taken, as I feared at the beginning of this column. While trying to be all that one can be, he should be profoundly grateful for each small gift life presents to him. No one really has any right to expect, for whatever reason, too many of the “good things.” What everyone *does* have a right to expect of himself is a close relationship with God. Then everything else falls into proper perspective.



Hard Questions, Plain Fun, and Our Boy Jonathan

By CHUCK SCRIVEN

WE FETED Jonathan the other night. He's our boy, and a handsome fellow too. With blond curly hair and blue eyes he's a real Viking—that's what a friend from Sweden told us the other day—and now he's old enough to be about on his feet. When he isn't tired he's as chipper as you'd ever want a boy to be, and he patrols our apartment like a policeman on his beat—always looking for trouble. If he finds it, he makes it worse. His

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particular skill is unrolling toilet paper, but he is also quite good at strewing the contents of drawers all over the floor.

Despite these things and because of these things Jonathan is lovable, and I find it easy to sentimentalize about the fun of fatherhood. But that's not all I do. I've found that many of the best experiences of fatherhood have a serious side. Often while in the midst of being a jolly, awe-struck papa I find myself nose to nose with the big questions and the hard mysteries.

The party the other night was for

Jonathan's first birthday. A few friends from where I work came together on the occasion for dessert-with-conversation. On the floor was a small mound of gifts done up in festive wrapping paper, and ideally Jonathan would have tried tugging at the strings and tearing the paper while the rest of us downed the food-stuffs.

I must say his performance showed a distinct lack in the area of the social graces. He showed little interest in the packages (is materialism learned?), and instead spent most of the time promenading about the living room looking bewildered as a puppy. He did take to a stuffed clown before the night was up, but in no sense did he begin to know what was going on. For all he knew, it might as well have been ground-hog day.

I turned philosophical before the night was up, thinking about time and how it passes. Here was Jonathan, a year of his allotted life gone by, and he couldn't understand. He could not know that a year becomes five years, and five years become twenty, and twenty years become three score and ten.

I half-sighed as I thought to myself, He's got a lot to learn.

Our boy Jonathan was born after an entire Sunday of counting minutes. We spent a good bit of the day sitting out on the balcony of our apartment, and the pains kept coming—far apart at first, then closer together—and all the while we were in a waking dream, wondering and hoping.

Some time after dark we went to the hospital. At one o'clock the next morning Jonathan came ruddy and crying into the world. In my mind I checked off every little part of him—you think about such things at birth—his eyes, nose, and ears, then his arms and fingers, then his legs and toes. I am sure my mouth was agape with joy and disbelief.

When we took Jonathan home we laid him in his crib and watched his tiny body rise and fall in regular rhythm. Here was clay sculptured by the hand of God Himself, the dust of the earth now pink and warm and breathing.

What would he become? God made him free. Would he grow up to be a champion of the oppressed, like the prophets, or would he decide to live a safe, respectable life and stay out of trouble? Would his parents, green young amateurs in the

business, successfully teach him the ways of the Lord, or would they fail?

The hard mysteries again. When you see a boy five days old lying in a crib in your own house, they are as unavoidable as tomorrow.

It is, I suppose, quite usual for a baby to turn his head from one side to the other. But in parenthood the ordinary becomes epic. When Jonathan, not long after coming home, lifted and strained his tiny head, then plunked it down on the opposite cheek, my wife, Marianne, and I cheered.

Knack for Comedy

We felt as good when he first sat up, and later when he began to stand by himself against our sofa. Through all this progress he showed a knack for comedy, but it was his walk that took the cake. When he began venturing away from the sofa on his own independent expeditions he extended his arms in front of him like a sleepwalker on television, affected a cross between a smile and a giggle, and charged out across the rug with his head lowered like a bull's.

His eating was no less eccentric. Although recently he's shown signs of changing, he spent most of his first year disliking food. After the first few bites his lips would tighten and his eyes rivet on any approaching spoonful. If we persisted, he simply jerked his head from side to side until the offending matter was withdrawn.

This was funny too in its own way, but here the comedy quickly transmogrified unto frustration—severe enough at times to mildly depress us. Would he be healthy if he didn't eat? Would he refuse to eat if he was really healthy? Even though he were to grow up to be a tall and sturdy, howbeit slender, man, we learned something of worry over his eating.

All of which taught me a simple rule of life: one's child is an extension of one's self. When I was small and skinned a knee or made some horrible public mistake and was crushed with embarrassment, my mother used to comfort me, and that was nice. What I didn't know then was that she was sharing my pain, that she was feeling it.

This was something I never sensed in depth until my own child came along and I began feeling his successes with him, and his failures and his pain. It was he, strangely, who gave me a whole new understanding of my mother and father. I knew they cared about me; now I know how

deeply they cared. Jonathan has made me a fuller person. He was, as he will be all my life, I suppose, my teacher.

About the time Jonathan began to romp around on the floor—before crawling or walking but after the immobility of the first few weeks—I rediscovered my childhood. I was suddenly having fun on the living room floor again, suddenly making odd noises and throwing off all pretense to seriousness and proper dignity.

By now I have decided that despite the stiff and artificial "sophistication" I am supposed to have acquired, an occasional round of childlike cheer and merrymaking is good for the soul. Romping on the floor is a kind of renewal.

I imagine that pretty soon I'll be building trucks from Tinker Toys, tossing pop flies to my son, and reliving old urges to play center field for a professional baseball team. Many of my childhood fantasies were frivolous, and doubtless I still have some such fancies. But if I keep in touch with my childhood through the life of my boy, perhaps I'll be kept from getting pompous or from developing the brittle face that goes along with a certain kind of false religion and false maturity. Perhaps because of rediscovery of plain fun, I'll avoid becoming a joyless moralizer or a crotchety old man before my time.

A Private Dialect

Now that Jonathan is a year old he's begun to talk—his own private dialect, of course—everything from soft gurgles to high-pitched da-da's loud as church bells and sharp as barks. On the other hand, he manages to keep a look of immaculate cool and urbanity on his face. His speech, you could say, is gibberish without frenzy. But you couldn't say it is orderly or consistent. One week he's on "ka-ka-ka" and "hi-hi-hi" and by the next he's rejected both syllables as hopelessly worn out.

What all this amounts to is lots of fun, and a drought as far as boredom goes. Whenever I arrive home from work—and I say this not in humility but as a plain old-fashioned boast—Jonathan greets me (provided he's awake) with a syllabic outburst. Today when I walked into the apartment for lunch his "da-da-da" erupted from the kitchen with such force that I was startled into an unmanly giggle in my own doorway.

If there is any trouble with hearing his greeting every day, it's that

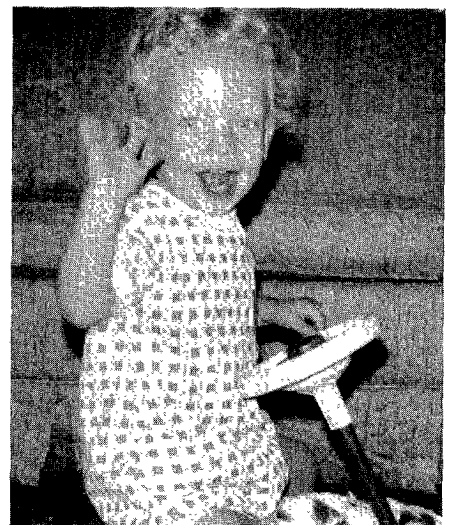
I am reminded of how I am almost always "getting home from work." Again, Jonathan is my teacher. He illuminates my culture, showing me that I have been assigned the "working" slot in our family, whereas my wife is the regular teacher and cuddler of our child.

This realization has disturbed me a little. While the women's lib people say they are upset because they have to stay home with the children, I am upset because I am not home enough. Things could surely be worse. Both my wife and I hold the view that fatherhood is as noble and important as motherhood, and that being parents should be a shared experience.

We try to make it a shared experience, but we haven't completely succeeded. If you make your living at a traditional job, it's hard to do. Even though I have changed lots of diapers and given many baths since Jonathan was born—Marianne has had a singing job at a large Washington church and written the better part of a dissertation—Jonathan still knows his mother much better than his father. To give you some idea of what he considers normal, when his mother leaves the house, he cries. When I leave, he waves good-by.

But should it be this way? Should Jonathan think I am *meant* to be away, and mommy is *meant* to be home? Or should he think we are *both* meant to be away, and *both* meant to be home? Aren't mothers and fathers supposed to share the variety of experiences God has made for His children?

Well, it's another one of those big questions I said babies put you nose to nose with. All I can say is, Who knows when this will stop, or what riddles I will have had to face by the time Jonathan's second birthday comes around? ♦♦



CONCEPTS OF JESUS AFFECT PERSONALITY

In publishing *A Study of Generations*, the Lutheran Church has completed probably the most exhaustive study ever made of an American denomination. Costing \$425,000 and more than two and one-half years of study, the researchers claim that their findings can be accurately applied to the approximately 6 million Lutherans in the United States.

The object of the study was to determine what Lutherans actually believe or feel about doctrinal and social questions. One of the dramatic conclusions is that belief or disbelief is more than a mental exercise, that what a person believes theologically will affect his social attitudes. In other words, disbelief will generate poor personality and social characteristics.

In the area of what Lutherans thought about Jesus, the authors concluded that Lutherans in the United States "reflect the ancient heresy of separating the two natures of Jesus Christ. . . . [They] overemphasize the divinity of Jesus almost to the exclusion of his humanity."

By comparing the respondents' answers to other questions with their concept of Jesus, it became clear that "those who most emphatically de-emphasized the humanity of Jesus tended to be more generally resistant to change, more authoritarian and more prejudicial in their attitudes toward others; while those who more clearly recognized our Lord's humanity or kept their view of his two natures in balance, tended generally to be more ready to take the initiative on church and public issues and to be more forgiving in their relationships with others."

It does make a difference as to what a person thinks about God in heaven and His presence on earth in the person of Jesus. The difference is not merely an academic argument; it affects character development.

This conclusion that a person's understanding of Jesus directly affects his personality is not new information to theologians; what is new is the voluminous research that tends to support this observation.

The Jesus portrayed by the liberal, romantic theology that prevailed during the latter half of the nineteenth century and into the twentieth rallied supporters much different in personality traits than those who set forth Jesus as the unsmiling Judge depicted in many churches built during medieval times.

Humanity of Jesus Is Everything to Us

No wonder that Ellen White exclaimed, "The humanity of the Son of God is everything to us. . . . This is to be our study. Christ was a real man."—*Selected Messages*, book 1, p. 244.

What a person thinks about Jesus, who fully became man in order to be man's example as well as his Redeemer, will affect and determine that person's theological interest in such subjects as the goal of righteousness by faith and why the Advent is delayed.

When a man understands for the first time that Jesus "knows by experience what are the weaknesses of humanity" (*The Desire of Ages*, p. 329), that God was not playing when He "took upon Himself fallen, suffering human nature, degraded and defiled by sin" (*The Youth's Instructor*, Dec. 20, 1900), a new breath of hope and reality sweeps into his soul. When God asks man to obey Him and to live above sinning, He is not asking the impossible or merely tantalizing man. Jesus proved what all men can do: "Satan has asserted that men could not keep the commandments of God. To prove that they

could, Christ became a man, and lived a life of perfect obedience . . . through the divine power."—ELLEN G. WHITE, in *Signs of the Times*, May 10, 1899.

That Jesus became man burdened with the results of the great law of heredity, "with all its liabilities" (*The Desire of Ages*, p. 117), living always under the possibility of yielding to temptation and yet triumphant in every respect, has been the traditional Adventist understanding of the Incarnation over the years.

Sinless Saviour in Sinful Flesh

Amplly developed in many places in Ellen White's writings, but never more clearly stated than in *The Desire of Ages*, is Christ's role as a sinless person in a sinful nature.

W. W. Prescott, Bible scholar and former editor of the *REVIEW AND HERALD*, in his editorial of November 9, 1905, wrote: "The flesh which Jesus took and in which He was tempted, was the same as the flesh of the other members of the family. . . . Jesus revealed no qualities, and exercised no powers, which men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."

In a following editorial on December 21, he wrote, "The very hope of our attaining perfection and holiness is based upon the wonderful truth that the perfection and holiness of divinity were revealed in sinful flesh in the person of Jesus."

Yes, how a person regards the merits and triumphs of Jesus will directly affect his attitude toward character development and all that stands in the way of Christian maturation.

The last generation of Adventists will demonstrate the all-sufficiency of the grace and power of God as Jesus did in His day. They will confirm the triumph of Jesus—that men, partaking of the divine nature through the Holy Spirit, can overcome all sin in this life. Their Christ-like lives will manifest the distinctive qualitative differences of the commandment way of life.

H. E. D.

SHOULD WE USE "THOU" OR "YOU" IN PRAYER?

In our prayers, is it proper to address the Deity as "You" or should we use "Thou"? Many people ask this, in view of today's changing language patterns. One *REVIEW AND HERALD* reader asked, "If I use 'You' in my prayer, will my heavenly Father ignore me? Will He consider my action irreverent?"

When the King James Version was produced, "thee," "thou," and "thine" were correct forms of the second person singular pronoun. These forms occur throughout that version whether the Deity or some member of the human family is addressed. "You" is used only for the second person plural. In today's English "you" is used also for the singular, and "thou" is considered archaic.

The distinction, then, between "thou" and "you" is not one of formal versus familiar address, as is the distinction, for example, in the German language between *sie* and *du*. In the course of time, the one form simply began to replace the other. The Hebrew and Greek, the languages in which the Bible was originally written, have no distinct forms for formal and familiar address.

It is unfortunate that in today's English there is only one form for both the singular and the plural second per-

son pronoun. In modern versions of the Bible that have dropped the archaic "thou" it is impossible to tell (unless the context makes it clear) whether one or more persons are addressed. There are times when this inability to distinguish may affect the interpretation of passages. For example, the Ten Commandments are given in the singular, "thou shalt" or "thou shalt not." This means that each person gathered around burning Mount Sinai was addressed personally. From the new versions, which read "you shall" or "you shall not," the reader may easily conclude that the people were addressed as a group. Thus individual responsibility would tend to become dissolved in group responsibility.

An Interesting Distinction

However, certain of the new versions make an interesting distinction, and in these the users of "thou" may find some encouragement. These versions use "Thou" when the Deity is addressed, but "you" when someone else is addressed. Among these are Smith and Goodspeed, Revised Standard Version, *The New English Bible*, and J. B. Phillips. But to make such a distinction is an arbitrary choice on the part of the translators. As noted earlier, there is nothing in the source languages from which the translations are made that calls for such a distinction. Other new versions, such as *The Jerusalem*

Bible, Today's English Version, and The New American Bible, use "you" throughout.

Linguistically one cannot be faulted for addressing the Deity as "You" in prayer. However, familiarity with the King James Version and the use of its phrases in prayer lead many to continue the use of "Thou." Gradually this custom may disappear.

It is urged by some that "you" is too familiar a form by which to address God and that therefore "thou," which is considered more formal, is to be used. But in the German, for example, which uses separate pronouns, God is addressed, not by the formal pronoun, but by the familiar. This practice suggests an important lesson: God is not a stranger to be addressed by a formal pronoun if the language contains one. He is a friend, a close acquaintance, who can be addressed by the familiar form.

One note of caution, however. The one who prays before a congregation ought to choose between "Thou" and "You" and then use that pronoun consistently throughout his prayer. A mixture of the two pronouns in the same prayer is to be deplored.

On the other hand, it is the attitude of the petitioner rather than his choice of pronoun that is of greatest importance. God honors the most stumbling of prayers if the one who offers it approaches Him in the spirit of humility and with a sense of God's greatness. D. F. N.

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.]

OVERBOARD ON VERSIONS

I think our people are going too far with these new versions of the Bible.

In the King James Version, Exodus 20:10 reads: "But the seventh day is the sabbath of the Lord thy God"; in *The Living Bible*: "But the seventh day is a day of Sabbath rest" (Taylor).

Are we going to leave the Lord out of the only day He claims as His own? If our ministers are going to read from these, we might as well leave our Bible at home as it is hard to follow along.

HAROLD M. AUSTIN

Kalamazoo, Michigan

OMITTING STANZAS

Re "All the Stanzas" [March 23]: I also deplore the practice of omitting meaningful stanzas from hymns merely to give more members opportunity to participate in choosing their favorites or to shorten a service.

J. E. SAUNDERS

Elma, Washington

SWEETNESS FOR ALL

Thank you for "Little Words Big People" [March 30].

I am often heartsick at the heartless way people treat their children, and that includes some Christian people. Sometimes the church service is ruined for me by the

unkind actions of some parents. For instance, one example out of many, one Sabbath I stood at the entrance of the sanctuary with a number of other people while many announcements were made. A mother with a boy of about four and a baby girl talked sweetly with people who greeted her. But when after fully ten minutes of quietly waiting her boy spoke to her she slapped his mouth hard.

I often see toddlers taken out and hear them being spanked. There is nothing more despicable than a grown person punishing an infant for not sitting still in church. It is always the impatient person who expects so much of babies. This is the kind of person who would not sit for one minute through a meeting in a foreign language; it is often the case that this same person will not stay if he thinks the service is boring.

I hope there will be more articles for parents stressing kindness and the importance of letting children be children and babies be babies.

ANNIE B. JONES

Walla Walla, Washington

CORRECTION, PLEASE

Re "History Repeats Itself" [June 22 Letters to the Editor]: The statement, "In 1550, fourteen years after Luther's death," should be four years after Luther's death, because he died February 18, 1546.

H. O. OLSON

Glendale, California

WHAT THE LORD SAYS

"Music for Adventists" in Letters to the Editor column [May 4] was almost typical of too many expressions from our people today. It presented human reasoning but contained not one "Thus saith the Lord."

The music-programming article in the

"Response From Readers" column of the same issue was a similar example.

If much of the material in these columns represents a cross section of the thinking of our membership, then alarming and perilous times are indeed upon us. What must our Father think as He watches His children quibbling over points that He has established?

The consequences, "My people are destroyed for lack of knowledge" (Hosea 4:6), must surely follow.

It is well to discuss issues, but, please, can't we share with one another what the Lord has to say about them in addition to our own poor human opinions?

WILLIAM H. SHAFER

Portland, Tennessee

WHEN TO BEGIN SCHOOL

Re "The Young Child and School" [July 6, 13, 20]:

Needless to say, I am delighted to see these articles. Congratulations! Keep it coming "loud and clear," and convincing.

The decay of our society is being hastened by this push for early education. It is a god-worship of intellect and education wrapped up in the general desire for accumulation of material things. So many mothers say, "I have to work," when in reality the reason they have to work is because they want more material things, more social status, less irritation with children underfoot.

EDNA L. MASON

Merced, California

EXPRESSION DEEPENS IMPRESSION

Re "On Isness and Oughtness" [May 4]: As I read, the strong impression grew that words of appreciation need not only to be thought but expressed.

DAVID L. GLENN, JR.

Florence, Mississippi



W. DUNCAN EVA
President
Northern Europe-
West Africa
Division

FROM the Eskimo settlements that cling to the Greenland coast around the edges of the great northern icecap to the hot and humid jungles of the Niger Delta, from world-renowned Hammerfest to sweltering Accra, lie the lands of the Northern Europe-West Africa Division. These lands differ vastly in climate and culture, in racial origins and the history of their peoples, and they are separated geographically by thousands of miles. But they are bound together by the ties of a great Adventist division family.

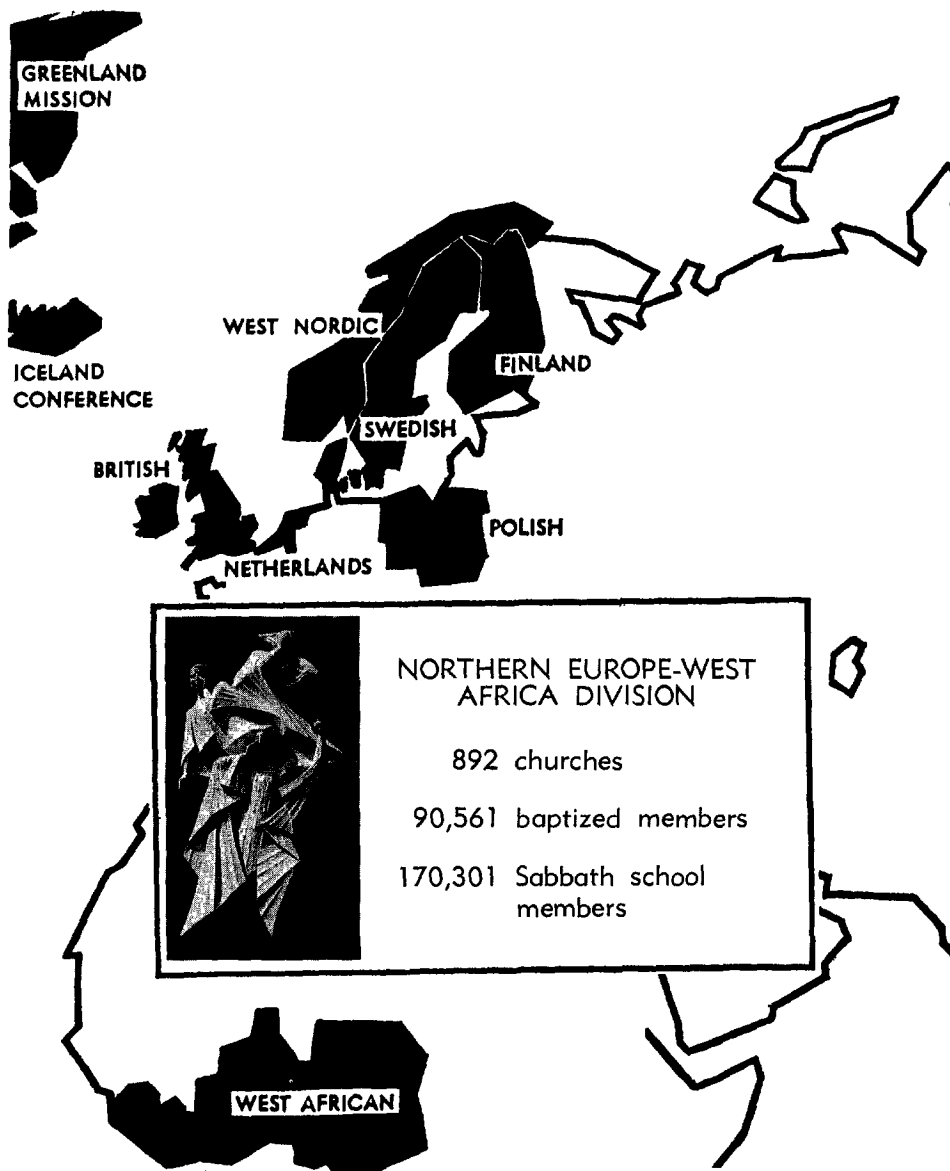
What challenges this division presents! To the south is the West African Union with its rapidly expanding membership. Nearly 6,000 were baptized in this union during 1971. Its total membership is now almost 52,000. But millions in West Africa still wait for a knowledge of the Advent message, and most earnest endeavors are being put forth for even greater results in 1972. Strong churches sense increasingly their God-given responsibility to pay, as well as to preach, to support, as well as to send far and near their messengers of good news. Looking ahead to MISSION '73, 200 evangelistic campaigns are being planned in strategic places throughout the West African Union.

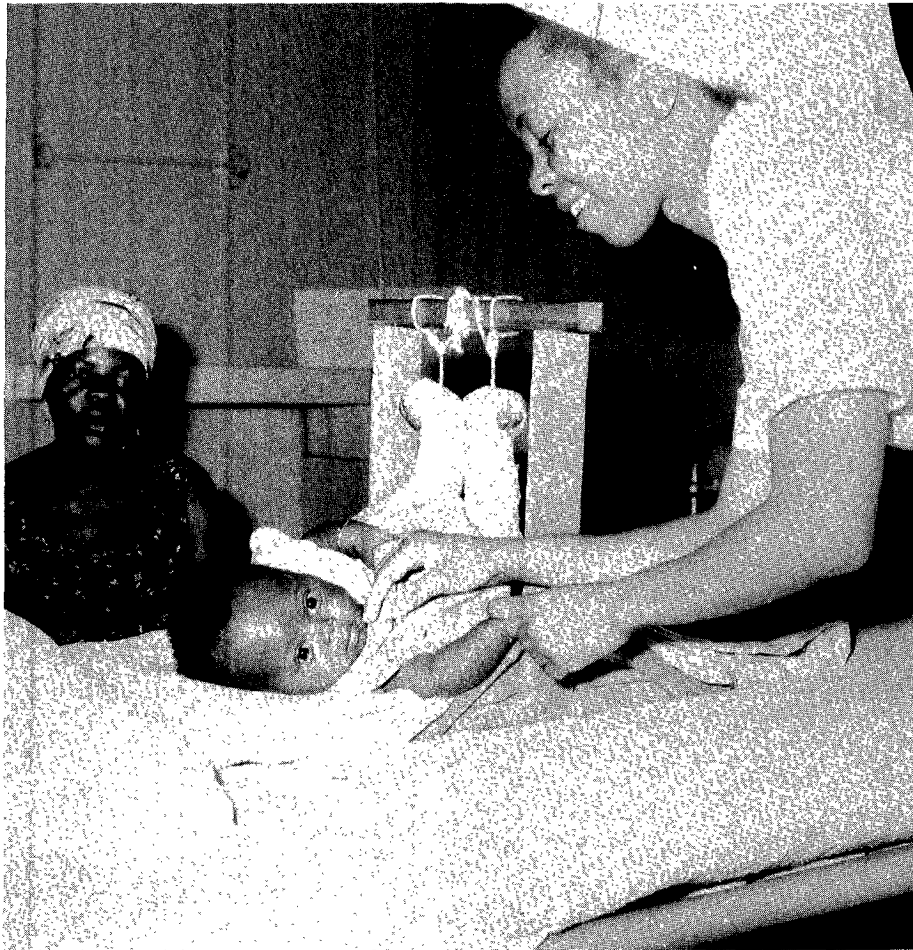
To the north, in Europe, are vast spiritual and material resources that await development in the interests of the church's world task. A large campaign is in progress in Edinburgh, Scotland's capital; schools of evangelism are planned this summer for Glasgow and Plymouth. In the autumn a large campaign will be conducted in Reykjavik, Iceland, and another in Oslo, Norway. Meanwhile, in Holland, Denmark, Finland, Poland, and Sweden aggressive soul-winning campaigns are under way. In these lands hundreds of cities must be stirred by the voice of the living preacher, men and women must be convicted as they see the



The 266-bed Skodsborg Sanitarium, Skodsborg, Denmark, is the largest institution owned by the denomination in Europe. It is well known by people in many parts of the world.

"From Greenland's Icy Mountains" to "Afric's Sunny Fountains"





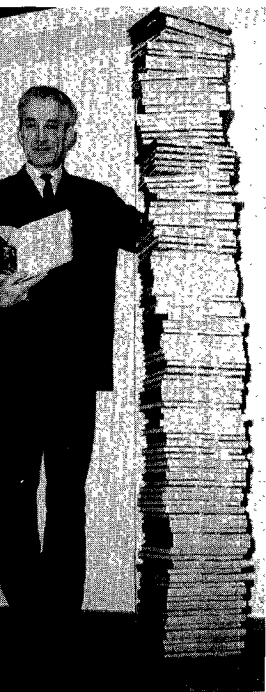
gospel demonstrated in the lives of those who profess it, and once more, ere Christ shall come in glory, these Northern lands must make their full contribution in preparing the world for that great day. In 1973 throughout the European part of this division, 350 campaigns are planned.

And so the work goes forward, quietly and steadily in some places, spectacularly in others, as, for instance, with literature evangelism in Finland. But everywhere in the division it goes forward under the rich blessing of our heavenly Father.

We are staggered as we contemplate our vast unfinished work, but always cheered by the assurance that the Power behind us is more than sufficient for the task ahead. We seek, pray for, and claim the fullness of the promised blessing. For we see many precious and encouraging evidences of its gracious working for us and with us.

Nurse Yvonne Eurick cares for a three-month-old baby at the Kwahu Hospital, Ghana. Twenty medical institutions and scores of privately owned clinics are serving the people within the division.

Right: The baptism of 400 people in Poland was witnessed by 400 youth. Below: The architecture of the Bergen, Norway, church is typical of many of the new churches being built in Scandinavia. Increasing attention is being given to providing space in the buildings for youth and community activities, thus making continuous evangelism possible.



Icelandic bookman Olafur Onundson with books ready for delivery. Nine publishing houses serve the 20 countries of the division. Some 350 literature evangelists delivered the equivalent of more than U.S. \$1,600,000 worth of literature in 1971.



The Church in Sabah Is Growing

By D. A. ROTH

Borneo is the world's third largest island. Bisected by the equator and situated 800 air miles southeast of South Vietnam, this island is broken up into several political sectors. The end of colonial rule resulted in the island's belonging to two major countries—Malaysia and Indonesia.

The vastly larger southern section is known as Kalimantan and is controlled by Indonesia. The population is small, and development of cities has been extremely slow.

However, the northern sector, along the South China Sea coast, has progressed rapidly. The largest cities are in Sarawak and Sabah, the two principal sections of East Malaysia.

Recently I spent almost a week in Sabah, formerly known as British North Borneo. Situated in the extreme northeast corner of the island, Sabah consists of about 30,000 square miles, with a population approaching 675,000. Its tropical position results in almost daily rains and constant green vegetation. The monsoon season produces endless days of rain, resulting in floods, earth slides, and other disasters. The so-called dry season may also see daily rain, but for short periods of time only, mostly in the afternoon.

My visit to Sabah was for the purpose of being the lone Far Eastern Division delegate to the triennial session of the Sabah Mission. The meeting was held at Tamparuli, approximately 22 miles from Kota Kinabalu (formerly known as Jesselton), the largest city and capital of the country. Some 300 people attended the business session. On Sabbath, upwards of 1,500 men, women, and children crowded the campus of the Sabah Adventist Secondary School.

Meetings were held in a *bangsal*, a temporary building constructed of wood and corrugated-iron roofing. The seats consisted merely of planks nailed to a network of wooden beams based on cinder blocks. The amazing thing to me was the ability of the national delegates to sit hour after hour on hard wooden seats without any back support. But I never heard a word of complaint from a single delegate about any part of the program, housing facilities, or the food that was provided three times daily.

The session was similar to many held in other parts of the Far Eastern Division or in North America. The program included devotional talks, reports, meetings of various standing committees, adoption of resolutions, and ended with a 13-hour Sabbath-day program. The business was ably handled by our

lone overseas worker in Sabah, Wendell Wilcox, president of Sabah Mission. Giving him support in every phase of the program were three officers of the Southeast Asia Union Mission: Ralph Watts, president; K. T. Kong, secretary; and R. I. Gainer, treasurer.

Adventist Beginnings in Sabah

I was interested in discovering how our work began in Sabah. The first Adventist to set foot in this territory was the "granddaddy" of Adventist work in the Orient, Abram LaRue. Sometime between the years 1888 and 1903 he is reported to have visited this part of Borneo while sailing on a ship. The next Adventist to visit was probably a Chinese colporteur, who came over from Singapore in 1909.

It was not until 1913 that the first full-time overseas missionary came to North Borneo to begin formal Adventist work. Elder and Mrs. R. P. Montgomery set up headquarters in Sandakan and within six months baptized the first seven believers. The next mission president was L. B. Mershon, who served from 1915 until 1928. During this time the headquarters was situated in Jesselton, the present Kota Kinabalu. Later the office was moved to the present address, the site of the Sabah training school.

Indonesian missionaries helped open the work among the tribes of the interior—Dusans, Muruts, and Bajaus. There are other nationalities represented in the area also—Chinese, Euro-

peans, Filipinos, Indonesians, and Malays. We now have members in all of these racial groups.

One of the early mission workers in this area was Gus Youngberg, who was interned by the Japanese during the second world war. He died in a Kuching, Sarawak, prisoner-of-war camp. The new hospital in Singapore was named for Pastor Youngberg. After the war, his son, Robert, came to Sabah to carry on his father's work.

For a short time in the late 1950's the Sarawak and Sabah missions were merged, but since 1961 they have operated as separate units.

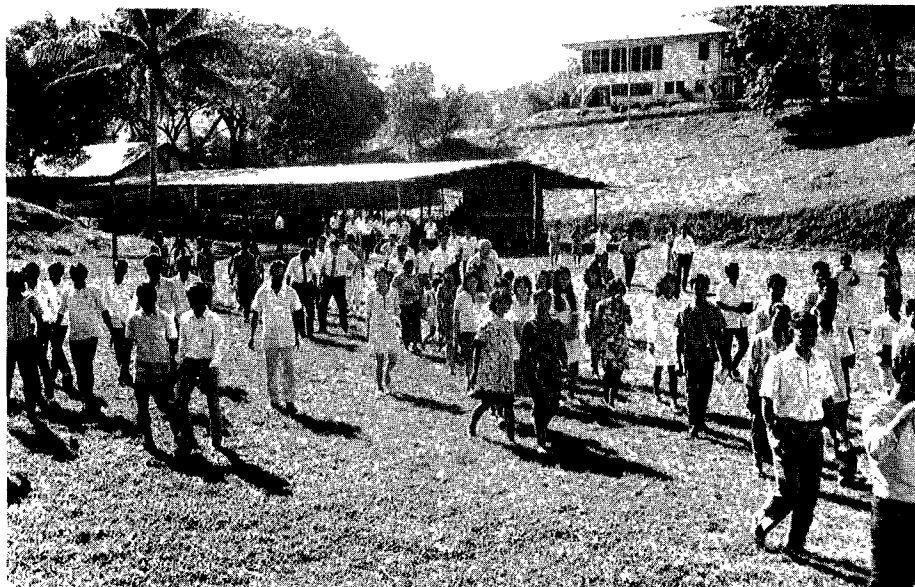
Today, after 60 years of Adventist work in Sabah, we have a strong program. The session reported a total of 51 formally organized churches, 94 companies and branch Sabbath schools, and 5,720 members. In 1964 the mission consisted of only 30 churches and a membership of 3,300.

There are 13 church schools in operation in the mission, with an enrollment of 800. Two secondary schools are operated, one at Tamparuli with 318 students and 20 faculty members, and another at Goshen, 75 miles away, with an enrollment of 240 and a faculty of ten.

Record-breaking Baptisms

The thrilling thing about the report of President Wilcox was the number of baptisms for the past year. A record-breaking total of 435 were baptized, just four short of the baptismal totals of neighboring Vietnam Mission, which also had a record-breaking number last year. The triennial total of baptisms was 1,212.

As far as I was concerned, the most interesting and significant part of the business session was the acceptance into mission membership of 17 new church groups, formerly organized as companies. Delegates from each of the new



The 300 people who attended the triennial session of the Sabah Mission met in a *bangsal*, a temporary building constructed of wood and covered with a corrugated iron roof.

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

churches were present and proudly raised their hands as the official vote was taken. Elder Watts told me that a week earlier at the Sarawak Mission session, 13 new churches were accepted into mission membership, making a total of 30 new churches on the island of Borneo within a short period of time. What a thrill if Abram LaRue were alive today and could see this take place on the wild island of Borneo he visited before the turn of the century!

But the work is far from finished in Sabah. Vast areas still need to be entered. Just two months ago a young worker was sent into the city of Tawau, the third largest in the mission, where no work has been done at all. This pastor, Tommy Goloth, has started three branch Sabbath schools in the 20,000-population area. The big need there now, Pastor Wilcox reports, is for the purchase of property where a church building can be constructed. In a report to delegates, Pastor Goloth said he is being hampered in his work because of the lack of a church center from which he can attract people to attend regular services.

"This is one of the most needy places in the whole mission," Pastor Wilcox sadly told me. "The mission does not have the funds, and as yet we have no members in Tawau. But we firmly believe that God wants the gospel message to go to this new area and that He will somehow provide a way for us to secure funds to purchase property on which we can build either a simple lamb shelter or a permanent church."

I later discovered that land values are very high in Tawau. It would cost more than US\$3,000 to obtain a piece of property fairly close to the center of town. Land would cost less in the more rural areas, but public transportation is lacking outside the town area. I told Pastor Wilcox that I was convinced God would somehow and from somewhere provide the funds for the start of new work in this new and yet largely unentered area.

Laymen Finishing the Work

The secret of much of the success of the work in Sabah has to be the laymen. On Saturday night the mission's lay activities leader, Mandatang Gaban, brought to the platform a short, slim, dark-skinned, and very nervous layman about 60 years of age. This man has never been to school and does not read or write. He did not look as if he could be an active soul winner. Yet he is almost constantly working for God, witnessing, preaching, singing, and giving Bible studies. He was so filled with enthusiasm for the work of God that he burst forth into singing right on the platform.

I cannot leave out a woman I interviewed a number of times during the business meeting—Mrs. Mundahoi, of Sungai Manila, which is 18 miles from the large logging and business center of Sandakan. Twenty-one years ago Mrs. Mundahoi was a witch doctor. Today



M. Gaban (right), lay activities secretary of the Sabah Mission, interviews a layman who has won many people to Christ.

she is an active Adventist laywoman. She has won more than 170 persons to Christ during these years and has been instrumental in organizing several new church groups.

At the closing session on Saturday night, Pastor Wilcox and his fellow mission workers outlined plans for mission-wide evangelism this year. In mid-April a dozen evangelistic campaigns began simultaneously. A large number of laymen indicated their willingness to give from three to six months of their time in full-time soul-winning work. Other members indicated their willingness to tend the gardens and fields of those who would go to nearby villages and preach the gospel. This is the kind of spirit that will finish the work in Borneo, Pastor Wilcox commented.

I left Sabah with the feeling that there are great things ahead for God in this part of the Far Eastern Division. Other sections of our division are more sophisticated and richer with worldly goods, but the simple faith of these Adventists of Borneo will help give the gospel message a strong sound. With the blessing of God, I expect to see our work greatly expanded in Sabah in the near future.

FRANCE:

Former Nun Becomes Book Evangelist

Lucienne Challier, born into an atheist family, became troubled at a very early age by the problems of life and death and the sufferings of Christ. In her perplexity, at 19, she entered a Roman Catholic convent at Chartres in 1934. At that time she renounced the world, bidding her father good-by for

the last time. Being a widower, it was a heartbreaking experience for him to know that he would never see his daughter again.

For 26 years Sister Lucienne taught at the convent orphanage.

In 1960 the Mother Superior asked Sister Lucienne to re-enter society and collect funds for the institution, which she did with great success. During this time the Roman Catholic Church began to recommend the reading of the Bible by laymen, and she asked the Mother Superior for a copy to read for herself. As she read, she was filled with a consuming interest. She was especially impressed by the Ten Commandments and convinced that Christendom did not respect them as it should.

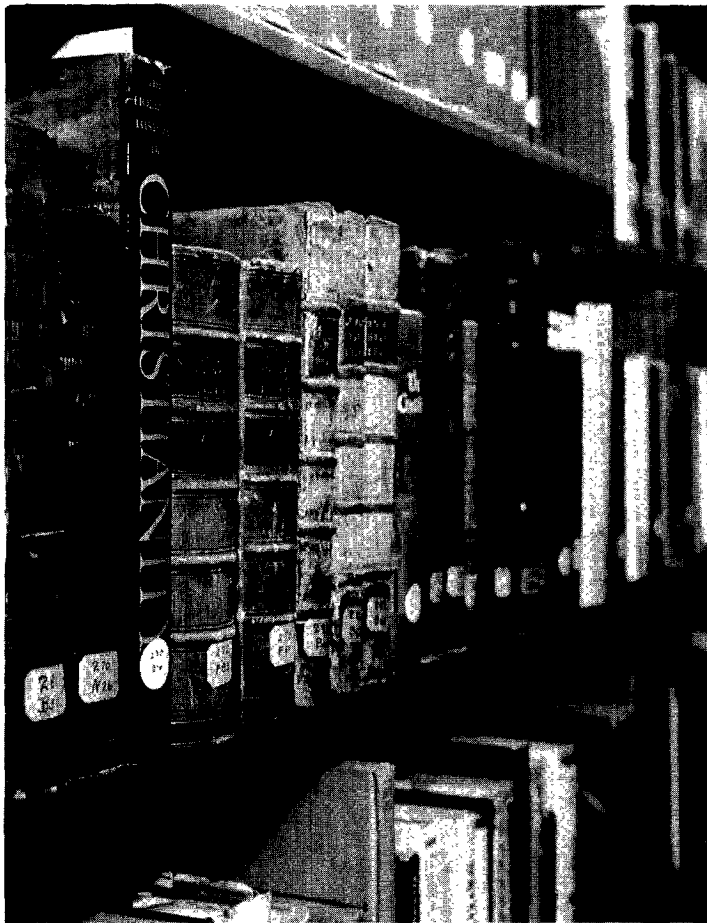
The years passed, and in 1969 she went out once more to collect funds for the convent. One of the doors was opened by a Seventh-day Adventist pastor, Jean Alaterre, who gave her a donation, after which they discussed the Bible. Sister Lucienne then began to receive Bible studies regularly, and she also read many Adventist books. *The Great Controversy* was a great shock to her, but she was finally convinced that it contained exactly what was true. She discussed the matter of the true Sabbath with her Mother Superior and also with about ten priests, and every one of them told her that the rest day of the Bible is Saturday, but that this had been changed on the authority of the Roman Catholic Church. She began to keep the true Sabbath in the convent. However, she soon realized that she could not remain in this institution any longer, and, after 37 years of service there, left in order to obey her Saviour more fully. In June, 1971, she was baptized into God's remnant church.

What could she do in the world, and where could she go? She was welcomed into the home of the pastor and the homes of other Adventists. Pastor Alaterre, who had been a successful book evangelist for 20 years, counseled her to take up this work just as he had done many years before. Her success was immediate, and she is developing an outstanding record of sales of both religious books and magazines.

EDOUARD NAENNY
Publishing Secretary
Euro-Africa Division



Former nun Lucienne Challier is an outstanding literature evangelist in France.



Are church history books a fossil collection?

Maybe you've always thought so. But the pioneers who started the Seventh-day Adventist Church were pretty straight people. They had some powerful ideas that are surprisingly contemporary. For instance:

THE THREE MESSAGES OF REVELATION XIV, by **J. N. Andrews**, discusses the prophetic events of the three angels' messages and the role of the United States in Bible prophecy.

THE CROSS AND ITS SHADOW, by **S. N. Haskell**, was written to help church members understand the meaning of the sanctuary and its services. It was a favorite of Ellen G. White for many years.

SANCTIFICATION, OR LIVING HOLINESS, by **D. T. Bourdeau**, describes the principles of righteousness by faith while disclaiming many of the false conceptions of holiness advocated by some church members.

THE AUTOBIOGRAPHY OF JOSEPH BATES is a fascinating personal account of one man's transformation from sea captain to preacher. This book is full of colorful anecdotes.

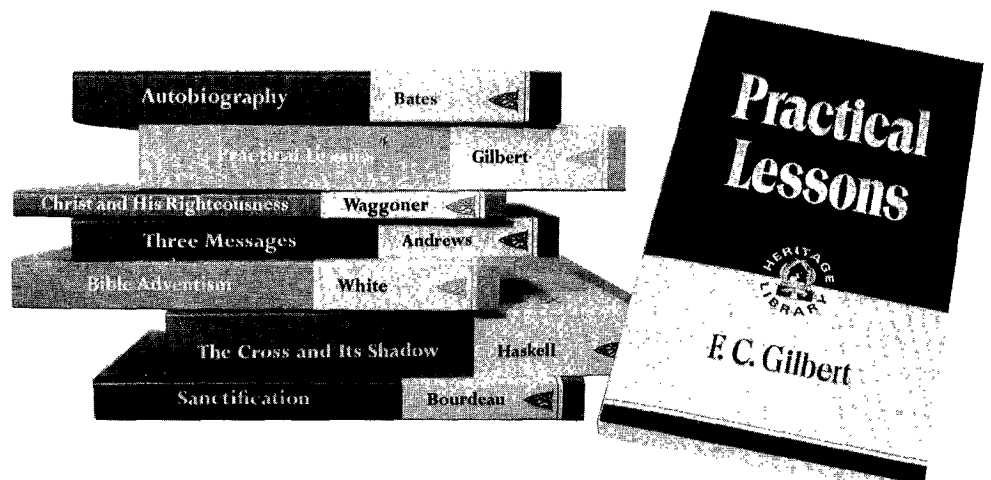
CHRIST AND HIS RIGHTEOUSNESS, by **E. J. Waggoner**, discusses the important 1888 General Conference messages by Waggoner regarding the principle of justification by faith.

BIBLE ADVENTISM, by **James White**, is a collection of White's own favorite sermons, presenting what he considered to be the core of Seventh-day Adventist beliefs.

PRACTICAL LESSONS, by **F. C. Gilbert**, is a study of Jewish religious practices and their significance for the Church today.

THE HERITAGE LIBRARY is an inexpensive way for you to get involved in your Church's history. Bound in attractive, colorful soft covers, these books are only \$2.50 each. Get them at your Adventist Book Center now, or order from ABC Mailing Service, Box 59, Nashville, Tennessee 37202.

**SOUTHERN
PUBLISHING
ASSOCIATION**





Mr. and Mrs. Nicholas Terreri (center) have built three Adventist churches in Brazil.

BRAZIL:

Third Church Donated at Ribeirao Preto

The third Adventist church in Ribeirao Preto, the "capital of the West," in the interior of the State of São Paulo, was dedicated on June 17. This remarkable occasion is the result of a generous donation by Mr. and Mrs. Nicholas Terreri, residents of this prosperous city.

This is the third church built and donated to the conference. The first was built in Lapa, where there were at that time about 20 baptized members; today more than 60 members are enrolled in the Sabbath school. The second was built in Vila Virginia, when there was only a small, recently converted family. Soon afterward, however, as the result of an evangelistic campaign directed by Alcides Campolongo and his team, 130 members now belong to the Sabbath school.

This third church in the section of Ipiranga, has a capacity of 250 persons. Before it was planned, Mrs. Terreri said to her pastor: "Pastor Cesar, I am tremendously interested in the construction of churches, and this time it will be in the area of Ipiranga. If the conference provides the land, my husband will contract the temple." This proposal was acceptable to the conference.

Mr. Terreri and his dedicated wife, Antonieta, have spared no effort, time, resources, or skills. Antonieta even forfeited a trip to Europe offered to her by her husband. The money that such a trip would have taken was donated for construction of a church. In addition, this unselfish wife sold potted plants at home. After separating the tithe for the Lord, she donated the price of the sales to the work of the church.

Although Mr. Terreri is not yet baptized he has dedicated many of his leisure hours in counsel with the builders and often transported needed materials in order that these three churches could become a reality.

Three hundred persons were present at the dedication, including local city officials. Alcides Campolongo, Cesar

Augusto da Costa, Holbert Schmidt, Oswaldo Felix, and Wilson Sarli led out in the memorable service.

OSWALDO TAVARES FELIX
Departmental Secretary
São Paulo Conference



SDA's in Görlitz, German Democratic Republic, dedicate their new sanctuary.

GERMAN DEMOCRATIC REPUBLIC:

New Church Building Dedicated at Görlitz

After many months of renovation, 700 church members in Görlitz, German Democratic Republic, dedicated their newly acquired house of worship on May 27, 1972.

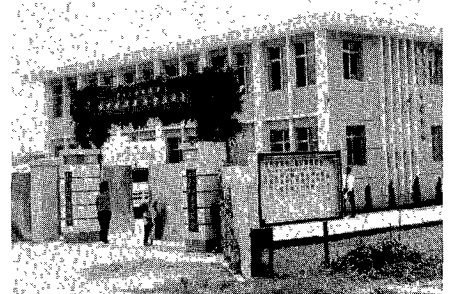
After several years of search and planning for more adequate church facilities, a prominent church building of the *Katholisch-Apostolische Gemeinde*, situated in the center of the city, was acquired and refurbished. About 20,000 hours of donated labor were invested in the renovation project by the Görlitz congregation.

The dedication service was part of the

annual mission conference for the eastern section of the Northeast Saxonian Conference. W. Czembor, director of the Friedensau Bible correspondence course, gave the dedication address, and E. Binanzer, president, Northeast Saxonian Conference, led in the Act of Dedication.

At the close of the service, led by Paul Roestel, local pastor, the congregation expressed their hope and gratitude in a testimony meeting.

EBERHARD KOEHLER
Editor, Hamburg Publishing House



New Mission Office Opens in Taiwan

A new office for the Tai An Mission, south Taiwan, was opened recently by Paul Eldridge, president of the Far Eastern Division. The office is situated in Pingtung.

Mountain tribal people (below) in the mission's territory must be taught the story of Jesus Christ and His coming.

SAMUEL YOUNG
Secretary
Tai An Mission, Taiwan



World Divisions

AFRO-MIDEAST DIVISION

✦ Paul Horton, pastor of Middle East College church and teacher of practical theology, has accepted the call of the Tanzania Union to serve as Voice of Prophecy and radio secretary of the union. Edward Skoretz, presently professor of applied theology at Middle East College, will replace Elder Horton as pastor of the College Park church.

✦ Daniel Wehbi, the first student missionary from Middle East College, Beirut, Lebanon, went out to serve at the Bugema Adventist College, Kampala, Uganda, in July. He is working as an assistant in the college maintenance department.

A. H. BRANDT

MV Secretary, Afro-Mideast Division

EURO-AFRICA DIVISION

✦ As a result of a request from the French Radio and Television System, a Five-Day Plan to Stop Smoking was conducted in Mauriac, a little town of about 5,000 inhabitants in Southern France. Valuable publicity was given by radio, and the press published an article entitled "First City in France to Say No to Tobacco."

✦ Five young people were baptized at the end of the school year in Soamanandrany, Madagascar.

✦ Thus far in 1972, 2,000 new believers have been baptized in Angola. A total of 3,000 additions is anticipated for the year.

EDWARD E. WHITE, *Correspondent*

FAR EASTERN DIVISION

✦ Dr. Lois McKee, chairman of the Loma Linda University Department of Secretarial and Business Education, has conducted seminars for secretarial-science students in various colleges throughout the Far Eastern Division. In Singapore she held a five-day seminar for the students of Southeast Asia Union College and the secretaries of the Far Eastern Division and Southeast Asia Union. She gave this service on a volunteer basis.

✦ More than 80 students signified their desire to continue to study the Bible as a result of a Week of Prayer conducted at Southeast Asia Union College by Dayton Chong, pastor of the Penang, Malaysia, church. The follow-up work is under the supervision of Sim Chor Kiat, ministerial intern with the Southeast Asia Union College church.

✦ Girls of Southeast Asia Union College, along with other volunteers, went on a walkathon in order to raise money for the renovation of their dormitory. Each walker had one or more sponsors, who donated a Singapore dollar or more for each kilometer covered.

✦ The Home Health Education Service of Southeast Asia Union College recently completed a three-month stint at People's Park in Singapore. During the three months of operation an estimated 150,000 people watched a demonstration of Smoking Sam, 50,000 people listened to a five-minute recorded health message by means of earphones, 30,000 pieces of free literature were distributed, and more than 4,000 Singapore dollars' (US-\$1,440) worth of books and magazines were sold. Many were signed up for a Five-Day Plan, and 100 signed up for the Voice of Prophecy course.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ On June 24, Edgar Escobar, from the Colombia-Venezuela Union College was ordained to the gospel ministry. B. L. Archbold, president of the division, preached the sermon; A. Aeschlimann, Ministerial Association secretary, offered the ordination prayer; Gabriel Castro, president of the Colombia-Venezuela Union, gave the charge; and Luis Florez, president of the college, welcomed Elder Escobar into the ministry.

✦ On June 10 Bobby Roberts began an evangelistic crusade in Tegucigalpa, capital city of Honduras, before more than 800 persons.

L. MARCEL ABEL, *Correspondent*

SOUTH AMERICAN DIVISION

✦ Laymen and pastors from the churches of the Chile Union Mission met recently at two centers to plan for coordinated efforts.

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

✦ An Indian prince, his wife, and 16 members of the Macuxis tribe of North Brazil were baptized into the Adventist Church at the beginning of this year. Baptized with these Indians was a teacher-preacher couple from an evangelical denomination who had been working among this tribe. The baptism was conducted by Joel Silva, secretary-treasurer of the Central Amazon Mission.

H. J. PEVERINI, *Correspondent*

TRANS-AFRICA DIVISION

✦ From a small establishment with only a few residents, Sunnyside Lodge, the home for senior citizens operated by the Cape Conference in South Africa, has grown into a thriving community with 67 residents and a large and competent staff. Eighty-nine persons on the waiting list look forward to their turn to join the community.

✦ V. R. Brown, head of the theology department at Helderberg College, and

family left recently to return to the United States, where he will continue his studies at Andrews University. Dr. and Mrs. Daniel Walther are also returning to the United States. Dr. Walther has served in the theology department and Mrs. Walther taught French at Helderberg College. Before serving at Helderberg College, the Walthers were at Solusi College, where Dr. Walther was the principal.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

✦ Seventy-seven blind boys and girls from New York and New England, ages 7 to 19, attended Camp Winnekeag in Ashburnham, Massachusetts. R. N. Hubbard, national camp director for the Christian Record Braille Foundation, states that this first such camp in the Atlantic Union has attracted more applicants than any other camp in the country in an opening year. There are 30 counselors on the staff, including G. C. Wilson, general director of field services for the Foundation, and R. N. Hubbard, head of the National Blind Camps for children. R. F. Medford, camp director and JMV leader of the Southern New England Conference, states that a large portion of his normal summer camp staff are giving kind leadership and assistance in the various activities of the camp.

✦ The Garry Simons family, of Warwick, Bermuda, attended only the final meeting of the Reach Out for Life crusade conducted by James Madson in the Warwick church during March. So impressed were they that they readily agreed to continue with personal Bible studies in their home. These studies were begun immediately by Joan Page, the crusade Bible instructor, and on June 17 this family were baptized into the fellowship of the Warwick, Bermuda, church. This brings to 20 the number baptized by Elder Madson as a result of the Reach Out for Life crusade.

✦ K. D. Thomas, publishing secretary of the New York Conference, reports that as of July 25 youth literature evangelists in the conference have sold 15,000 single-copy magazines.

✦ Fifty-seven children, 37 of whom were from non-Adventist homes, received certificates of completion during Vacation Bible School graduation services held at the Norwich, New York, church on July 21.

✦ According to LeRoy Taylor, Missionary Volunteer secretary of the Greater New York Conference, more than 5 per cent of the Pathfinders in the Greater New York Pathfinder Clubs are not Seventh-day Adventists. The Pathfinders of Greater New York have won 20 of these non-Adventist youth to Christ so far this year.

EMMA KIRK, *Correspondent*

Canadian Union

✦ In observance of the Centennial Year of Adventist education celebrated this year, plans are finalizing for the official opening over the weekend of September 2 of what will be the biggest Adventist junior academy in Canada. The school has been constructed in Aldergrove, British Columbia, and is a consolidation of the former Mission, Langley, and Chilliwack schools, and will serve two other churches as well.

✦ The Pathfinder Club of Kelowna, British Columbia, was for the second time awarded first prize for their MV float.

✦ As of June 24 of this year the Alberta Conference reports 159 baptisms.

✦ Gloria McLean, baptized one year ago at South River, Ontario, has distributed 800 pieces of Reach Out for Life literature.

✦ Henry Feyerabend, James Mustard, and Ronald Ruskjer, three pastors doing postgraduate work at Andrews University Seminary, and David Ruskjer, an undergraduate in mass communications, combined their talents to give a service of testimony and music at the Kingsview Village church in Toronto, Ontario, recently. Assisting them at the organ was Tracy Botelho, a Bible instructor with the Portuguese population of Toronto.

✦ A field school was held in St. John, New Brunswick, from July 30 to August 26 under the direction of George Knowles, Ministerial secretary of the Canadian Union. Andrews University students and wives as well as local conference pastors and wives are coordinating to make this the largest evangelistic thrust the Maritimes has ever known.

THEDA KUESTER, *Correspondent*

Central Union

✦ For Kansas' first season of camping, Broken Arrow Ranch had 166 campers. Only six cabins were completed, but the rest-rooms and dining hall were usable.

✦ Paul Gibson, pastor of the Grandview and Independence churches, and David Wolkwitz, pastor of the St. Louis South Side and Troy churches, were ordained at the Missouri Conference camp meeting. B. L. Hassenpflug, Missouri Conference Ministerial secretary, preached the ordination sermon, and R. H. Nightingale, Central Union Conference president, gave the charge. A. V. McClure, Missouri Conference president, welcomed the men into the ministry.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Richard Quast, pastor of the Ashtabula, Madison, and Rome churches in the Ohio Conference, was ordained during the recent Ohio camp meeting.

✦ Richard Barnett former head of the public information office, Kettering Medical Center, Kettering, Ohio, has become Kettering's public relations co-ordinator in a newly created post. John Parrish, who has been public relations and development director, continues as director of development.

✦ Charles R. Beeler, public relations secretary of the Ohio Conference, awarded a bronze medallion for outstanding service during 1971 to five church press secretaries: Judy Northcutt, Hamilton church; Vivian Dunson, Columbus Eastwood church; Perky Davis, Wooster church; Richard Barnett, Kettering church; and Arthur Thomann, Middletown church.

✦ Harold I. Harris, of the Cincinnati, Ohio, Shiloh church, was chosen Press Secretary of the Year 1971 for the Allegheny West Conference. In addition, he was awarded a plaque in recognition of his 12 years of service as press secretary for the Shiloh church.

✦ The Crestline, Ohio, Adventist Community Services Center was reopened in a larger building on August 5. Members of the community were invited to visit the new center. There is no SDA church in Crestline.

✦ Donald E. Martin has been named administrative assistant to Joseph Spicer, manager of Columbia Union College's radio station WGTS, Takoma Park, Maryland. Karen Schiff is the station's new chief announcer.

✦ Potomac Book and Bible House gave \$50,000 toward the new library at Takoma Academy. The library has been named Potomac Book and Bible House Library.

✦ Groundbreaking ceremonies were held recently for the construction of the Northwest Jersey Seventh-day Adventist School, sponsored by the Franklin, Phillipsburg, and Tranquility churches. To be constructed immediately will be facilities for four classrooms and a library-office area.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ An evangelistic series resulting in 18 baptisms was held in the Rhinelander, Wisconsin, church from June 10 to July 15. The series was conducted by Lynn Martell, Wisconsin Conference evangelist, and Stanley Cottrell, pastor of the Rhinelander church.

✦ The 125 members of the three churches in the Appleton, Wisconsin, district have been instrumental in the baptism of 21 people since the beginning of 1972. This figure represents more conversions than have occurred in any one-year period since 1962.

✦ Work has begun on the new union school to serve the Beloit, Milton, and Janesville churches in Wisconsin. The new school will replace the Milton Junction school built in 1899.

✦ The Knox, Indiana, church recently held the second baptism within five months as a result of evangelistic meetings held there. A series of meetings was held last August and again in March in connection with MISSION '72.

✦ The second Blind Camp to be held at Timber Ridge, Indiana, was attended by 86 campers from Wisconsin, Illinois, Ohio, and Michigan from July 23 to 28.

✦ Maria Hernandez, a non-Adventist, recently received her Bible course diploma from Frederick Diaz at the East Lansing University church in Michigan. She has the distinction of being the first in Lansing to graduate from the correspondence course of the Voice of Prophecy's Spanish radio program, La Voz de la Esperanza.

✦ Hinsdale, Illinois, youth began their summer program with a retreat Friday evening, June 23. Seventy young people participated in the evening's activities, which began at 9:45 p.m. and lasted until Sabbath morning.

✦ Two additional telephone lines for Smoker's Dial and Slim Line have been installed at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. The new lines have increased the number of calls by 50 per cent. A record number of calls to the lines were logged on Monday, June 26, when Slim Line received 407 calls, and Smoker's Dial, 523. Normal average for 24 hours is 75 calls.

✦ Broadview Academy in LaFox, Illinois, opened its doors from July 10 through 14 to representatives of the Kane County Board for their planning workshop.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ James H. Stagg, former minister in Alaska, is now associate pastor of the Eugene, Oregon, church.

✦ Personnel additions recently announced by Milo Academy, Milo, Oregon, are Roy M. Reeves, vice-principal and English teacher; Gordon L. Olsen, pastor and head of the religion department; Gary Jones, head of maintenance; Paul Buchheim, biology teacher; and William Rouse, instructor in industrial education.

CECIL COFFEY, *Correspondent*

Northern Union

✦ Don Baker who has been serving as assistant publishing secretary in the Iowa Conference, is now pastor of the Guthrie Center, Iowa, district, which includes the churches of Greenfield, Perry, and Winterset.

✦ Last year Ted Butler, of Waterloo, Iowa, encouraged two neighbor children to attend friendship camp. They paid their own way. After a year's time these two not only anticipate returning to camp but they have recruited three more to attend with them.

✦ The Council Bluffs, Iowa, congregation recently purchased a newer church building, which after being renovated will provide a representative place of worship. The old building was sold for a good price. Robert Goransson held meetings in the new church during March and April. Eight people were baptized as a result.

✦ A five-day nutrition class was recently held in Council Bluffs, Iowa, directed by Mrs. Luther May, assisted by Mrs. John Schorsch and Mrs. Stanley Teller. Gordon Arnott, M.D., medical secretary for the Iowa Conference, lectured on vegetarianism and related subjects.

✦ C. Lang, Adventist pioneer member of the Cleveland, North Dakota, church, has been a member for 70 years, has held many church offices, and remembers many firsts regarding the progress of the work in North Dakota. The 93-year-old member attended the first camp meeting, which was held in Carrington, and was one of the first to pioneer the message in Gackle, in 1909. He also labored in Medina, Goldenvalley, New Leipzig, Streeter, and Kulm. For 31 years and under ten presidents he has served as a member of the conference committee or academy board.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ MISSION '72 campaigns in the Nevada-Utah Conference, with a membership of just over 2,000, brought 70 new members into churches throughout the conference.

✦ Twenty-one college and academy students met at Prescott, Arizona, to learn how to meet people, give Bible studies, witness for the Lord, and sell books. At the close of the four-day instruction course, the youth visited Phoenix, Arizona, residents, paving the way for an evangelistic series.

✦ Youth of five different religious denominations, including SDA, in Escondido, California, joined together under the title "Youth of Escondido for Serv-

ice" (YES), are giving volunteer service to six youth- and senior-youth agencies. Their help includes visitation, tutoring, Christian witnessing, and instruction in cooking, recreation, crafts, and sewing.

✦ As a result of a Voice of Prophecy crusade and a Reach Out for Life series held at the California Exposition Building by the Sacramento Central church, 33 people were baptized.

✦ More than 100 young people gathered at Monterey Bay Academy, Watsonville, California, for a four-day session labeled as "a spiritual feast." The session, "Youth Scene by the Sea," held a unique communion service, a "becoming one" meeting, instructional and "sharing" meetings, and campfires on the beach.

✦ David L. Taylor, formerly director of the inner-city department of Southeastern California Conference, is the new associate MV secretary of the Central California Conference.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ A new church building was officially opened for worship on Sabbath, July 15, in Maryville, Tennessee. The church has a membership of 40. Desmond Cummings, conference president, was guest speaker.

✦ Construction of a six-story addition for Madison Hospital, Madison, Tennessee, will begin shortly. The 114-bed addition will bring the hospital's total beds to 338.

✦ Jack W. Clarke, pastor of Madison Campus church, and Kenneth J. Holland, editor of *These Times and Still Waters*, were invited to preview the new Johnny Cash film on the life of Christ, July 14, in the Trebco Building, Nashville, Tennessee. Others in the select group were Tennessee's Governor Winfield Dunn and his wife and ten other Protestant and Catholic ministers. Constructive suggestions were graciously received by the famous entertainer and his wife, Singer June Carter. The film, a dream of the Cashes to bring Christ to the minds of modern youth, required many months of research and work in the Holy Land to portray the Master's life in His homeland.

✦ The Savannah, Georgia, church was dedicated on Sabbath, June 24. Desmond Cummings, Georgia-Cumberland Conference president, was the guest speaker.

✦ Cosponsored by the county TB association, Paul Anderson, pastor of the Savannah, Georgia, church, recently concluded the city's fifth Five-Day Plan to Stop Smoking.

✦ Forty-five children attended a Vacation Bible School in a carport. Two members of the Morganton, Georgia, church conducted the school.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

✦ The seventh annual Teacher of the Year Award at AU was given by the Student Association to Donald R. McAdams, associate professor of history.

✦ Two hundred secondary-school educators representing Seventh-day Adventist secondary schools in the United States and Canada attended the secondary principals' convention held at Andrews University, June 21-26.

✦ Speakers for the AU commencement weekend were Paul E. Cannon, assistant professor of religion, consecration service; Frank L. Jones, secretary of the Lake Union Conference, baccalaureate; and Don F. Neufeld, associate editor of *Review and Herald*, commencement.

✦ A testimonial dinner held recently honored Natelkka Burrell, guest professor of education at Andrews, for her nearly 50 years of service to the SDA education system. The dinner was hosted by the Michigan chapter of Oakwood College Alumni Association.

✦ Three Andrews University faculty members have been invited to present papers at the International Congress of Learned Societies in the Field of Religion to be held September 1 to 5. Dr. Roy Branson, assistant professor of Christian ethics; Dr. Gerhard Hasel, assistant professor of Old Testament and Biblical theology; and Dr. Siegfried Horn, professor of archeology and history of antiquity, and five others from Andrews will go to Los Angeles to attend the congress.

✦ Albert Heaney, assistant professor of engineering at Andrews University, has accepted a grant from the National Science Foundation to participate in an eight-week summer institute for college teachers on biomedical engineering science, at Utah State University.

✦ Two unrestricted grants have recently been given to Andrews: \$30,000 from the Loutit Foundation, Grand Haven, Michigan, which had given \$25,000 in both 1966 and 1970; and \$1,500 from the Aid-to-Education program of Texaco, Incorporated—the second in a series to be awarded Andrews.

✦ A Summer Institute of World Mission held at Andrews University June 12 to July 21 was attended by 32 persons, 17 of them newly appointed and furloughing missionaries. Others in the group included students from the Seminary.

✦ A total of \$16,850 in scholarships and grants was awarded to Andrews Academy seniors during graduation weekend events, June 1 to 4.

✦ With their float featuring the old Berrien County courthouse and the theme "Freedom for All," Andrews University won first prize in the July 4 parade in Berrien Springs, Michigan.

OPAL YOUNG, *Correspondent*



(Conference names appear in parentheses.)

Curtis Baird, assistant professor of biology, Columbia Union College, formerly doctoral candidate, University of Illinois.

Jack Blanco, assistant professor of religion, Columbia Union College, formerly assistant professor of religion, Philippine Union College.

Mike Foxworth, publications editor, Porter Memorial Hospital, Denver, Colorado, from same position, Portland, Oregon.

Fenton E. Froom, Sr., director of development and public affairs, Columbia Union College, formerly president (Potomac).

R. B. Hairston, secretary (South Atlantic), formerly pastor, Jacksonville, Florida.

Marjorie Harder, assistant professor of art, Columbia Union College, formerly staff, General Conference Treasury Department.

Don Jacobsen, associate professor of religion, Columbia Union College, formerly pastor, Dayton (Ohio).

Ruth Budd Jacobsen, assistant professor of nursing, Columbia Union College, formerly assistant director of nursing, Kettering Memorial Hospital (Ohio).

Mr. and Mrs. David Stanton, staff, Mount Ellis Academy (Montana), from La Sierra Campus, Loma Linda University.



Bible Student Active at 106

Will Gregory, 106 years old on August 1, reads from Revelation 22 without aid of glasses while **Robert H. Pierson**, president of the General Conference, and **C. E. Dudley**, president of the South Central Conference, listen between meetings at the South Central Conference camp meeting, June 9 to 17, at Oakwood College, Huntsville, Alabama. Mr. Gregory has been a Seventh-day Adventist for 28 years.

CARL D. ANDERSON
Teacher, Oakwood College
Huntsville, Alabama

Yakima, Washington, left New York City, June 20.

Glenn A. Houck (AU '34; Michigan State College '40), to teach in Bugema Adventist College, Kampala, Uganda, on basis of sustentation beneficiary overseas service plan, and **Ethel Leonora** (nee Parker) Houck (AU '33), of Oakhurst, California, left Chicago, Illinois, June 25.

Olavi J. Rouhe (PUC '29; LLU '34; 1 year tropical medicine), to be relief physician in Songa Hospital, Zaïre, and **Alline Lovenia** (nee Jewell) Rouhe (GAH '32), of Ceres, California, left Los Angeles, California, July 4.

Charles R. Trubey (AU '58; Purdue University '66), to be relief instructor in Adventist Educational Center, Cortes, Honduras, **Ramona Dee** (nee Greer) Trubey, and three children, of Cicero, Indiana, left Miami, Florida, July 4.

Wm. Royce Vail (AU '25; WWC '35), to make special survey Zaïre Union, Lubumbashi, of Lynden, Washington, left New York City, July 5.

Larry L. Davis (AU '58), to be secretary-treasurer East African Union, Nairobi, Kenya, **Grace Anne** (nee Kehney) Davis (AU '58), and three children, of Indianapolis, Indiana, left Newark, New Jersey, July 7.

Richard I. Clark (LSC '51; LLU '56), returning as physician at Scheer Memorial Hospital, Kathmandu, Nepal, **Virginia Marie** (nee Palmer) Clark (teaching certificate), and three children, of Loma Linda, California, left Boston, Massachusetts, July 17.

Richard Lewis Engroff (Johns Hopkins University '67), to teach mathematics and science at Ivory Coast Secondary School, Bouake, Ivory Coast, **Margaret Elizabeth** (nee Cochran) Engroff (Union Memorial Hospital School of Nursing '67), and son,

of Baltimore, Maryland, left New York City, July 17.

A. Richard Johnson (AU '55; LLU '59), to be medical director and ophthalmologist at Maluti Hospital, Lesotho, South Africa, **Carolyn Faith** (nee Van Arsdell) Johnson, and four children, of Bakersfield, California, left Los Angeles, California, July 20.

Paul R. Lindstrom (WWC '56), returning as secretary-treasurer Nigerian Union Conference, having formerly served as secretary-treasurer of the Ghana Conference, and **Teresa Eileen** (nee Payne) Lindstrom (WWC '61; LLU '62), of Beaverton, Oregon, left Washington, D.C., July 20.

Wesley D. Peterson (Colorado State University '64; University of Nebraska '70), to be teacher in Kamagambo Training School, Kisii, Kenya, **Lois Geraldine** (nee Hoyt) Peterson, and four children, of Lincoln, Nebraska, left Washington, D.C., July 23.

José N. Siqueira (B.A. degree in '40), to be pastor in São Paulo Conference, São Paulo, Brazil, and **Lydia Erna** (nee Colorado) Siqueira, of North Dartmouth, Massachusetts, left New York City, July 24.

Adventist Volunteer Service Corps

Mrs. Genevieve C. Cook, of Silverton, Oregon, to teach in primary school in English, Nicaragua Adventist Hospital, La Trinidad, left Los Angeles, California, July 20.

Student Missionary

Wanda M. Lewis (PUC), of Angwin, California, to be Missionary Volunteer worker in East Mediterranean Field, Lebanon, Turkey, Cyprus, left San Francisco, California, July 17.

ROY F. WILLIAMS

From Home Base to Front Line

Australasian Division

R. E. Cobbin, returning to be president of the New Britain, New Ireland Mission, Papua-New Guinea, having previously served in the Central Pacific Union Mission, and Mrs. Cobbin, left Sydney, May 3.

D. E. Hay, returning as president of the Samoa Mission, with Mrs. Hay, left Sydney, May 8.

G. W. Taylor, returning to Ambunti, Papua-New Guinea, and Mrs. Taylor, both to engage in infant welfare nursing, left Sydney, May 8.

W. T. Andrews, returning to be assistant treasurer, Papua-New Guinea Union Mission, Mrs. Andrews and three sons, left Brisbane, May 15. He previously served as assistant treasurer of the Central Pacific Union Mission.

I. A. Watts, returning as lay activities and Sabbath school secretary for the Papua-New Guinea Union Mission, Lac, left Brisbane, Australia, June 12.

Miss I. Millist, returning as office secretary for the Papua-New Guinea Union Mission, left Sydney, June 28.

North American

John W. Taylor (HSI '51; PUC '56; AU '72), returning as Bible teacher Central American Vocational School, Costa Rica, **Jessie Fay** (nee Parker) Taylor (CUC '54), and two children, from Brownsville, Texas, June 18.

Mrs. Laurice Kafrouni Durrant (Department of Nursing UC '51), to be relief nurse at Karachi Hospital, West Pakistan, of

CAMP MEETING SCHEDULE 1972

Pacific Union

Hawaiian Mission	
Hawaii	September 1, 2
Maui	September 8, 9
Oahu	September 15, 16
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

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
Ingathering Crusade Launching Day (Campaign dates Nov. 18, 1972-Jan. 6, 1973)	November 18
Ingathering Crusade	December 2
Church Lay Activities Offering	December 2

Fire Damages Building Housing Language School

The building in which the English Language Center is housed in Seoul, Korea, was damaged by fire on Sabbath, August 5. A number of people in the building at the time lost their lives, and scores were hospitalized. However, no Adventist workers were injured.

The Language Center is situated on the seventh floor of the building and was virtually untouched. There was no water damage and only slight smoke damage on the floor. All of the laboratory equipment was unharmed. The building has been closed, but the school is being carried on temporarily at another place.

The language school is under the direction of Maurice Bascom and staffed by student missionaries from various colleges of North America. As a result of recent evangelistic meetings by Pastor Bascom and the staff, 16 persons have been baptized. A growing school program is also operating in Pusan under the direction of Tom Becraft, a second-year student missionary. Sixteen persons have been baptized, also.

There is a continuing need for alert, dedicated young people to meet the needs of the nine language schools in the Far East, as well as other openings for student missionaries and AVSC workers in various countries.

CHARLES MARTIN

SDA U.S. Chaplains Now Number 16

Raymond D. Ruddle, formerly pastor of the Tracy, California, church, is the most recent Seventh-day Adventist minister to go on active duty in the U.S. Army. He is at the Army Chaplain's School at Fort Hamilton, New York, but will be reporting for duty at Fort Ord, California, on September 11.

This brings our number of Adventist chaplains in the U.S. armed forces to 16. However, three of these will be retiring in the spring of 1973, after 20 years of

active duty. They are CH (LTC) Glenn I. Bowen, CH (LTC) John E. Keplinger, and CH (LTC) Richard C. Sessums.

LT. Herman Kibble, CHC, USNR, Adventist chaplain in the U.S. Navy, is in the process of being transferred to duty in Korea from his post at El Toro Marine Corps Air Station near Santa Ana, California.

CLARK SMITH

Caribbean Conferences Hold Triennial Sessions

The East Caribbean and South Caribbean conferences held their triennial sessions recently, during which officers were elected and reports of progress were presented.

Delegates from 86 churches, scattered over 16 islands in the East Caribbean Conference, met in triennial session August 1-5, in Barbados, British West Indies. Prior to the session the new conference office building was officially opened. This is one of the finest and best-planned office buildings in the Inter-American Division, according to its president, B. L. Archbold. On the property are a nursing home, housing for the conference president, and a guest house.

The staff elected for the next three years is as follows: president, W. W. Thomson; secretary-treasurer, E. A. Blackman; lay activities and Sabbath school, N. M. Bailey; MV and temperance, E. W. Howell; education and public relations, B. Josiah; publishing, G. C. Brathwaite; and stewardship, L. C. Phillips.

It was felt that a full-time Book and Bible House manager should be appointed. This matter was referred to the incoming conference executive committee.

The conference had set a goal of 1,700 baptisms in 1972. By the end of July more than 1,500 had been baptized, so a new goal of 3,000 baptisms by the close of the year was unanimously adopted. The present membership of this fast-growing conference is more than 14,000.

During the past three years 14 churches were dedicated. Four churches with 700 members were added to the sisterhood of churches by vote of the session. The finances of the conference are stable, showing an operating gain during each of the past ten years. The tithe for 1969-1971 was more than \$3,015,000, a gain of 80 per cent over the preceding three-year period.

The South Caribbean Conference triennial session, held in Port-of-Spain, Trinidad, August 8-12, focused on total evangelism. Public efforts held during the triennium averaged 120 per year. Plans are to hold twice as many during the next three years.

S. L. Gadsby was re-elected president of the South Caribbean Conference, and Joseph Grimshaw, secretary-treasurer.

There were 4,274 baptisms in the conference during the triennium, and the tithe increased by 61 per cent. The delegates laid plans for greater evangelism than ever before.

D. W. HUNTER

Faith for Today Offers Two New Bible Courses

Two new Bible courses are being offered to telecast viewers by Faith for Today: (1) "The Bible's Answers . . ." which covers many essential truths of the Bible. Written by Roy Naden, it will be offered to viewers of the program early in October. (2) "Living for Real," a series of health lessons. Prepared by John F. Knight, M.D., from Australia, it is to be released in January.

WILLIAM A. HAYNOR

IN BRIEF

♦ **New Position:** D. A. MacIvor, president of the Montana Conference. He succeeds Guy C. Williamson, who has retired. Elder MacIvor was previously secretary of the lay activities, Ministerial, and other departments in the conference.

Texas Teen-age Girl Wins Lifesaving Awards

Blonde, blue-eyed Barbara Williams is a seventh-grader at Olsen Park Junior Academy in Amarillo, Texas. She was recently awarded the American National Publishing Association and International Circulation Managers Association joint award for distinguished service. She had saved the life of Myron Stiles, a five-year-old Black boy, who accidentally fell into Thompson Park Lake.

When questioned about her rescue, Barbara explained that she had no problem hauling Myron in from six feet of muddy water because she had earned a Junior Lifesaving MV Honor at the Texico Conference MV summer camp. She simply followed the techniques taught her by her swimming instructor.

The accident occurred during an evening school picnic when the lad stepped off a submerged ledge into deep water. Thirteen-year-old Barbara was the first to see him go under. She plunged into the water to make the rescue, pulling him out before he lost consciousness. Myron's parents and several other adults were at picnic tables nearby but didn't know what had happened until they saw the commotion, and rushed over to where Barbara had pulled the boy onto dry land.

Barbara is one of 70 girl newspaper carriers for the Amarillo *Globe-Times*. It is believed that she is the first girl carrier to receive the plaque representing the highest newspaper carrier honor in the United States. She and her parents, Mr. and Mrs. Doug Williams, are Seventh-day Adventists.

JOHN H. HANCOCK

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