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Through
the grace of
Christ we may
accomplish
everything God
requires

The Fruit of "Tongues"

What conclusions have people drawn who have had practical experience in working with Christians who speak in tongues? Have they been impressed that today's tongues movement is of God? Have they found those who speak in tongues to be humble, selfless, cooperative, and teachable?

One pastor of a Nazarene church in Fishkill, New York, set forth his observations in the February 28, 1975, issue of *Christianity Today*. The pastor, J. Grant Swank, Jr., prefaced his article by saying that after making an earnest effort for more than a year to create a climate of Christian fellowship in his church and having observed closely the dozen members of his congregation who speak in tongues, he had come to some disappointing conclusions—"heartbreaking," in his own word. He said he had "expected much more from those who speak in tongues than their lives have shown."

What were the major reasons for his disappointment? We quote, in part:

"1. These persons arrived on the scene with smiles and handshakes and praises to the Lord. They carried their Bibles and became a part of the congregation's program and fellowship. However, after some months it was obvious that they had a spiritual superiority complex, and it became obnoxious. Professing to be filled with the Spirit of humility and holiness, these persons expressed the opposite. . . .

"2. These persons are insensitive to the concept of Christian discipline. In many of them, habits of worldliness remain. . . . [They] do not allow themselves to be directed toward discipline; they feel that they have achieved spiritual maturity when they come into tongues, and they tend to look down upon those who do not speak in tongues, even those who are living a more holy, dedicated life in Christ. The blind spot concerning discipline is appalling. Speaking in tongues should certainly be accompanied by holiness in everyday living, but often it is not.

"3. They are unteachable. . . . [They] apparently believe that they know it all, that they are to be the teachers of all God's children, that on every topic of the Christian faith the truth resides in them. . . .

"4. These persons tend to split churches rather than to bring unity to the over-all body of Christ. First Corinthians 12 emphasizes the unity of the body, and that which brings division is not to be tolerated, as Paul makes clear throughout the letter. If those who speak in tongues would only understand this biblical emphasis! They claim to have such a high regard for the body of Christ, and yet they often pull the limbs of the body and cause it much hurt. . . .

"5. These people become church hoppers. They stay in one congregation for a while and then move on to another one. . . . Furthermore, they do not hesitate to take other persons from the congregation with them when they go on to another church. And after they have left, they criticize with barbed speech persons in the previous church."

Pastor Swank summed up his experience by saying: "I tried. I honestly tried my best to open the doors of Christian fellowship to those who speak in tongues as well as to those who do not. . . .

"But I have been disappointed. I have been turned against by the very ones I defended. Why? I am convinced that they did not have the Holy Spirit. They were possessed with a counterfeit, a fake. They were living on an ego trip, a manufactured religious 'high.' The daily lives of these people just did not match their witness."

Pastor Swank did not include all tongues-speakers in his indictment. He entitled his article, "A Plea to Some Who Speak in Tongues." Nor would we wish to place all who speak in tongues in a single category. We think, however, that Pastor Swank's experience is worth considering.

What God's Word Says

Whatever one may believe about the gift of tongues (whether it always is a language or whether it may merely be an ecstatic utterance), God's Word makes a number of points perfectly clear. It says that the Spirit does not give the gift of tongues to everybody (1 Cor. 12:8-10, 28-30). It says that the gift of tongues is one of the lesser gifts of the Spirit (chap. 14:19).

It says that "God is not the author of confusion" (verse 33). It says, "Let all things be done decently and in order" (verse 40). It says that without love no gift, including tongues, has much value (chap. 13). It says that the church, like the human body, is made up of many members, some of great importance, others of lesser importance, but all working together harmoniously for the good of the body (chap. 12).

It says that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). Christians who claim that the ability to speak in tongues is evidence of being filled with the Holy Spirit should reveal the fruit of the Spirit in their lives.

Pastor Swank decided that the "gift" of tongues possessed by his members was counterfeit because the lives of these members lacked humility, holiness, discipline, and simple ethics in relations with others. This judgment was fair, for Jesus said, "By their fruits ye shall know them" (Matt. 7:20).

Pastor Swank expected good fruit. He did not find it. Consequently, he concluded that the "gift" of tongues was counterfeit. The lives of the people contradicted their profession. They denied their own high claims. That which should have proved their gift genuine, revealed it to be false.

God is endeavoring to produce a body of believers whose lives correspond perfectly to their verbal witness. When He achieves this, He can terminate the tragic experiment of sin. Does Scripture describe this body as "they which speak in tongues"? No, it says: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Now, if the world were to decide whether the message of the Seventh-day Adventist Church is true on the basis of the lives of church members, what would be its judgment? Would it say, "The message sounds fine, but the people are spiritually conceited, unteachable, and divisive"? Or would it say, "The message must be true because the people are genuine Christians; their message and their lives are in perfect harmony"? The thought is challenging—and, perhaps, disturbing. But it may be considered with profit by all Laodiceans—those whom the True Witness describes as "lukewarm" (chap. 3:16).

K. H. W.

This Week

Although the name Harry Anderson is familiar to Adventists everywhere, not many know that his wife, Ruth, is an artist in her own right. This "sampler" cover, the first of its kind ever to appear on the REVIEW, was a joint project of the Andersons. Mrs. Anderson did the crewelwork (a type of embroidery that requires a great deal of patience, creativity, and neatness, as any who

have tried it know) of a design drawn by her husband.

Harry Anderson's work is in great demand. He has painted, among other things, a series of calendar scenes for Exxon, a mural for the Mormon exhibition at the New York World's Fair, paintings for the Mormon Visitors Center in Salt Lake City, and illustrations for national publications. Most recently he has painted new

covers for the *Bible Story* books.

Twice a month the REVIEW art planning committee meets to consider ideas and designs for REVIEW covers. During one such meeting, Alfred Lee, art director for the Review and Herald, told us of a visit he made to the Andersons' home in rural Connecticut, where he had seen some of Mrs. Anderson's needlework. She commented then that her favorite REVIEW covers are those which portray meaningful quotations that strengthen and uplift the reader. She saves these covers.

After some enthusiastic discussion, the committee decided to ask Mrs. Anderson whether she would be willing to make a sampler for our cover featuring a quotation of her choice.

The quotation, in its context, says: "All who receive Christ as a personal Saviour are to demonstrate the truth of the gospel and its saving power upon the life. God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires. All the riches of heaven are to be revealed through God's people."—*Christ's Object Lessons*, p. 301.

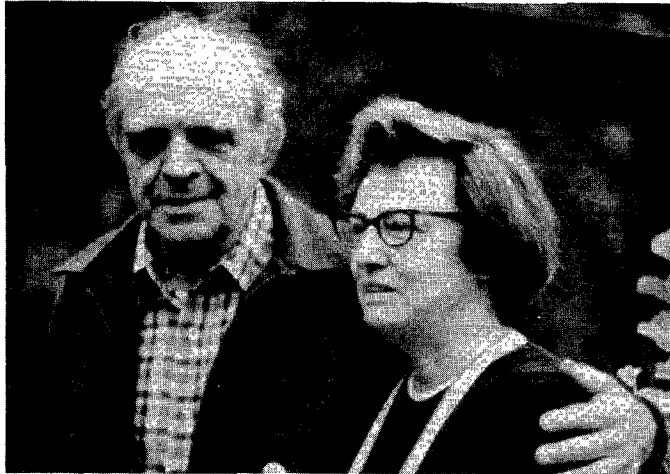
When the sampler arrived the REVIEW staff was just completing morning worship, so all saw the cover at once. There was complete agreement that this was one of the most inspiring and beautiful covers we had ever seen.

After the gracious and generous donation of this art work to the REVIEW for a cover, Mrs. Anderson went "the second mile" and wrote: "I have been thinking about the sampler, and have decided that the message it bears from Mrs. White deserves the exposure it will have on the wall of your office. It would have considerably less in the seclusion of my home."

Of course, this is more than just a gift to the REVIEW and its office. It is, finally, a gift to each REVIEW reader. We know that it comes from two warm and loving Christian people and we thank them with all our hearts.

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Harry and Ruth Anderson

Letters

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

Church-State Separation

Re "Construction Begins at Glendale Adventist Medical Center" (Feb. 13).

The article states that the new hospital will be financed in part by a "long-term government-secured loan." What does this mean? It means that an interest rate lower than the market rate was obtained for financing, the balance of which is paid for by the tax-paying citizens of this country.

This violates the principle created by James Madison in the article, "Memorial and Remonstrance Against Religious Assessments." This was a precursor to the principles of the First Amendment of our Constitution, which formed a "wall of separation" between church and state.

It is not proper for Catholics or other religious groups to support by law our institutions.

Some will say that this is acceptable because it is a "public" facility. But am I to assume that no Seventh-day Adventist principles of health will be taught there?

Let's work to keep the church out of Government and the Government out of the church's institutions and not to further open the door!

PATRICK A. TRAVIS, D.D.S.
College Park, Georgia

Cover Appreciated

Thank you very much for the beautiful cover of the tulip in the snow which was on the March 6 edition of the REVIEW.

BARBARA HUFF
Boulder, Colorado

New Layout

I appreciate the new layout of the REVIEW AND HERALD. The boxing of some items and reducing their column size and type, actually makes them easier to read. In this busy day in which we live, even speed reading is becoming too slow.

FRANKLIN W. HUDGINS
Glendale, California

Two Kinds of Faith

I was fascinated by the letters on faith appearing in the REVIEW recently, the latest one in the January 9 issue. The writers dealt with a definition of faith. I would like to add a few thoughts.

Faith is confidence in God, a confidence that permits one to believe that God is Creator of heaven and earth, also to believe and accept all the other truths given by God in the Holy Scriptures.

There are what I call natural faith and spiritual faith. Natural faith is the principle by which we live and deal with our fellow men daily. Spiritual faith is the principle by which we live and move and hope.

Examples of natural faith are: We post a letter believing it will reach its destination, although we may not have the slightest idea how the postal system works. We believe and are confident the clouds will not fall on our heads, regardless of our ignorance of the physical laws governing the suspended clouds.

If we went around worrying about the clouds falling on our

heads or whether the food we eat will be digested, we would eventually die of our fears.

Spiritual faith carries us beyond what we can see or hear or comprehend. Daily exercised, faith in God strengthens confidence and reliance upon God.

CARLTON SWEENEY
Leicester, England

Beware Certain Mixes

Re "Cheese and Cheese Products" (Oct. 24).

Why can't we go a bit further and check into the ingredients of other products we use liberally, such as cake mixes, pancake mixes, and bread? Several years ago I wrote to three leading companies, and they all stated they used animal fats in all or nearly all of their mixes. There are few products that have no shortening in them at all.

I have also learned that if the ingredients on a package or loaf of bread states shortening, almost certainly it means animal or a combination of animal and vegetable shortening.

MRS. FRANK L. MILLER
Keene, Texas

God's Greatest Philanthropist

By NATELKKA E. BURRELL

It happened more than 2,000 years ago.
"The sun rose a ribbon at a time,
.....
The hills untied their bonnets"
And gradually "the stones" of the Temple
". . . swam in amethyst."—EMILY DICKINSON,
Sunrise.

THE WIDOWED ABIGAIL (as I choose to call her) rose quickly and dressed her two children, 5-year-old David and almost-3-year-old Rachel, and served them a simple breakfast. After a prayer of thanksgiving Abigail and her children began the walk to the Temple. Soon they saw it, gleaming in the sun like an iridescent jewel as it crowned one of Jerusalem's hills.

The little family entered through the eastern gate into the Court of the Gentiles, then passed on to a raised level into the Court of the Women, so named as a reserved section for women and children. It was early, and Abigail stood with her young ones, watching as many richly dressed worshipers entered and with much ostentation put large offerings into the treasure chests that were placed along the walls of the court. Abigail wished she could give as lavishly as they, for she loved God sincerely. But alas! she was only an impoverished widow. As far as she could tell there was little hope that life would become easier for her and the children. Since she was already blessed with offspring, no male member of her deceased husband's family was obligated to marry her and accept the financial responsibility of the little family (see Gen. 38:7-9). And, too, the Pharisees probably had already done their best to take away all her substance by one method or another, and all in the name of the law (see Mark 12:38-40; *The Desire of Ages*, p. 614).

Under the circumstances did God expect her to give or would He accept the desire for the deed? Compared to others, how much good would her insignificant gift do anyway? Was not her first duty to her home and children? So a part of Abigail's mind reasoned. But her heart cried out:

"One thing have I desired of the Lord, that will I seek after:
That I may dwell in the house of the Lord all the days of
my life,
To behold the beauty of the Lord,
And to enquire in his temple" (Ps. 27:4).

There was no further need for delay. Clutching her meager gift, Abigail watched for an opportunity to give surreptitiously, then hurriedly walked to the nearest chest and dropped in all that she had—two Maccabean copper coins, each worth about one-eighth of a penny. (See *SDA Bible Dictionary*, p. 732.) It was such a small gift, just two mites, but it was all that she had. There was no cookie jar or sugar bowl at home filled with odd coins. There was no

bank account, no check waiting to be cashed, nor was one expected; there was not even the security of a permanent job—nothing. However, with a glad heart Abigail joined in the worship service. She had given God her all.

The widow was not the only one enjoying the colorful scene in the Women's Court that Sabbath morning. To one side a small group of men listened in rapt attention as their obvious Leader engaged them in quiet conversation. They too observed as the munificent offerings were placed in the treasure chests, and no doubt were impressed. But their Leader made no comment. Instead He called their attention to the poorly garbed woman "and bade them mark the widow's poverty" (*The Desire of Ages*, p. 615).

What had been done hopefully in secret was open to the eye of the compassionate Saviour, for it is written: "She [the widow] hurriedly threw in her two mites, and turned to hasten away. But in doing this she caught the eye of Jesus, which was fastened earnestly upon her."—*Ibid*. It was thus that she heard the words of commendation of Jesus: "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury" (Mark 12:43).

Had Jesus left it there, doubt would always have been possible, for the human heart could never equate a minimum bit of copper with silver and gold. Two mites could never be equal to, much less more than, the smallest gold coin. But the Master left no room for questioning and doubt as He continued: "For all they had cast in of their abundance; but she of her want did cast in all that she had, even all her living" (verse 44). Or as another translation reads: "For the others put in what they had to spare of their riches; but she, poor as she is, put in all she had—she gave all she had to live on" (T.E.V.).

Abigail went into her worship with tears of gratitude shining in her eyes. Poverty was her lot, but spring was in her heart, for Someone understood, Someone sensed her heart's desire and purpose.

But would the priests understand when they tallied the day's offerings? If they amounted, for example, to a thousand shekels of silver and gold plus a farthing, would there be rejoicing over two tiny mites? Did the disciples comprehend the significance of Christ's remark? Or did they think the widow would have been wiser to have kept her money and cared for the temporal needs of herself and family? Did they wonder whether God really wanted the scanty gifts of the poor? In actuality could not the support of the Temple and of God's work be adequately cared for by the outstanding contributions of the well-to-do? Could not the poor be excused from giving?

God has given us the answers to the above suggestive questions. Ellen G. White comments: "The poor are not excluded from . . . giving. They, as well as the wealthy, may act a part in this work. The lesson that Christ gave in regard to the widow's two mites shows us that the smallest willing offerings of the poor, if given from a heart of love,

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are as acceptable as the largest donations of the rich.”—*Testimonies*, vol. 3, p. 398.

And the same inspired writer admonishes the poor to lay up mites in the bank of heaven (*The Desire of Ages*, p. 615). We are also told that God appreciates the offerings of the poor (see *Testimonies*, vol. 7, p. 295), not because He wishes to see them impoverished further, but rather because “the gifts of the poor . . . are not estimated according to the amount given, but according to the love which prompts the sacrifice (*Testimonies*, vol. 3, pp. 398, 399).

The widow’s love was all-consuming, a complete negation of self. To her God and His Temple were all in all. She loved God with all her heart, soul, strength, and mind. “She believed the service of the temple to be of God’s appointment, and she was anxious to do her utmost to sustain it.”—*The Desire of Ages*, p. 615.

J. H. Thom beautifully summarizes the meaning of such fourfold love in this manner: “To love God ‘with all our heart’ is to know the spiritual passion of measureless gratitude for loving-kindness, and self-devotedness to goodness; to love Him ‘with all our mind’ is to know the passion for Truth that is the enthusiasm of Science, the passion for Beauty that inspires the poet and the artist, when all truth and beauty are regarded as the self-revealings of God; to love Him ‘with all our soul’ is to know the saint’s rapture of devotion and gaze of penitential awe into the face of the All-holy, the saint’s abhorrence of sin, and agony of desire to save a sinner’s soul; and ‘to love Him with all our strength’ is the supreme spiritual passion that tests the rest; the passion of reality, for

worship in spirit and in truth, for *being* what we adore, for *doing* what we know to be God’s word; the loyalty that exacts the living sacrifice, the whole burnt-offering that is our reasonable service, and in our coldest hours keeps steadfast to what seemed good when we were aglow.”—Quoted in E. MARY W. TILESTON, *Daily Strength for Daily Needs*, p. 205.

Abigail’s perfect love for her God and His Temple services let her abandon herself to God’s care and guidance as confidently as a sheep in the care of a shepherd. She could give her all because her heart and mind accepted words later penned: “Keep your lives free from the love of money. . . . For God has said, ‘I will never leave you; I will never abandon you.’ ” (Heb. 13:5, T.E.V.).

In the Greek this promise has a double negative, shutting out any possibility of the Lord’s ever leaving one of His children. Abiding faith in such a promise made the widow’s gift possible.

Commenting further on this outstanding gift and Christ’s evaluation, “She hath cast in more than they all,” the pen of inspiration states: “The rich had bestowed from their abundance, many of them to be seen and honored by men. Their large donations had deprived them of no comfort, or even luxury; they had required no sacrifice, and could not be compared in value with the widow’s mite.”—*The Desire of Ages*, p. 615.

Why? Because of a difference in purpose, in motivation—that propellant of all activity, of all behavior. Although impoverished, the widow, out of love, was motivated to give a truly sacrificial offering. She denied herself of things needed for her comfort and the care of her children. “Therefore there is a sacredness in the poor man’s offering that is not found in the rich man’s gift” (*Testimonies*, vol. 3, p. 399). But more than motive was involved in Christ’s evaluation. His words were also based upon the results He knew the knowledge of the widow’s deed would bring.

“The ‘two mites which make a farthing’ have brought to God’s treasury an amount of money far greater than the contributions of those rich Jews. The influence of that little gift had been like a stream, small in its beginning, but widening and deepening as it flowed down through the ages. In a thousand ways it has contributed to the relief of the poor and the spread of the gospel. Her example of self-sacrifice has acted and reacted upon thousands of hearts in every land and in every age. It has appealed to both the rich and the poor, and their offerings have swelled the values of her gift.”—*The Desire of Ages*, p. 616.

Yes, “more than they all.” What a paradox! A poor, anonymous Jewish widow becoming God’s greatest philanthropist! Should not this incident in the life of one whom the writer has chosen to call Abigail be the example for our giving? Then surely we shall see a partial fulfillment of these prophetic words of Malachi: “Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years” (Mal. 3:4). □



Her example of self-sacrifice has
acted and reacted upon thousands
of hearts in every age.

Home at Last

By faith we already see the lights
of heaven welcoming us home.

By HELEN K. OSWALD

"HOME! HOME! HEAVENLY HOME! Sweet are my dreams of thee." With wistful eyes Christians have been looking down the stream of time to that glad tomorrow when their weary feet will find rest. For six thousand long years the conflict between right and wrong has been going on. Many a brave soul has become weary and has longed to see the struggle end.

The Christian's hope is beautiful, comforting, and cheering. It buoys him up. It rests on the assuring promise of Jesus, "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). Someday soon these fond hopes will be realized.

In this world many people are denied the pleasure of building or owning a home. Over there we shall be able to fulfill our heart's desire, and will build to occupy forever.

As we see our Saviour face to face in that beautiful land of tomorrow, the deep longings of our hearts will be satisfied. With joyous hearts we will fall at His feet and praise Him for the wonderful plan of redemption, which has made it possible for us to escape eternal death and to enjoy everlasting life. We love Him now, but what will it be when we shall look into His face and see His smile as He beholds the trophies from this sinful world? "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

Sometimes when the cross seems hard to carry we ask, "Is it far? Is it far to Canaan's land?" And the assuring answer comes ringing back, again and again, "Time's wasting sands are nearly run, eternity is near." We take new courage and with new zeal press forward, determined with Heaven's help to reach that blest abode.

We cannot afford to cast away our confidence when things go hard and the way seems long. "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:14). Jesus admonishes, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). We can be members of His household only "if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw

back unto perdition; but of them that believe to the saving of the soul" (chap. 10:35-39).

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Desire of Ages*, p. 224.

We must ever look to the Author and Finisher of our faith, and trust His leadings, be the way smooth or rough. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). He will not leave us to perish in these earthly storms that often threaten our frail bark. We have a sure Pilot, one who is able to guide us safely through every storm on life's sea.

Soon the storms of this earthly night will be over, and our merciful heavenly Father will come and take His children home. Then we will no longer sing, "We're homeward bound, homeward bound." With palms in our hands and songs on our lips we will enter that gloryland, which we now see only by faith.

"In the Bible the inheritance of the saved is called 'a country.' There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy*, p. 675.

A Wonderful Homecoming

No language is adequate to describe the joys God's children will experience when they reach that evergreen shore and the hosts of heaven will welcome them home. What a wonderful homecoming that will be, all of earth's trials, tears, and heartaches behind them, the warfare ended, the victory won. There none will be sick; no deformed, aching bodies will be seen. There will be no blind men, women, or children groping in darkness trying to find their way. Their eyes sparkling with joy, many will see their loved ones and friends for the first time. The deaf ears will be open to hear the voices of loved ones and the shouts and singing of the redeemed. They not only will hear but will join in the heavenly anthem. The tongues of those who never were able to speak will be loosed, and they will join that heavenly chorus and help to make the courts of glory ring. The lame, crippled, and maimed will no longer need the crutch or wheel chair. The aged who have long looked in faith for that glad homegoing will now be satisfied. Cares and wrinkles will have vanished, and they will enjoy the strength and vigor of youth forever.

There will be no lonely orphans or needy widows. There will be no lonely and unwanted wanderers who long for love and kindly understanding.

Jesus will remember the dead. With eyes and hands raised to heaven He will cry, "Awake! awake! awake! ye that sleep in the dust, and arise."—*Early Writings*, p. 16.

"Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, never more to part."—*Ibid.*, p. 287.

There the beauties of nature will never die. Pools will be covered with delicately colored, giant water lilies. Beneath

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the swaying palms and ferns near that crystal stream we shall rest and enjoy all the beauty and wonders about us. There the birds will no longer be fearful, but will come to us at our call and feed from our hands. In our rambles through field and forests we will never be alone. The gentle-eyed deer, the bears, the lions, and thousands of other animals will draw near. From them we will no doubt learn the secrets and delights of the forests.

I am homesick for that beautiful home, aren't you? When the old ship of Zion shall make her last trip I want to be there with my loved ones and friends. Don't you? By faith we already see the twinkling lights of that celestial abode welcoming us home. Human language cannot describe the joy we will experience when we come to the end of this earthly voyage and sing the triumphant song.

After a brief interlude will be fulfilled the precious promise, "And I saw a new heaven and a new earth: for the first heaven

and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me Write: for these words are true and faithful" (Rev. 21:1-5).

"He which testifieth these things saith, Surely I come quickly" (chap. 22:20).

Let us unitedly pray, "Even so, come, Lord Jesus." Let us do our part to hasten His return. □

Bible Questions Answered BY DON F. NEUFELD

The Bible says clearly "No man hath seen God at any time" (John 1:18), and yet there are records in the Bible of men who saw Him. Even Ellen White says concerning Moses that he "saw Him. . . . Never did he lose sight of His face." How can these statements be harmonized?

Besides the statement from John 1:18 quoted above, there is the text, "There shall no man see me, and live" (Ex. 33:20).

Apparently what is meant is that no one can see or has seen God as He exists in His heavenly glory, "dwelling in the light which no man can approach unto; whom no man hath seen" (1 Tim. 6:16).

In veiled form the second Person of the Godhead has appeared to men and has been seen of them. Perhaps Jesus in His incarnate state is the most striking example. To Abraham the Son of God appeared as a traveler (Genesis 18). Two of the three men who visited Abraham were angels, the third was the second Person of the Deity, whom "he [Abraham] knew to be the Son of God" (*Patriarchs and Prophets*, p. 139).

The assailant who wrestled with Jacob also was the Son of God (Gen. 32:24-30). Speaking of this incident, Ellen White says, "It was Christ, 'the Angel of the covenant,' who had revealed Himself to Jacob" (*ibid.*, p. 197). After the contest Jacob cried, "I have seen God face to face, and my life is preserved" (verse 30).

In vision God repeatedly revealed Himself to men. Isaiah "saw also the Lord sitting upon a throne, high and lifted up" (Isa. 6:1). Ezekiel saw "the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Eze. 1:26). Daniel beheld "till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire" (Dan. 7:9). In vision John saw Christ walking among the candlesticks (see Rev. 1:13).

In Exodus 33 is the record of God revealing Himself to Moses in answer to Moses' request, "I beseech thee, shew me thy glory" (verse 18). There follows the interesting account, "Thou canst not see my face. . . . It shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen" (verses 20-23). Whether in this incident also God revealed Himself in some veiled form or in the manner in which He revealed Himself to prophets in a vision may not be clear. Concerning this incident Ellen White says, "The unveiled glory of God, no man in this mortal state can look

upon and live" (*ibid.*, p. 328). Some modification was necessary. Perhaps it was only in preventing the vision of the face, not of the back parts.

Thus Moses was shown only "as much of the divine glory as he could endure" (*ibid.*). What, then, did Ellen White mean when she said that Moses "never did lose sight of His face"? This remark on her part is a comment on Hebrews 11:27, "For he endured, as seeing him who is invisible." The seeing here is apparently not direct vision or vision with the physical eyes. Moses endured *as if* he actually saw Him, whom, of course, he could not see (see possible exception above), because He was invisible. What is meant is that Moses lived *as if* he constantly saw God's face. This would be a good way for us to live, as well.

Will there be people in heaven who have never been baptized? Please explain John 3:5.

The following Bible text is significant in answer to this question: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). The third category, he that believeth and is not baptized, is not mentioned, but the implication is that he will be condemned along with the one who refuses to believe.

Baptism is so clearly taught in the Bible that it is inconceivable that any true convert would refuse it. If

he does he is going against a direct command of Christ, and people who refuse to keep Christ's commands cannot expect to be saved. "He that believeth *and* is baptized shall be saved."

John 3:5 mentions that the prerequisites to entering the kingdom of God are: (1) be born of water; and (2) be born of the Spirit. Born of the Spirit here parallels "born again [or from above]" (verse 3). This passage again mentions the importance of baptism, even mentioning it first.

Can there be any exceptions? What about the person wishing to be baptized, but who, having made his request, dies before the planned date for the administration of the rite arrives? His case is very different from that of the one who refuses the rite. God knows the circumstances and will judge rightly. The thief on the cross who repented had no opportunity for baptism, but he was assured that he would be in paradise (Luke 23:43). This same assurance the one who by death is denied baptism may feel.

In Seventh-day Adventist theology, baptism is a public acknowledgment of a change that has already taken place in the heart. If the change (being born of the Spirit) has not taken place, water baptism is meaningless. It in itself confers no grace. Only if a person has been born from above by the Holy Spirit does water baptism have significance. John 3:3 puts this into perspective.

Systematic Benevolence in Historical Context

The current system of finance in the SDA Church came into full operation in the late 1870's.

Prior to that the church was financed by voluntary pledges known as systematic benevolence.

By CHARLES H. BETZ

TEN YEARS HAD PASSED since the great Disappointment of 1844. Mainstream Protestantism had labeled the Advent Movement as sheer fanaticism and had confidently declared that it would soon disappear. Far from disappearing, in 1854 the great tents were filled to overflowing with interested people listening to James White and others proclaim the Advent message.

But the believers were faced with a real problem. More workers were needed to care for the large interest, but how could more workers be added when the present ministers were forced to work at least part time in secular pursuits to augment their income to support their families? For example, on one occasion James White worked in the fields all day cutting grain at 50 cents an acre. Others worked on their farms or in trades. The brethren agreed that this was not pleasing to God and that some systematic and definite form of giving by the adherents of the new movement should be decided upon.

Accordingly, in 1858 a small group of believers under the leadership of J. N. Andrews formed themselves into a Bible class with the objective of ascertaining from the Scripture the proper methods of support for the gospel ministry. From this study came the recommendation of systematic benevolence.

In the REVIEW AND HERALD of February 3, 1859, we find the following interesting recommendation: "1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents. 2. Each sister from eighteen to sixty years of age lay by her in store on the first day of each week from two to ten cents. 3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess."

Each church was to appoint a collector for these funds. In

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those days, systematic benevolence was affectionately known as "Sister Betsy." Modifications to the plan were made from time to time.

While a tenth as a suggested rate of contribution was suggested as early as 1860, the present system of tithing did not come into general practice until the 1870's. It was not until 1878 that the General Conference recommended that the system of pledging a fixed amount weekly be replaced by a pledge of one tenth of all income, although in the meantime it had been urged that the amount of the systematic benevolence pledge be one tenth of income.

It is interesting to note the paralleling history in other churches as they worked out their systems of church finance. The support of the church during the Middle Ages by papal taxation, vacancies, the sale of indulgences, is familiar to most of us. Perhaps less familiar are the methods of church finance used in the Reformation and post-Reformation churches. These, of course, had a profound effect upon the Protestant churches in America. For centuries the Church of England was supported by an elaborate and compulsory tithing system. Ministers of the established church went among the farmers, and with the aid of the bailiffs collected the tithes.

Many of the farmers, of course, were unwilling, and from this tithe wars ensued. There were revolts in the streets. The embattled farmers built barriers and threw rocks at the stewards sent to collect the tithe. While the church did not lack for money, the system estranged the people. Many a person was hauled into court and his goods auctioned to pay the tithe. In addition to sticks and stones, the rebellious tillers protested by their harvest song:

"We've cheated the Parson;
We'll cheat him again.
For why should a blockhead
Have one in ten
For prating so long like a book-learned sot,
Till pudding and dumpling burn to pot?"¹

Another song, sung to the tune of "Old Hundred," also voiced bitter protest:

"God save us from these raiding priests,
Who seize our crops and steal our beasts,
Who pray, 'Give us our daily bread,'
And take it from our mouths instead."²

It can readily be seen why tithing was rarely mentioned in the churches of Colonial America. John Smyth, one of the Separatists, is quoted as saying, "We hold that tithes are either Jewish or popish . . . that the officers of the church in the necessity of the Church ought to work for their living, as Paul made tents."³

Voluntary Support Not Always Forthcoming

In the American churches the Puritans and Separatists generally wanted to be free from compulsory support of the church. But when voluntary support was not forthcoming, a tax was usually imposed for the support of the work. Those who imposed the tax liked to think of it as voluntary, but only so until payment was refused. Even the Pilgrims were finally forced to forsake the idea of voluntary support and imposed a tax to support the church. Among the Congregational churches, the members of the church elected the pastor and the town paid the salary by a tax levy.

It is quite apparent that the union of church and state was prolonged in America because a tax levy seemed to be the best way to secure support of the church. While tax support of the Protestant churches in America generally faded out of

existence around the beginning of the nineteenth century, it is interesting to note that the State of Massachusetts continued to tax its populace for church support until 1834. This was only 20 years before J. N. Andrews' study group was organized.

In some parts of the colonies, such as Pennsylvania, Rhode Island, New Jersey, and Delaware, the churches were from the beginning generally supported by voluntary contributions. Methodists, Baptists, and Quakers rarely resorted to taxation. In his famous sermon on "The Use of Money," John Wesley set forth his instructions in three simple rules: "Gain all you can, save all you can, give all you can." But his followers missed the primary purpose for which they were to save—that they might give as much as possible.

Wesley set forth a doctrine of stewardship that, if carried out, would have brought forth an abundance of financial resources for the work, but few were willing to accept Wesley's teaching on stewardship. Often Bishop Francis Asbury spoke of his "poor and destitute preachers." "They were poor and destitute because early Methodism's vision of stewardship was not equal to the vision of missionary ministry," declared Luther P. Powell.⁴

There is a story told of a certain steward of a circuit who, when urged to exert himself to make a more ample provision for the support of the preachers, remarked that he had heard Bishop Asbury pray to the Lord to keep the preachers poor. A presiding elder to whom this remark was made replied, "Such a prayer in that place was quite unnecessary, as he [the steward] and the people would, without any prompting, see that this was done to perfection."⁵

Apparently Bishop Asbury was of the opinion that poverty and suffering would assure zeal and sincerity. He labored to raise money for the support of his poor preachers, actually begging from door to door. But his emphasis was on a false idea of "mite" giving, rather than on generosity and true stewardship. Many authorities believe that Bishop Asbury's distorted view of stewardship was a great deterrent to the advance of the work of God throughout the colonies.

From this historical vantagepoint we can more readily understand the backgrounds against which the early Advent believers developed their system of financial support of the church.

It was inevitable that God's remnant people who stepped upon the platform of present truth in those trying days would find and accept the truth concerning church support. Perhaps an earlier emphasis on some of the advanced principles would have been disastrous. In proper time, God's Spirit pressed home through the writings of the Spirit of Prophecy the great concept of tithes and offerings. Church organization demanded organized support if it were to be successful.

How thrilling it is to see these developments in the history of God's people. Not only has God led us out from the babel of false doctrine onto a platform of Bible truth but He has also provided an adequate means of support for His organized work. But this means of support is also to be a means of grace. Through giving our tithes and offerings regularly and sacrificially, God is defeating selfishness in our hearts and preparing us for His kingdom. □

Concluded next week

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When You're Young By MIRIAM WOOD

Divided Loyalties

"DIVORCE" isn't a pleasant word. Until recent years there wasn't much occasion to use it in the Seventh-day Adventist Church. There were a few cases here and there, but they were rare. Now, though, things have changed tragically. I'd like to explore the complicated lifestyle that is thrust upon a young person when his parents become divorced.

We could spend a great deal of time discussing what a heartache this is. We could state with entire truthfulness that a young person growing up has a right to a secure home. We could document the assertion that nothing can ever be substituted for such a home. But having done all this, we wouldn't have changed a thing. Mature parents sometimes do seek divorce; sometimes the divorce is justifiable on Bible "grounds." Sometimes it isn't.

Faced with a broken home, what is a young person to do? He has loved both parents since his birth. They formed his whole world when he was small. And as he grew and his world enlarged, his two parents were there in the background, a unit, occupying a special and unique place, the Rock of Gibraltar, giving the warmth and love and security so necessary during growing-up years.

Suddenly "they" exist no longer; they are separate entities. They are no longer a married set of parents, but they are still his parents, separately.

In the process of dissolving the marriage, it is likely that bottled-up resentments have surfaced. Hurts that have been hidden for years have now been exhibited for all to view. Accusations have been hurled. Counter accusations have been made. Finally, "the tumult and the shouting dies." But nothing will ever be the same.

A young Christian,

trained to respect his parents, will find himself completely bewildered by these two "strangers." In some cases he will find that the two of them bend every effort to draw him into the fray, to insist that he "choose sides."

Certainly any young person in such a desperate situation deserves profound and unlimited sympathy. But sympathy alone will not preserve his emotional health and stability. He will need to take his insoluble problems to the Lord and ask for divine guidance.

Beyond that, he must set up some ground rules for his own conduct and refuse to deviate from these.

First, he must steadfastly refuse to become a part of the controversy between his parents.

Second, he ought to resolve, and stick to it, that he will never, never "carry tales" from one parent to another.

Third, he will need to ask the Lord to help him not to sit in judgment on their actions, realizing that we are all weak, frail vessels.

Fourth, he should reminisce mentally as often as possible about happier days, and recall all the good things that both mother and father have done for him, all the happy experiences he has had with them.

Fifth, he should adopt Loyalty as his motto, and refuse to discuss their affairs with casual, curious acquaintances.

Most of all, he will need to ask the Lord to help him not to feel sorry for himself. As he sees the secure homes of his friends, this temptation will come; the old question will spring to his lips, "Why did this have to happen to ME?" but he must avoid self-pity. We live in the kind of world where anything can happen to anybody at any time.

Divided loyalties aren't easy; the young Christian, though, can learn, with God's help, how to manage them.

The Invertebrates

No evidence can be found in either the fossil record or modern living creatures that single-celled animals changed into complex animals.

By HAROLD G. COFFIN

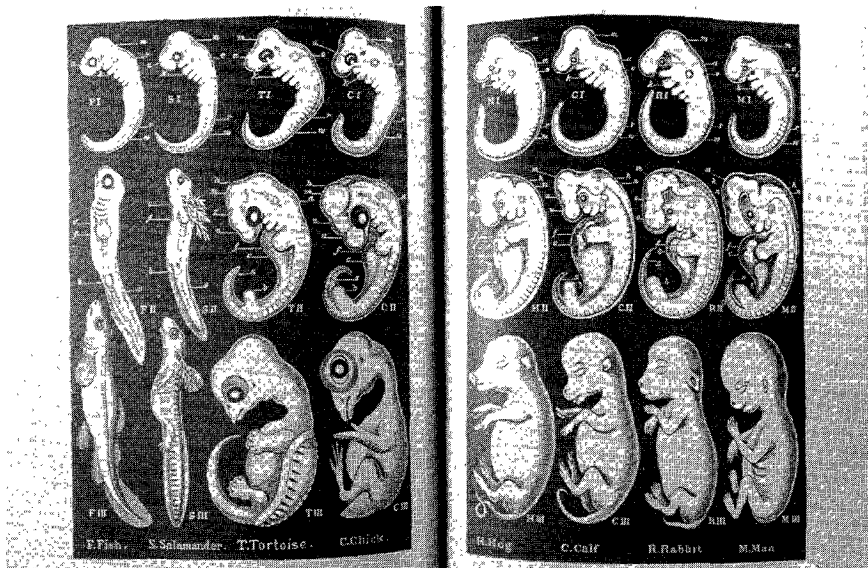
AMONG THE SIMPLER ANIMALS is there any evidence of evolutionary change from one major group to another? When we look at invertebrates (backboneless creatures), such as we find in the oceans, the picture presented by the evolutionist becomes extremely theoretical and confused. He cannot demonstrate that any single-celled animal ever changed into an animal with more than one cell.

Various theories have been proposed, but these are highly speculative because there is no real evidence. It is not even possible to decide which is the most simple group of multicellular animals. Several phyla have been suggested, but each has unique and complex features that have led others to question its right to be the simplest or most primitive.¹

Evolutionists speak of primitive or advanced animals and plants. On what do they base these designations? Is an animal with one toe on each foot more advanced than animals with three or four? Are fish with round scales (cycloid) more advanced than fish with diamond-shaped scales (rhomboid)?

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Perhaps no other picture has been reproduced more often, or has exerted more influence for evolution, than this one from Ernst Haeckel's *Evolution of Man*. Haeckel is probably best known today as the author of the biogenetic theory, better known as recapitulation. Briefly, this concept envisions that the evolutionary history of an animal was condensed into the animal's short embryonic development. For 30 or more years this intriguing theory has been under serious attack by geneticists and embryologists, who have presented devastating evidence of its fallacious character; but it appears so convincing to the uninitiated that there has been widespread reluctance to give it up.



Are land animals with lungs more advanced creatures than water animals with gills?

Obviously this question as to whether animals are primitive or advanced is highly subjective and depends on the opinion of scientists. Man considers himself the most advanced of all animals.

Confronted with the question, What group of animals first developed into the backboneed animals? scientists have proposed from time to time various phyla of invertebrate creatures as the ancestors of the vertebrates. More recently some have suggested the phylum Echinodermata, which includes the starfish and the sea urchins. Those who suggested this pointed out that sea urchins contain the energy-providing substance—creatine phosphate—which abounds in the muscles of vertebrate animals. They take this as evidence that the phylum Echinodermata must therefore have been the stepping-stone by which invertebrates become vertebrates. However, recent research has found creatine phosphate in other invertebrate groups also. Obviously such supposed evidence for the origin of vertebrates is worthless.²

Recently I thumbed through Ernst Haeckel's four volumes on the history of creation and the evolution of man,³ written just before the turn of the century. In his history, Haeckel brought together a tremendous amount of material that to the readers of his time must have seemed quite convincing. Now, after more than three quarters of a century, scientists recognize that Haeckel's arguments were unfounded and erroneous. One of Haeckel's strongest "evidences" was his contention that the embryological development of backboneed animals traced through their past evolutionary history. He showed sketches of the embryos of man, rabbit, cat, hog, chick, tortoise, salamander, and fish in several stages of development. These embryos all show remarkable resemblances to each other, especially in the early stages.

This theory, often called the biogenetic law or recapitulation, presents the idea that an animal's short embryonic development condenses its past evolutionary history. For many years proponents of this view used the phrase "ontogeny recapitulates phylogeny." By this they meant that the development of an animal from conception to adulthood (ontogeny) goes back over (recapitulates) its evolutionary history (phylogeny). This concept must stand as one of the most persistent and hardest-dying theories of modern times, because for 30 or more years geneticists and embryologists have seriously attacked it and have clearly shown it to be wrong. Al-

though this theory is now being gradually eliminated from biology and general science textbooks, it is not unusual to see modern writers still refer to it.

Paul Weisz, of Rockefeller University, makes the following interesting remarks: "One of the notable attempts at inferring the course of animal evolution from existing forms was made by Haeckel, a German biologist of the late nineteenth century. His views are now largely discredited, but they were once so influential that many of them still persist today under various guises. . . . Haeckel's arguments were shown to be unsound even in his own day, but his generalizations were so neat and they seemed to explain so much so simply that the fundamental difficulties were ignored by many."⁴

However, it is true that the embryos of man, dog, pig, fish, et cetera, do show resemblances, but these similarities are due merely to the fact that in adulthood these animals also have likenesses. They have backbones, they have four appendages, and each has head and jaws. It is not anything unexpected that the embryological development of these creatures should also show some similarities. Olin Nelsen puts it very well in the following statement: "Nature does not build ten tracks to send ten trains with different destinies out of a station when she can use one track for all for at least part of the way."⁵ I would like to call this concept conservation of design. It was not necessary to devise different developmental processes for all the different animals when one plan was suitable for most of them during at least part of their growth.

What is true of the structure of animals and their growth characteristics is also true of their function and physiology. The hormone thyroxine appears in animals from frog to man. Digestive enzymes such as trypsin appear in both single-

celled animals and man. But these are not evidences for evolution any more than they are evidences for Creation. We would not expect a Creator to make new enzymes and new hormones for each separate function in each species of animal when similar hormones or enzymes could do the work.

These attempts to decipher past evolutionary history by looking at modern living creatures are based on circumstantial evidences and speculation, and are constantly undergoing change. In most cases the same evidences can be interpreted equally well, if not better, to support Creation.

To summarize this section, it can be said that no gradual change from one basic kind into another can be demonstrated from the fossils. There is a persistent discontinuity that runs without exception through the fossil record. The Master Creator has used conservation in applying the laws of life; consequently animals of great diversity may show similarities but these are not necessarily an indication of evolutionary relationship.

Although in the passage of time since the entrance of sin, minor changes have occurred in animals and plants, the evidence supports the view that the major kinds were created and have remained basically unchanged ever since.

One more strong evidence for Creation will be considered next week. Not only has change in the past been limited, but modern organisms cannot be changed past certain limits. □

Concluded next week

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For the Younger Set

Strong Enough to Be a Pathfinder

By **MARYE TRIM**

FOUR-YEAR-OLD John listened as his big brother talked about a hike for Pathfinder boys. "We're going for four days, hiking in the mountains. We have to carry everything by pack on our backs."

"Everything?" repeated John.

"Yes, sir, everything!" said Big Brother, putting his hand on John's shoulder. "But Pathfinders are strong! Now let me see—I'll be taking a sleeping bag and ground sheet, a change of clothes, my own food, dishes, cooking gear, and . . ."

"Sleeping bag, ground sheet, a change of clothes, food, cooking gear—" John had been counting them off on the fingers of one

hand, but now he had run out of fingers. "May I watch you pack? I could help you."

"We'll see about that, Mr. John," smiled Big Brother. Then he grabbed John and lifted him onto his shoulders. He galloped into the kitchen. "Say, Mom, can we get the new knapsack for my Pathfinder hike soon?"

"Tomorrow," promised Mother.

So Big Brother galloped off again with John on his shoulders. "Giddeup!" shouted John. "Ride-em cowboy!"

Next day John saw the beautiful new knapsack that Mother and Big Brother had bought in the city. John especially liked the small, separate pockets stitched onto the bigger compartments. "You can put your toothpaste in here, and your flashlight there," he told Big

Brother. Then he stroked the knapsack with his little hand. It felt so big and strong, like a Pathfinder. "Wish I could go," he muttered.

When Big Brother packed his knapsack he let John put the toothpaste in, and the flashlight. John liked that. Then he watched as Big Brother weighed his pack on the bathroom scales. "Twenty-three pounds," said Big Brother. "Not bad for all that's in it. And I can carry that much."

Then came time for Big Brother to go. John watched him stride to the gate in his sturdy hiking boots, with his pack on his back.

John was still thinking about Big Brother when he sat down for dinner. He imagined him striding along with all the other big strong Pathfinders; hiking along mountain trails, never scared of lions or bears or the dark or anything. And Big Brother carried a beautiful new pack.

"Come on, Johnny Boy,"

coaxed Mother. "Eat up your vegetables."

John screwed up his nose and mouth. "Don't like onion. Don't like spinach."

"What a pity," said Mother. "Perhaps you'll never grow strong enough to be a Pathfinder like Big Brother if you don't learn to enjoy vegetables."

John thought again about Big Brother, tossing pancakes in his own little pan at his own little fire, praying, singing, and sleeping under the stars, or striding along a mountain trail among ferns and waterfalls with that beautiful pack on his back. When John grew old enough he wanted to do all that too.

Suddenly John chewed a mouthful of spinach, then more and more, as well as his helping of the dish that had specks of onion in it.

Mother smiled at his soon-empty plate.

John winked across the table at her. "You have to be stro-o-ong to be a Pathfinder!"

The Church and Child Care

Even though child care outside the home is a substitute for God's ideal, Adventist churches should consider providing child care services for their members.

By **KAY J. KUZMA**

GOOD DAY CARE FOR CHILDREN is one of the most urgent needs in our society today. Approximately one half of the mothers with young children in the United States are working. Even though we do not have statistics on the number of working mothers in the Seventh-day Adventist Church, many consider that they would not differ significantly from those for the nation, and may even be higher.

Of the problems that working mothers encounter, that of finding good care for their children is frequently the most difficult to solve satisfactorily. What are the options open to parents? The United States Department of Labor Statistics shows how children are currently being taken care of.

1. Forty-six per cent of the children of working mothers are cared for in their own homes. This percentage is broken down in the following way: 16 per cent of these are cared for by their fathers, 21 per cent by other relatives (more than half of which are under 16 years of age), and 9 per cent by nonrelatives. Care by nonrelatives in the child's own home may be desirable for some family situations, but it may also be costly. Because these persons usually have housekeeping responsibilities in addition to child care, they may not necessarily be the best for the child.

2. Fifteen per cent of the children have mothers who work only during their children's school hours and therefore require few special arrangements.

3. Eight per cent of the children look after themselves while their mothers work. Nearly half of these children are 12 and

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13 years of age, but with good inexpensive child care so hard to find, it is not uncommon for even infants and preschoolers to be left in their homes without care for long periods of time.

4. Thirty per cent of the children under 6 years of age are cared for in someone else's home. Even though some States, such as California, have laws requiring child-care mothers to obtain a license before taking in children for wages, few mothers even know that such a law exists. A law such as this is difficult to enforce. Even if such laws could be enforced, the requirements to obtain a license are minimal and are concerned basically with the child's safety and health. There is no special training required for mothers doing this type of work.

5. Only 6 per cent of the children of working mothers receive group care in child-care centers or similar facilities. There are regulations that child-care centers must follow in order to be licensed, but the standards are minimal and many centers are struggling to meet and maintain these standards. For example, it has been estimated that the cost per week for good child care may run as high as \$42 per child. Most child-care centers that are charging only \$17-\$25 a week per child are finding it difficult to maintain adequate services. The choice that is often made is to increase the child/teacher ratio or pay minimum wages to the teachers. Such a situation can force the better teachers to find employment elsewhere.

Not all group child-care situations are ideal. The child needs to establish an expectancy of success when he initiates a task. He should be free from excessive restriction and the fear of coercion. He also needs to experience a variety of activities. One danger of enlarged child-care centers is that administrators and teachers may become predominantly concerned with efficiency, too much noise, dirt, or disarray. The best way to keep order, they seem to reason, is to control and restrict the children's activity and behavior. This control may prove detrimental both to growth and development.

For example, in one center, hard-to-handle children are tied to their cots during nap time and tape is put over their eyes and mouth. In another center, a child who was innocently making different noises with his lips and accidentally spitting out a fine spray of saliva was yelled at by the person in charge, "I have told you not to spit." He was made to go to the bathroom and spit into the toilet until he was too tired to continue. Another group of children were made to sit against a wall for 45 minutes, waiting for a late school bus, and were threatened whenever they moved.

Mother Is the Best Teacher

When we read about such situations, we realize the wisdom of Ellen G. White's counsel that the mother is the best teacher of her young child (see *Child Guidance*, p. 300). However, many Adventist mothers find it necessary to work outside the home, even while their children are young. This seems especially true in families on the denominational wage scale who may be trying to support children in Adventist schools, or in families in which the husband is a student, or in homes broken by divorce or death. Does the church have a responsibility to offer such parents appropriate Adventist child care, as it offers parents of older children in its educational system?

Before giving an answer to this question, one must consider the possible undesirable effects of group child care. The now classic "Bowlby Report," *Maternal Care and Mental Health* (World Health Organizations, Geneva, 1952), suggests that infants and toddlers taken care of in institutions away from their mother for days, weeks, or longer periods of time, suffer from being deprived of their mothers. Although children in child-care centers may initially experience separation from



A well-planned day-care program is not necessarily highly structured, but includes a balance of learning opportunities, including worship.

their mothers, it does not follow that they experience maternal deprivation. Children, even infants, in child-care centers know very well who their mothers are. They go home with them every evening and spend the weekend in their own homes.

It is true that some children have difficulty in adjusting to a group situation and may react more favorably to child care in a home with one or two other children. However, many parents have tried baby-sitting situations and found that since they have no control over what the child-care mother does with her time, she may tend to neglect the children while she pursues her own domestic duties or watches television.

At the present time, no research has been conducted that shows that children do better in a home situation than they do in a good child-care situation. Mary Elizabeth Keister has worked with 30 children ranging from three months to four years of age in a child-care center. In evaluating these children, no real differences were found between child-care children and a matched group of children taken care of in their own homes (see *The Good Life for Infants and Toddlers*, National Association for the Education of Young Children, Washington, D.C., 1970).

Another program that enrolled 4-week-old infants to two-and-one-half-year-olds found that the children in group care were more advanced in cognitive development than a matched group of infants being taken care of at home. The impact of the group was in verbal rather than motor areas, and this was apparent before 18 months of age.

Even though the differences were greater for disadvantaged children, these differences were also apparent in middle-class children (see Talbert B. Robinson and Nancy M. Robinson, "Longitudinal Development of Very Young Children in a Comprehensive Day-Care Program: The First Two Years," *Child Development*, vol. 42, No. 6, 1971, p. 1673).

The major implication of these studies seems to be that if the child-care program is of good quality with adequate staff

and provisions to meet the child's needs for warmth, security, health, physical development, and mental stimulation, the child can benefit from being in a group situation even at an early age.

Even though child care outside the home is a substitute for God's ideal plan for caring for and teaching young children, there are a number of reasons why Seventh-day Adventist churches should seriously think about providing this service for their members and to the community.

Reasons to Provide the Service

1. *To Provide a Community Service.* Many churches are situated in communities where the need for child care is extremely great. Sabbath school rooms that are used for an hour each week can be converted into child-care rooms for the children for five days a week. If the church does something helpful for parents in the community, parents are more willing to become involved in other aspects of the church program. Even in evangelism, we are finding that if we reach the children first, either through a Vacation Bible School experience or a day-camp experience, parents are more willing to learn about other aspects of the church, including its message of salvation.

2. *To Provide a Service for Church Members.* Since many Adventist mothers must work, the children from these homes deserve the benefits of good Christian care. If this isn't provided by the church, parents will frequently have to settle for second best.

3. *To Teach Parents More About the SDA Philosophy of Child Rearing.* The philosophy set forth in the book *Child Guidance* can be put into practice in a group situation. Parents can observe new models of discipline and teaching techniques as practiced by a qualified teacher. They can then discuss with that teacher her methods of handling certain situations and her goals and expectations for the children.

Save Our Young People by Proper Training for Life

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

The servant of the Lord once wrote: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. . . . We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God."
—*Christian Service*, p. 30.

Before us lies a potential that is overwhelming in its immensity and grandeur. But what have we done about it? Our institutional leaders are struggling to keep our academies and

colleges from going completely the way of the world. There are in them, however, wonderful young people who could, as the statement says, be trained. They have boundless energy, talents, and zeal, which should be employed in the cause of Christ in personal encounters with people.

We need a program that can be adapted to, or made specifically for, young people. We need a plan by which young people can be taken care of for a period of time as they visit from house to house in various communities preaching Jesus Christ and His love.

I am ashamed of our efforts when I see what other denominations are doing with our commission. Precious souls that could be saved for Christ's kingdom are being solidified into apostasy while our churches are dying on the vine. Youthful vigor and enthusiasm can bring new life to our stratified and petrified church societies, whereas the youth, left as they are today, will become apathetic, seeing the conditions in our churches and knowing there is no power there and no remorse for acting the way they see others act who are long-standing members of the body.

Some of the church's budget should be spent forming training groups. Godly men and women who can lead our young people of college age into a witnessing program for specified periods of time should be chosen. I have talked with many who would be willing to spend a year or two in this program if the way was opened and the program was rightly guided.

We are far behind; Satan has stolen a march on us. This program will give life to the third angel's message.

ROBERT NICKELL
Pastor
Hamilton, Montana

4. *To Provide Children With Christian Teachers and Associates.* Children's minds are highly impressionable during the early years. It is important that the people caring for young children and the peers the children are associating with provide a good model for them. In a child-care situation, a teacher becomes very important to the child. One teacher asked a child what he would like to do. The child's reply was, "I don't care what we do, as long as you are here." Since teachers are paid to work with the children, they have no other responsibilities such as preparing meals, washing clothes, ironing, and keeping house to take their minds away from what the children are doing.

5. *To Provide Children With a Planned Program That Adequately Fulfills Their Individual Needs.* Children need appropriate learning opportunities designed to help them grow and develop physically, mentally, socially, and spiritually, whether they are at home or at a center. Many parents fail to plan activities for their children or fail to take advantage of the many opportunities to teach as these come up daily. Lack of understanding of children and their needs, lack of knowledge about what to teach, and lack of time to teach are some of the reasons this education is sometimes neglected in the home.

A planned program does not necessarily mean a highly structured program, but a balance of daily learning opportunities. These should include worship, storytime, outdoor physically active play, creative experiences (such as art, cooking, sewing, or music), and some smaller manipulative activities such as blocks, puzzles, or other games. Such a program, based on each child's needs, is a part of good child-care-center programs. As parents observe this planned program they gain ideas about activities they can plan for their children at home.

6. *To Provide Professional Help for Parents When Problems Arise.* The effectiveness of any child-care program will depend to a large extent upon the teachers. It is important that teachers have the qualities that Ellen White suggests that good parents should have, such as being loving, gentle, kind, firm, and consistent. But in addition to these qualities, teachers need training in child development, preschool education, and supervised experience in working with young children. Until recently, trained teachers in this field were difficult to find, but now students are receiving this training at Loma Linda University, as well as a number of our other colleges.

If the Adventist Church is to become committed to providing child care, it must consider supporting child-care programs in a fashion similar to the way it supports other missionary activities, such as Christian education. It should be committed to providing the highest quality of program, as Mrs. White outlines the ideal home situation should be. It has to be significantly better than a typical baby-sitting service. Full-time child care will mean that for five days a week, the average child will spend more waking hours at the center under the influence of Christian teachers than he will with his parents.

With the knowledge we have about the importance of the early years, we should be committed to providing the essentials a child needs for all aspects of his development. Ellen White provides us the following challenge: "The early training of children is a subject that all should carefully study. We need to make the education of our children a business, for their salvation depends largely upon the education given them in childhood."—*Child Guidance*, p. 27.

One church that has accepted this challenge is the Loma Linda University church. Their unique child-care program will be described next week. □

To be continued

Hope Makes the Difference

It was gracious of our Lord to pass on to the Thessalonians the assurance that the day is coming when the "dead in Christ will rise;" that "we who are alive . . . shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord" (1 Thess. 4:16, 17, R.S.V.). And it was just like Him to remind the Corinthians that "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. . . . Then shall come to pass the saying that is written: 'Death is swallowed up in victory'" (1 Cor. 15:51-54, R.S.V.).

Our Lord always seems to know what's on our mind. The tragedy is that not too many people face death the way He has wanted them to.

Death knows no color, no national boundaries, no age, no fairness. Death is awful. Death may come in sleep, no pain, no terror; but not always. Regardless of how it comes, death is always awful. It intrudes. It tears us apart. It wounds deeply those who live.

It is never easy to die—to leave unfinished plans, incomplete projects, wondering how the children will do, and their children, after you are gone!

But some die easier than others. Think of Polycarp, bishop of old Smyrna (modern Izmir) in western Turkey. He retired for the night, knowing that the Roman soldiers were nearby and looking for him; he could sleep knowing that his hours were numbered.

Awakened by the clanging metal in the street and the loud knock of the legionnaire, the veteran Christian leader invited the soldiers in, called for his household, and served refreshments.

Then, with the same serenity, fully realizing that his end was at hand, he asked that one last request be granted him—only one quiet hour to spend with his Lord.

One hour later Polycarp was led to the proconsul. The crowd gathered, some to watch the torture and death, others to beg the man they respected to renounce his faith in Christ: "Simply say, Lord Caesar."

He Never Did Me Wrong

Philip, the proconsul, urged: "Only swear by Caesar and reproach this Christ." But he replied, "Eighty and six years have I served Him and He never did me wrong; how can I blaspheme the King that hath saved me?"

Angered, Philip threatened, "I have wild beasts at hand; I will cast you to these unless you change your mind." "Call them," Polycarp replied, "for we have no reason to repent from the better to the worse, but it is good to change from wickedness to virtue."

Fully frustrated with the friend he was trying to save, Philip finally said: "I will cause you to be consumed by fire, should you not change your mind." Polycarp calmly responded: "You threaten fire that burns for the moment, for you know nothing of the judgment to come and the punishment reserved for the wicked."

So Polycarp was led to the stake. He was not bound as was the custom, but stood in the midst of the flame, eyes fixed on

heaven, lips moving in prayer until the end came and his tortured body rested.

There have been many Polycarps in this world. Not always was it the fiery stake, or the garrote, or the cross, or the sword, or the machine gun, or the gas chamber. It may have been the automobile accident, the defeated kidney, or the worn-out heart, before its time. Whatever, they died with hope, in peace. They could shout, in their own way, "O death, where is thy victory? Thank You, dear God, who gives us the victory through Jesus Christ our Lord" (see 1 Cor. 15: 55, 56).

What these people are saying is that the Christian's hope is no make-believe. The Lord of the resurrection is not a revered martyr of long ago, but the keeper of the keys who will one day unlock graves, tombs, oceans, and earth itself as He searches out His sons and daughters. He will find them. He hasn't forgotten one place where a soldier boy fell, or a sailor drowned, or a father or mother was laid to rest, or a sweet-heart buried. He's that kind of God.

The Christian's hope makes a difference. True, for Christians, as well as their friends, wherever we look, the simple fact becomes clearer the longer one lives: life is a series of partings all welded together with sorrow. But for the Christian, the good-by is not forever; though wrapped in sadness, it is not despair. In fact, John said, "Every one who thus hopes in him purifies himself as he is pure" (1 John 3:3, R.S.V.).

Without Hope the Spirit Suffocates

Hope is like air; without air the body suffocates. Without hope the spirit suffocates; sweetness turns to vinegar. When hope is extinguished, when a person loses touch with the Lord of hope, in spite of the material satisfactions that abound, the soul of man turns in on itself and everyone suffers this lack of caring and courage. Hope is the stuff that endurance and joy are made of.

Just as certain as it is that Jesus was resurrected, Paul argues, we can be certain that a new day is coming for us all: "In the twinkling of an eye. . . . We shall be changed."

O, how we need to be changed! We speak not of our personalities and character weaknesses—all this will have to be changed before the resurrection. But we speak of these tired bodies, those sinus headaches, the troubling heart, that sciatic nerve, the creeping cancer, the fatigue that comes before our day's work is done. All this gone when the heavens part and the angel sounds the trumpet, when the heavenly paratroopers wing families together from all parts of the world.

Somebody's sweetheart, somebody's father or mother, somebody's son or daughter, brother, husband; or wife, lies at the bottom of every ocean, under the soil of a thousand battlefields, beneath a million headstones. But in the twinkling of an eye all this will be changed; thousands, yes, millions, whole and alive, laughing and hugging, perhaps thrilled beyond words. Warm hands, moist lips, the familiar hug, and the smile—all restored.

This is the smashing victory of the cross, the glorious good news of the resurrection morning just ahead. It is a song that we all may sing: "Death is swallowed up in victory. . . . Thanks be to God!"

H. E. D.

Christian Education Begins at Home

It has been said that training for parenthood begins 20 years before the birth of the child.

By NIELS WENSELL

A YOUNG MOTHER ONCE ASKED an older and more experienced person when she should begin to educate her child. The answer was: "Twenty years before his birth." In other words, long before they are married, future parents should be obtaining training that will enable them to face their responsibilities as husband and wife, as father and mother. As a people who wait for an early return of our Lord and Saviour, it is our privilege and duty to regulate our homes according to the pattern revealed in the Bible and the Spirit of Prophecy writings. In His teachings, Jesus made many references to marriage and the home.

Among the fruits of Christian homes are the various workers needed in the cause of God—ministers, evangelists, teachers, literature evangelists, physicians, administrators, et cetera. Well-established, organized, and Christ-centered Adventist homes are the source for human and financial resources on which the church relies to complete its task in this world that is becoming more and more sinful.

It is God's plan that parents begin educating their children when these children are in their early infancy. In Deuteronomy 6:6, 7, we read: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And chapter 4:9 says: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons."

Niels Wensell, former church leader and administrator, is now retired in Entre Rios, Argentina. His sons, Roald and Egil, are secretary-treasurer of the Austral Union Conference and president of River Plate College, respectively.

God promised Abraham that in his "seed shall all the nations of the earth be blessed" (Gen. 22:18), and His testimony about this faithful servant was: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (chap. 18:19). Wherever Abraham went on his journeys, he built "an altar unto the Lord" (chap. 12:7).

Let us consider the home of Amram and Jochebed in Egypt. Being in slavery, the family lived a hard life; but this was the home in which Moses received instruction during his first 12 years. All those years Moses later spent in Pharaoh's royal court—a place of pleasures, sins, and heathen influences—did not sway him from the principles of loyalty to God learned in his humble home when he was a child. The Spirit of Prophecy states that, next to Mary, it is Jochebed to whom the world owes most (see *Education*, p. 61).

And what can we say about Elkanah and Hannah, Samuel's parents? Hannah was the grieved woman who prayed to God for a son. Her prayer was answered, and Samuel was born. When she went back to Shiloh, taking along her offerings for God, she told Eli, the high priest: "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. 1:27, 28). And Samuel was one of the great prophets, an educator and reformer in Israel.

The fundamentals of character and spiritual life that characterized Daniel and his three friends, also were developed in their homes. During their growing-up years Judah was in apostasy. The young men were taken as slaves and exposed to abominable influences, but nothing could undermine the principles they had learned in their early childhood.

Paul mentions Lois and Eunice, Timothy's grandmother and mother, respectively: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5).

Jesus' Humble Home

There are many more examples of Christian homes in the Bible. But let us consider the humble home of Joseph and Mary in Nazareth. God entrusted His own Son, Jesus, to this couple. Ellen White says: "His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee."—*The Desire of Ages*, p. 70.

That was indeed a wonderful home! The Spirit of God enlightened its members, and the angels took great joy in visiting them. "The parents of Jesus were poor, and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation. This experience was a safeguard to Him. In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. . . . Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. . . . The positiveness and energy, the solidity

and strength of character, manifested in Christ are to be developed in us, through the same discipline that He endured. And the grace that He received is for us."—*Ibid.*, pp. 72, 73.

The training for Jesus' ministry on this earth began at His mother's knee. Parents of the remnant church, how are you educating your children? At their mothers' knees, are your children being trained for useful work or for playing in the streets? Many parents, misguided by wrong concepts of education, waste their children's precious time in childhood and adolescence. They do not educate their children in the teachings of the Lord or train them for useful work. In time they complain because their children are ungrateful.

I remember the case of a father of a large family, a man who held responsibilities in the church. In old age he had to depend on the generosity of the members of the church for his food and clothing. None of his many children remembered their father's needs. In spite of his predicament, this father resented any suggestion that he had not properly trained his children. His is not an isolated case.

I came to know the Adventist message when I was 16 years old. I had been reared in a Christian home. My mother and grandparents did not have all the light of the truth, but they

lived according to their beliefs. Every night we prayed, and we never ate a meal without giving thanks for it. By the age of 14 I was able to prepare some simple dishes, to take care of my clothing, to wash, iron, and even bake a simple cake. I remember how I envied some of my schoolmates who played on the streets while I had to go on errands; but today I thank the Lord for the discipline of my childhood.

When a home is established according to Heaven's rules a godly fear and the love of God reign within. The children who are born in such a home are properly trained with the kind of education that enables them to assume life's responsibilities and that will help them to obtain citizenship in heaven. "The great principles of education are unchanged. 'They stand fast for ever and ever' (Psalm 111:8); for they are the principles of the character of God."—*Education*, p. 30.

Fathers, mothers, we are living in the last days of grace that God is extending to this world. Soon the Lord will come, and He will bring the reward that everyone has earned. I ask the solemn question, At that time where will our children be? Is your home the kind of school where your children will receive the firm and solid foundation that will contribute to the building of their characters in harmony with the plan of God? □

Epecially for Women By BETTY HOLBROOK

That's Mother

NOT QUITE FIVE FEET tall, she must have made a curious sight with seven children clustered around her. The group was about to board the S.S. *Stavangerfjord*, each one carrying some precious belonging, mother carrying the baby. Somewhere across the choppy, restless Atlantic her husband and eldest son waited. Friends and relatives thought Hans and Laura had lost their minds, but both were determined to find a new life for their family. Being gone long months at a time on the sometimes calm, but too often rough and stormy, waters made Hans realize that fishing was not what he wanted for his five boys. While he didn't mind the grueling work, he did miss his family.

So it was that Hans left early to "spy out the promised land." Peter joined him later. Finally the word came to Laura: "Come!"

She sold the little farm, all the nonessentials, the furniture—everything, that is, but her prized possession, the beautiful pump organ Hans had bought for her. Now with her crates and trunks of thinned-out belongings she and her seven

children answered the all- aboard, leaving behind her comfortable and much-loved Norway. She had little more than a dream and faith to guide her.

The rough sea sent everyone to their bunks, but worse yet, someone had quietly slipped into the stateroom and found Laura's well-hidden purse. Her money was gone, and except for a little that some of the children had they were penniless.

In a huge understatement, New York was a frightening experience, and it was with almost euphoric relief that the group boarded the train for Minneapolis. Hans and Peter met them there, and Auntie Hannah provided a home for them until they found a house. Ten plus nine make not only 19 but chaos. However, the old farmhouse wrapped itself around them all. Who were these cousins with strange names who couldn't understand a word Auntie Hannah's children said?

There were times of deep discouragement for Laura when later they moved to the city. Settling a large family into an unfurnished house needed more than ingenuity. Where does one

begin with limited finances and not even a nodding acquaintance with English? For her it began with a Swedish Bible worker—her angel of mercy—who came knocking one day. They shopped together—furniture, groceries, clothes. They scrubbed together—windows, walls, floors. They talked together—customs, people, language, and finally God. Laura had always had some unanswered questions about Him and His Word. Now questions and answers tumbled out in an almost unceasing barrage.

But the Sabbath? Could she? Would she? Memories of family worship and Bible study with her own mother and father flashed back. They had been God-fearing members of the state church. Now her father's curious statement rang again in her ears: "You know, dear ones, if we were really to keep the Lord's Day, we would be keeping Saturday." He said no more, but the thought had stayed with Laura ever since. Why had he said that?

So again with a dream and faith Laura ventured into the unknown—life as a Seventh-day Adventist. How many dreams were shattered, but her faith was not.

That's you, Mother—a whole lifetime condensed into a few lines. But to me it

explains why there is a Mother's Day. To me it means courage, selflessness, and faith. You've been a "professional mother," one who had no other aspirations than your family and your God.

One little, almost insignificant, incident still means much to me. You had saved pennies, nickels, quarters, for a long time for a warm coat to help brave the cold Minnesota winters. We went together to pick it out. Finally we found something to fit your needs and your purse, but you weren't sure. "Too pretty for me," you said. So to encourage you I modeled it for you, dancing around in my enthusiasm. We bought it, but you were quiet on the way home. "It looks so nice on you, Betty, you take it," you said. I was mystified, horrified, and pleased all at once. That was you, Mother. (I didn't take it!)

I talked with you by telephone last night. Your voice sounded good, in spite of your 90-plus years. After our talk, a few lines from your last letter kept coming back, "Soon we won't grow old and tired anymore, and I want with all of you to go through the gates to our eternal home."

And that's you too, Mother.



Two Seventh-day Adventists who helped transport children from South Vietnam to the United States are D. E. Hood, captain of the Pan American 707 that landed in New York on April 6, and LeEllen Bradshaw, of the Adventist Adoption Agency, holding one of her charges.

Several Adventists Assist in Operation Baby Lift

By M. CAROL HETZELL

CAPTAIN D. E. HOOD eased the big Pan American 707 down onto the runway so gently the rubber barely whispered against the tarmac. Kennedy International Airport was the last stop on the 36-hour flight from Saigon, and the beginning of a new life for 69 Vietnamese orphans.

The adventure had begun

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in Vietnam when a chartered 747 roared out of Tan Son Nhut airbase with 400 babies on board. The long cabin interior, accustomed to neatly suited businessmen and casually clad tourists, was a strange sight. Baby bassinets dominated the scene, interspersed with small round heads with large brown eyes—bewildered eyes that had seen too much grief and too little happiness.

Quietly flight attendants

and medical personnel moved among their small charges to comfort a crying baby, change a diaper, cuddle a bundle of humanity and coax nourishment into it, give reassurance to little ones who could not understand what was happening. Some of the children were ill. Many showed signs of malnutrition. The galley, usually stacked with trays of meals for adults, held a predominance of baby bottles.

The big bird paused in Guam and Hawaii. Then came the long hop to Seattle, where nearly 200 of the half-pint passengers disembarked. For those who continued eastward a Seventh-day Adventist World Service van provided toys, clothing, and baby food.

A 707 with a new crew replaced the jumbo jet.

Another stop in Chicago cut the occupant list to 69 orphans and 36 adults. A number too ill to continue their journey were removed and taken to hospitals in the Chicago area. Then the plane lifted off on the final part of its mission.

At Kennedy, Pan American and airport officials had set up briefing sessions to let involved personnel know what to do, what to expect. A large room had been assigned the adoptive parents and the adoption agency. Here for the first time these mothers and fathers would see their new sons and daughters.

Howard D. Burbank, man-

ager of Seventh-day Adventist World Service (SAWS), had arranged for the SAWS depot van in New York to bring several cartons of diapers to the reception area. He became known as "the diaper man."

Security was strict. Press passes were worthless. Only the SAWS identification permitted Elder Burbank and Harold Reiner of the General Conference Communication Department access to the restricted areas. Small blue buttons were supplied the favored few. Prospective parents wore orange buttons.

When Elder Burbank introduced himself to the airport officials, stating that he wanted to talk with the Adventist personnel aboard the incoming plane, the officials answered, "Oh, yes, we know Seventh-day Adventists. We always instruct our people overseas that if they need medical help they should get in touch with the Adventist hospital wherever they are."

Then the big plane was com-

ing in, moving slowly up to the ramp at Gate 6. The motors cut. The door to the cabin swung open, and first to appear in the opening was Captain Hood with a baby on his arm. Close beside him was LeEllen Bradshaw, director of the Adventist Adoption Agency in Pasco, Washington. Mrs. Bradshaw had joined the flight in Seattle at Captain Hood's invitation.

The children began coming off—most of them carried by the attendants, a few walking, clutching tightly the hand of the older person who had given them special attention throughout the long flight. They ranged in age from 3 months to 13 years.

It was a moment of intense emotion. The usually sleekly groomed stewardesses looked considerably on the tousled side, but their faces glowed with joy of the goodness in which they were privileged to have a part. Eyes were bright with the nearness of tears as they carried tiny forlorn bun-

dles of humanity the last few yards to a new world.

The airport chief of staff, with three nurses and another physician, took over from the two Adventist physicians, Larry Johnston and Robert Dunlop, who had accompanied the flight from Saigon and Seattle, respectively. Both men headed back to troubled Southeast Asia as soon as their special mission was over, to the thousands of little people over there who still needed them.

In the prospective parent lounge the Holt Adoption Agency had set up tables at which its staff filled out the necessary papers and matched parents with children. Each child wore a wristband bearing its Vietnamese name and the name of the Stateside parents to whom it had been assigned while it was still in Vietnam.

The atmosphere was tense as adult eyes searched the faces and forms of the incoming children and babies. Which would be theirs? A little boy with braces from his hips down found a home where he would find hope for recovery. His battered wooden crutches were left behind. A baby with chickenpox was gathered into anxious arms that hustled it away to health. Little hungry bodies found at last the warmth of love and the promise of no more empty tomorrows.

More to the Story

But the story is not over. Back in Saigon dedicated nurses and physicians at the Saigon Adventist Hospital are carrying on a brave battle for the lives of children who survived in some fashion the crash of the C-5A Galaxy in which 138 orphans and 33 adults perished. An estimated 105 infants and 20 adults lived through the ordeal. They were taken to the Adventist Hospital. There every effort is being made to restore them to health. Daniel Parker, President Gerald Ford's coordinator for international disaster relief, has termed "gallant" the work of the Adventist Hospital staff.

More than 1,000 orphans have been sponsored by the Seventh-day Adventist

Church, with private homes sheltering and caring for them while the church's relief funds provide clothing and funds for their food and schooling. Some of these have been among the children brought to America by the orphan flights. But far more remain behind.

The war continues, and innocent lives cry out silently to the hearts of people in favored lands. A mist of guilt for the comforts that surround us in lands of plenty throws a haze over the glory of the day, and we cannot forget them—God's other children.

CALIFORNIA

Loma Linda Campus Raises Funds for Dogba Mission

During a recent Mission Emphasis Week at Loma Linda University, Loma Linda, California, a new project was undertaken for the Dogba Mission Station in the Republic of Cameroun, Africa—to purchase a small Citroen 2CV van for use as a mobile dispensary.

Coordinators for the Mission Emphasis Week first promoted the project during the Wednesday morning chapel for the university. They encouraged each student to give a dollar, or as much as he could, and to continue to donate to the cause throughout the week of events.

Four days later, on Sabbath afternoon, February 1, the goal had been reached by students and faculty. Donations from the students amounted to more than \$1,000, and a number of pledges brought the total to almost \$1,300; all of this raised during five programs.

Mission Emphasis Week is held annually at Loma Linda University, but for the first time it was planned and coordinated by the students on campus. Its purpose is to promote a greater interest in and desire for mission service and to give more background as to the nature and needs of mission work in the world today.

JO CHRISTENSEN
University News Service



A new father takes on his assignment in a masterful way as he holds a bottle for the Vietnamese orphan who will be joining his family.

Growth of Church in TAD Is Seen by GC Visitor

By M. S. NIGRI

MY RECENT itinerary through the Trans-Africa Division provided me with an opportunity to follow in the trail of Adventist pioneer missionaries from America to Africa. They entered through Cape Town, the gateway to Africa, and after about a decade went as far as Matabeleland, Rhodesia, to establish the first Adventist mission station at a place now known as Solusi. Then they went to Malamulo, in Malawi, the second mission station established, and also to Rusangu, in Zambia. It was thrilling to follow in the steps of other missionaries in Burundi, Rwanda, Zaïre, and South Africa.

Today, as a result of God's blessing on their hard work, the Trans-Africa Division has more than 250,000 baptized members and 500,000 in the Sabbath school, and baptizes about 28,000 persons every year. It has 580 primary schools with 40,000 students, 27 secondary schools, two senior colleges, two publishing houses, 237 literature evangelists, one food factory, seven hospitals and sanitariums, 38 dispensaries and clinics, seven old people's homes and orphanages, three radio-TV production centers with three Bible correspondence schools, and five airplanes. Its many, many church and office buildings house 3,031 workers in all categories.

R. E. Osborn, General Conference assistant treasurer, and I landed in Bujumbura, the capital of Burundi. Burundi is almost in the heart of Africa and with Rwanda forms the French-speaking Central African Union Mission, the third largest union in the world.

Near Bujumbura we visited Kivoga, a 12-grade secondary school with 380 African students. Some of the day students walk as far as seven

miles every day to attend classes.

Next we visited Gitwe College, near Kigali, with its 280 African students. The new administration building and the excellent equipment we saw there are the result of a Thirteenth Sabbath Offering. The need for a ministerial training course in Gitwe, to prepare future workers for the dense Adventist population of this union, is one of the most urgent ones.

From Rwanda we proceeded to Salisbury, the modern capital of Rhodesia, for the division year-end committee meetings. Forty leaders from union and local fields and institutions met on November 11, 1974, under the leadership of M. L. Mills, division president, and his staff, to begin what could become one of the most important committee meetings the Trans-Africa Division has ever had.

Items discussed and acted

on included wage scales, sustentation, evangelism, Ingathering, the 2X Sabbath school offering plan, and the work among the Kasai.

The plan to have more black African leaders on the division staff and in the unions led the committee to call F. A. Botomani, from Malawi, to be division field secretary. He replaces another African leader, Mobotse Mbyirukira, now Zaïre Union president and the only black union president in the division.

The high light of these year-end meetings was the presentation and discussion of the 1974 Annual Council message to the church.

After the meetings were over we visited Solusi College, 30 miles from Bulawayo, Rhodesia. It was there that William Harrison (Harry) Anderson, George Byron Tripp, and their families, along with Dr. Carmichael, guided by Fred Sparrow from South Africa, arrived in the latter part of 1894 to establish what became the Solusi Mission. The school, built some years later by Elder Anderson, is the church's oldest school for Africans. Today it is an English-speaking college and offers a 16-grade theology

course, a 14-grade business course, and a 12-grade ministerial course.

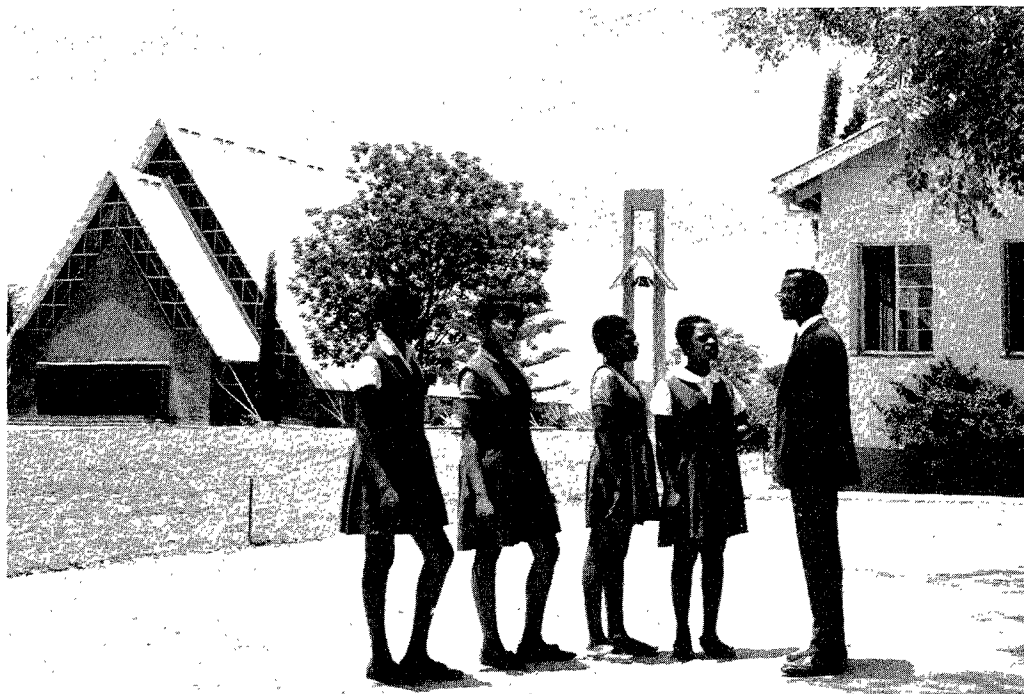
When we visited Solusi, they had 580 students on all levels. Thirty-two of them will graduate in 1975.

On the Solusi College campus is a small cemetery where some of the pioneers rest, such as Elder Tripp, who died on March 2, 1898, at the age of 45, and his 12-year-old son, who died April of that year from malaria. On Elder Tripp's tomb we read this simple, prophetic inscription: "His works do follow him."

In Cape Town, South Africa, Elder Osborn and I saw Adventist Street, the only public street officially named "Adventist" I have seen in the world.

Helderberg College, in Cape Town, with its 320 students in the secondary and college levels, offers four majors: theology, business, education, and science. This is a college with a strong personality, a history, excellent background, and positive spirit among the students and faculty. Twenty-five of its students had been baptized during 1974.

Helderberg benefited from the Thirteenth Sabbath Offering in December of 1973 and



A modern church is a recent addition to Solusi College, the SDA Church's oldest school for Africans.

M. S. Nigri is a vice-president of the General Conference.

used the money to build the new girls' dormitory and to make other improvements. The college board took an action in our presence to thank Sabbath school members around the world for this offering.

In Cape Town I said good-bye to Elder Osborn, who returned to the United States, and I went on to Blantyre, Malawi, for the committee meetings of the South-East Africa Union (33,000 members). It was my privilege to preach to them and discuss with them their problems and plans. Malawi needs again to have its own ministerial training course, perhaps at the Mombera School, in order to prepare a larger number of leaders.

On Sabbath afternoon, November 30, it was my privilege to visit the famous Malamulo Mission, established in 1902. We visited the secondary school, the hospital, the small publishing house, and also the leprosarium that made Malamulo so well known.

From Blantyre we flew to Lusaka, the capital of Zambia. In that country are the Rusangu primary school (125 miles from Lusaka), with 300 students, and the new Ru-

sangu Secondary School, with more than 600 students.

In 1903 Harry Anderson said good-bye to his wife, Nora, at Solusi Mission and walked 100 miles to Northern Rhodesia to find a place for a new mission station. He came to Rusangu, a beautiful, isolated site, where he found a very good fountain of water.

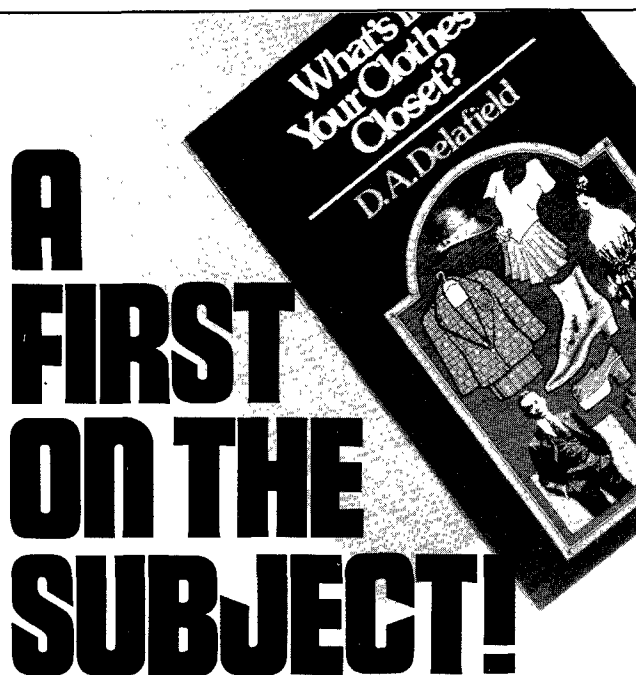
After their furlough in 1904 the Andersons moved from Solusi to Rusangu. He built a mud-and-pole house and worked among the Batonga people. In November, 1907, they had built a good school and church, and soon they were able to build a stronger house.

Nora Anderson died in Africa, a victim of black-water fever. From Plumstead, on the Cape, where she had gone because of her illness, she sent a final message to Harry in Rusangu: "Stay by the mission and make it all we had planned, under God, it should be."

Nora Anderson lies sleeping at the gateway to Africa, the land she loved so much. Others who went to Africa after she did loved it too. I saw some of them. They are still following the trail of the pioneers.



Work begun by pioneers in Africa has grown to the point where now there are more than 95,000 Adventists in Rwanda alone, more than 60 per cent of them young people like those pictured here.



What's in Your Clothes Closet? D. A. Delafield

The author deals with such factors as the influence the Christian exerts by his manner of dress, Biblical and Spirit of Prophecy counsels and principles relative to dress, the moral issue of dress, and using good judgment in choosing clothing. The relationship of dress, good health, and spirituality is discussed.


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First SDA on Falkland Islands Is Baptized

By BENONI CAYRUS

CHRISTOPHER R. Spall, the first Seventh-day Adventist in the Falkland Islands, was baptized November 16, 1974, on a cold and lonely beach near Puerto Stanley.

The Falkland Islands, in the southern Atlantic, are about 300 miles from the Strait of Magellan and 480 miles from Puerto Deseado, the nearest Argentine city.

The Falkland Islands are an archipelago consisting of two big islands, East Falkland and Great Falkland, and 200 smaller islands. Many of them are inhabited. They have been a possession of Great Britain since 1833, but Argentina considers them part of its territory. Their population is approximately 2,100.

The Seventh-day Adventist Church, in its program of missionary expansion, started in the past century making plans to reach these islands with the three angels' messages. In 1893, C. A. Nowlen,

one of the first three colporteurs to go to Argentina, sold books in the Falkland Islands.

In the latter part of 1933 and the beginning of 1934, another literature evangelist, Roy Chamberlayne, visited on foot many of the ranches on the islands. He found several copies of *The Great Controversy* sold by Mr. Nowlen, and he himself sold a number of books.

Today, Mr. Spall, the first Seventh-day Adventist baptized there, is distributing Adventist literature in 140 homes and has some interested people studying the Bible correspondence lessons.

A dairy owner, Mr. Spall asked the Lord to make him useful to his milk customers. He wanted to give them books and magazines on Adventism, but had no money to buy them. Thanks to a notice in the *Review and Herald*, books and magazines began to come to him, and he now has literature for every inhabitant of his island.

Benoni Cayrus is communication and stewardship director of the Austral Union.



Mr. Spall, owner of a dairy, is the first Adventist to be baptized in the Falkland Islands.

Mr. Spall lost his father when he was a child. His mother, now a Seventh-day Adventist missionary in Africa, became acquainted with the Seventh-day Adventist Church and eventually became a member of it. Mr. Spall, a boy at that time, was also baptized, but confesses now that his baptism had no meaning at all for him.

"When I came to these islands," Mr. Spall says, "I was just thinking of myself. I did not live as a Christian. My work was going well. Then I became ill. I was very much concerned. I began to read the New Testament and as I went on reading, my sickness and fever disappeared. I felt God's call and said to myself, 'It will be now, or never.' As I repented sincerely and began to pray, God began to guide me, step by step." His most recent step, baptism, is the beginning of a new era for the Seventh-day Adventist Church in the Falkland Islands.

BAY ISLANDS

Camp Meeting Is One of Four "Firsts"

January 17 to 26 marked four "firsts" for Seventh-day Adventists in the Bay Islands, off the coast of Honduras, where Hurricane Fifi did its worst damage a few months ago. Inter-American Division president B. L. Archbold made his first visit there in his more than 40 years of service. The first camp meeting ever held in these islands attracted more than 400 people. A young minister was ordained in the first ordination service to be held on the islands. And E. C. Banks of Andrews University, who spoke at the camp meeting, was the first professor from AU to visit this part of the Inter-American Division territory.

Seventh-day Adventist work in the Inter-American Division began in the Bay Islands, and one of the first church buildings owned by the denomination in division territory was purchased on Guanaja in 1893. That church is still in use today. Christian education in the division began with the church school established on Guanaja shortly after the church building was acquired. At one time Guanaja was like Pitcairn Island; nearly all its inhabitants were members of the Seventh-day Adventist Church. Even today almost everyone either is or has been an Adventist, but unfortunately the "has beens" outnumber the members. This fact made Honduras Mission president James Zackrisson's motto, "Let's Make the Bay Islands Adventist Again," of special significance.

Not only did the work begin in these islands, but Division President B. L. Archbold began his denominational service as teacher of the little church school on Guanaja, which today has grown into a day academy. During his recent visit, some of his former students, now grandparents, sat in the pews of the historic church building as he preached.

To get to the Bay Islands, one must fly in a small prop plane from La Ceiba, Hon-



LeRoy Haughton, pictured with his wife and B. L. Archbold, Inter-American Division president, was ordained at a recent camp meeting.

duras, landing either on Roatan or Guanaja. To reach the Adventist churches and schools, one must continue the journey by motor launch, by pickup, or by foot.

The first camp meeting in the islands was held in French Harbor, Roatan, in the new school built and deeded to the Honduras Mission by Captains Myrl and Kern Hyde. The Hyde family ran a cafeteria service for the visiting brethren and members, some of whom stayed with friends in French Harbor, while others who had to work during the daytime came in their boats to the evening and weekend meetings.

The camp meeting was a real spiritual feast with the deep devotional messages brought each morning by J. W. Zackrisson, W. H. Waller, and others; the practical classes taught by Dr. Banks, E. H. Zackrisson from Southern Missionary College, and Frank McNeil from Valley of the Angels Hospital; the solemn studies on "Preparation for the Final Crisis" presented by A. Aeschlimann, division Ministerial secretary; and the evening and weekend messages by Elder Archbold.

On Sabbath afternoon LeRoy Haughton was ordained to the ministry in the first ordination service ever held in the islands. Since Elder Archbold had been a student of Pastor Haughton's grandfather and a classmate of his father, the service was a joyful occasion for them both.

The brethren attending the camp meeting were doubly aware of the coming crisis, having so recently suffered

the terrifying winds of Hurricane Fifi, in which many lost their homes and three of their churches were destroyed. As the last meeting came to a close, the entire congregation stood in response to an appeal by Elder Archbold.

JUNE TAYLOR
*Editor, Inter-American
Division*

TENNESSEE

Prayers Preface Publishing Work

Theodore Carcich, retired General Conference vice-president, conducted a Week of Spiritual Emphasis February 17 to 20 at the Southern Publishing Association in Nashville, Tennessee. At seven o'clock on Monday morning 140 employees met in the chapel for the first message. On the remaining three days of the week (SPA operates four days a week) the meetings were held at 2:00 P.M. so that by coming to work an hour early the night shift could join the day workers.

Elder Carcich was given the use of a periodical-department office, where he kept busy throughout the day counseling employees as they were able to arrange to be away from their work.

Preceding the Thursday afternoon meeting, C. L. Paddock, Jr., SPA general manager, and Orval Driskell, book-department manager, presented Elder Carcich with the first copy, fresh from the bindery, of his latest book, *Carcich at 7:30*, a compilation of sermons he has

preached at camp meetings.

At the conclusion of Thursday's meeting the entire publishing house family spontaneously responded to Elder Carcich's invitation to rededication and commitment.

SHIRLEY C. ELDRIDGE
*Public Relations Director
Southern Publishing
Association*

VIETNAM

LLU Heart Team Member Speaks to Saigon Priests

A cardiac surgeon, serving with the Overseas Heart Surgery Team, of Loma Linda University, Loma Linda, California, recently had the opportunity to address a group of nearly 100 priests in a Vietnamese Catholic seminary.

Edwin Vhymeister, of South America, now finishing a residency in surgery at the LLU School of Medicine, was invited by the chaplain of the Saigon Adventist Hospital, Pham Truong Thanh, to go with him one Friday afternoon to the monastery where the seminarians live and study. Pastor Thanh had become acquainted with one of the priests who had come to the Adventist hospital in Saigon and was interested in Adventist health principles.

After Pastor Thanh spoke to the group about the general beliefs of the church on health, Dr. Vhymeister talked informally to the group and then answered questions. "Although all of this was done through a translator," Dr. Vhymeister later told fellow heart-team members in Saigon, "I felt that they were really interested in what I was saying. Their questions indicated a real interest in the way Adventists carry on their health-care program."

Dr. Vhymeister was in Saigon, as one of a team of 12, performing heart surgeries. He assisted Drs. Ellsworth Wareham and Joan Coggin in more than 40 open- and closed-heart operations.

D. A. ROTH
*Communication Director
Far Eastern Division*

Australasian

● Dawn Croker, a new student at Avondale College, is a 49-year-old mother of nine and grandmother of 14. Last year was her first and only year of secondary education. She has come to Avondale College to take a four-year Bachelor of Arts Teacher Training Course.

● Century 21, a better-living program, will be held in the Wairoonga, New South Wales, Activities Centre beginning April 18.

● The denominationally owned Sanitarium Health Food Company's factory in Christchurch, New Zealand, has again been very successful in the garden contests for the city. Three trophies have been won for 1975. These gardens are quite extensive, and most tourist agencies arrange for daily tours to the gardens, as they are one of the high lights of a visit to the city.

● Papua New Guinea student colporteurs sold books valued at more than US\$8,442 during the 1974-1975 vacation. Ten students earned full scholarships to continue their training at Adventist high schools or Sonoma College. Top worker was Nime Dabire from Chimbu District, who sold books valued at US\$2,183 to the people of Bougainville. This is a new record for Papua New Guinea. Nime hopes to graduate from the ministerial course at Sonoma this year.

Far Eastern

● Saniku Foods of Japan topped the million-dollar mark in 1974, with sales reaching \$1,000,725. Ministers, literature evangelists, and lay members report finding many people interested in the Adventist message because of the company's teachings on health.

● When the radio stations of South Korea raised broadcast rates, the Korean Union Mission feared the Voice of Prophecy programs would have to be abandoned. However, with the aid of an emer-

gency appropriation from the Far Eastern Division, the union was in a position to negotiate with the broadcasters. "We appealed to them to give a special discount for our program on the basis that it is a religious program," states T. C. Kim, communication secretary. "Finally they gave us more expansive coverage by putting the program on 20 stations instead of the original 16." With this expanded coverage, the Voice of Prophecy is now aired over the entire country of South Korea.

● Students of the elementary school at Far Eastern Division headquarters in Singapore donated a three-horsepower outboard motor to the Irian Jaya Mission in Irian Jaya (West New Guinea). The 26 students in grades one through eight raised money this school year for a dugout canoe and a thatch and zinc church building for the mission in addition to the outboard motor, which will be used by one of the local pastors.

● A bookmobile soon will be on the road in Peninsular Malaysia to better serve the needs of members of this section of Southeast Asia.

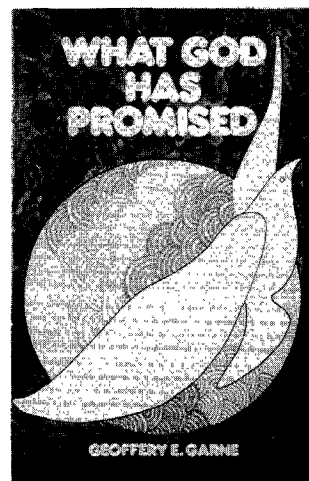
Inter-American

● Caribbean Union Conference evangelist K. S. Wiggins is conducting an evangelistic crusade in Diamond Vale in the Diego Martin area of Trinidad. So far 200 persons have been baptized.

● During the month of January five Sabbath school congresses were held in Puerto Rico, Haiti, the Bahamas, and Mexico. More than 2,000 Sabbath school officers and teachers received instruction at these meetings.

● Four hundred students plan to be literature evangelists to the 70 million people of Mexico this summer. Two hundred will go out from Montemorelos University, 100 from Pacific Mexican Academy, and 100 more will go out from Linda Vista Academy.

● On February 23, 500 persons were present for the



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dedication of the new church in Ipala, Guatemala, which was constructed largely with funds contributed by the local congregation. Hugo Peña, mayor of the city, took part in the special ceremony.

● Robert H. Pierson, General Conference president, and B. L. Archbold, Inter-American Division president, took part in the recent groundbreaking ceremony for the expansion of the polyclinic in Port-au-Prince, Haiti.

Trans-Africa

● The Zambesi Union set aside April 12 as a day of prayer and fasting. All churches were encouraged to enter into the program in a spirit of total commitment and dedication to God.

● Forty towns and villages that until recently were described as unentered areas now have Adventist literature in many homes. In 1973 the Good Hope Conference took specific action to enter these towns. In order to set the machinery in motion, G. R. van Ster, conference lay activities director, worked out a detailed literature distribution schedule. The magazines and books used were *Home and Health*, *Signs of the Times*, *Steps to Christ*, *The Desire of Ages*, and *The Great Controversy*.

● A pastor from South Africa, Fritz von Horsten, reports that during camp meeting appointments in Malawi he addressed 6,000 people and 400 responded to calls for baptism. "I returned from Malawi deeply impressed with the work of God. There I saw His power," comments Pastor Von Horsten.

● The division publishing department reports an overall gain of 49 per cent in sales during 1974.

● The Pretoria Central church in the Republic of South Africa delivered 1,103 *Signs of the Times* to the South African Army. The magazines were well received, and 800 more *Signs* were presented to the authorities the next month.

North American

Atlantic Union

● At the request of the local conference publishing departments to give study to a central collection agency for literature evangelists, the Atlantic Union has explored the possibility of working with the Columbia Union Home Health Education Service. A working agreement has now been arranged by the two unions.

● Members of the Cortland, New York, church have set evangelistic goals for themselves in 1975: To spend 130 hours each week in some form of missionary work and to baptize 108 new members by the end of the year.

● During March a series of weekend youth rallies was conducted in the Greater New York Conference. The program included guest speakers, panel discussions, and question-and-answer periods. P. J. Salhany, conference youth director, spoke during the Sabbath morning worship service.

● Students from Atlantic Union College, Columbia Union College, and Andrews University joined together for the fifth consecutive year at Camp Berkshire in Winddale, New York, the weekend of February 28 to March 2 for a retreat.

● Delegates from 60 congregations in the New York Conference met in Syracuse, New York, February 28 to March 2 for a soul-winning seminar, organized by A. M. Karolyi, conference lay activities director.

Canadian Union

● March 29 was New Frontiers Day in the Alberta Conference. Churches of the conference donated money for a new church in Lloydminster, on the border between Alberta and Saskatchewan, where meetings are being held.

● Morris Venden, Pacific Union College church pastor, was speaker at a conference-wide youth rally held in Calgary, Alberta, March 22.

● The Kingsway College

Symphonic Choir, directed by James Bigham, recently toured the western provinces of Canada, presenting concerts in Manitoba, Saskatchewan, Alberta, and British Columbia.

● A new church in Ottawa, Ontario, the nation's capital, was officially opened recently, with L. L. Bock, a General Conference associate secretary, as speaker. The newly constructed church will seat 350. G. E. Corkum is pastor.

Central Union

● The newly organized Olathe, Kansas, church has bought five acres of land for a church building.

● On January 27, 80 Platte Valley Academy seniors and juniors helped take inventory at a Woolco store in Grand Island, Nebraska. Woolco paid them \$1,008, which will be used by the Student Association.

Columbia Union

● The Ebenezer church choir, of Philadelphia, Pennsylvania, made its second appearance in recent weeks on WPVI-TV.

● Ellen J. Anderson is the new Allegheny West Conference Bible instructor and health secretary.

● Patti Hoffman, a member of the Wellsboro, Pennsylvania, Pathfinder Club, received third-place award in the worldwide Pathfinder writing contest.

● Allegheny West Conference officers and ministers and their wives attended a three-day workers' meeting held at Salt Fork Lodge in Cambridge, Ohio. Five hundred fifty-five baptisms were reported in the conference during 1974, and the conference realized a tithe gain for the year of almost \$126,000. Willie Lewis, pastor of the Cincinnati, Ohio, church, was named Pastor of the Year for 1974; the Layman of the Year award was given to James Palmer of Ashtabula, Ohio.

● The Fowler Ridge, Ohio, church held a rededication

service February 8 for its completely refurbished sanctuary.

● The Germantown church, near Philadelphia, Pennsylvania, has purchased a church building at a cost of \$74,000. The members formerly met in a rented building.

North Pacific Union

● Students of Upper Columbia Academy, Spangle, Washington, have raised some \$9,000 as their part in purchasing a new Rodgers organ for the academy church. Additional funds raised in the campaign are to be used for a new bus.

● William Jenson, pastor of the Renton and Seward Park churches in the Seattle, Washington, area, has opened a 24-hour communication system with all members of the churches through a telephone answering device. This inexpensive device, Pastor Jenson says, has also been helpful in recording information on various aspects of the church program, especially those relating to community service.

● A conference-wide board of education has gone into operation in the Washington Conference.

● Two attorneys have recently joined staffs within the North Pacific Union Conference. The new attorney in the Washington Conference office is David R. Duncan. Named as the new legal counsel for the North Pacific Union Conference is James K. Hopps, from Orlando, Florida.

● Clarence B. Gruesbeck, since 1972 the managing director of the Voice of Prophecy Bible correspondence schools, has been named secretary of the Upper Columbia Conference. He replaces E. C. Beck, new president of the Ontario Conference.

Northern Union

● Thirteen more persons have been baptized by the Coulter-Knight evangelistic team in the continuing St. Paul, Minnesota, evangelistic campaign.

● As a result of a Five-Day

Plan to Stop Smoking, in Des Moines, Iowa, Bob (Sleepy) Wilbanks, WHO-TV news director, gave up his 24-year, two-pack-a-day smoking habit. As a result, Gordon Arnott, a doctor, and Robert Everett, pastor, appeared on both radio and television to explain Seventh-day Adventist health principles.

- Byron Lighthall has accepted the pastorship of the Hinckley, Minnesota, district.

Southern Union

- Seventy-three persons were added to the church in the Southern Union during the first two months of 1975 through the work of literature evangelists, 48 of these being in the Florida Conference. Eighteen were baptized during February in the South Atlantic Conference.

- A Five-Day Plan conducted on the Birmingham campus of the University of Alabama drew 175 participants. The church has been asked by university officials to conduct two plans a year. Credit was offered to participating students.

- Some 200 Pathfinders from nine clubs met in Huntsville, Alabama, March 21 to 23 for activities culminating in a 13-mile hike in the mountains.

- A new church was organized in Eufaula, Alabama, March 15, crowning efforts by the Yuchi Pines, Phoenix City, and Dothan, Alabama, churches and evangelistic meetings by W. H. Patsel.

Southwestern Union

- R. C. Hall, returned missionary pilot from Sarawak, was featured Sabbath afternoon speaker on March 1 for the Focus on Flying Weekend held at Southwestern Union College.

- B. E. Leach, Southwestern Union Conference president, was a recent visitor and speaker on the campus of Sandia View Academy, Corrales, New Mexico.

- The first- and second-graders of Valley Grande Elementary School, Weslaco, Texas, worked hard in Feb-

ruary selling things for Faith for Today's television evangelism and raised \$229.

- A Peace for Life Evangelistic Crusade, in Jay, Oklahoma, by Gary L. Gray and Don Altman, resulted in the baptism of four persons.

- Ministers from Arkansas gathered February 9 to 12 at Camp Yorktown Bay to construct a 12-foot addition along the whole length of the cafeteria. This addition, to be winterized and air conditioned, has facilities for a bakery and a laundromat included in the plans. Other camp facilities to be constructed are a new boat garage on the lake, two new outdoor chapels, and a horse corral.

Andrews University

- Ten women are enrolled in classes this year at the Seventh-day Adventist Theological Seminary at Andrews University, according to Siegfried Horn, dean of the Seminary and professor of archeology and history of antiquity. Most of the women are in the Master of Arts program in the School of Graduate Studies. One of them who is studying to prepare herself for hospital chaplaincy work, is enrolled in the nine-quarter, Master of Divinity degree program. She is also working toward the Master of Public Health Service degree, a joint program offered by the School of Health at Loma Linda University and the Theological Seminary at Andrews.

- The AU music department has the backing of the National Association of Schools of Music for a program as yet untried anywhere else in the nation, says department chairman Paul Hamel. It is called "A Five-Year Curriculum in Keyboard Music Education," a program that gives unusual emphasis to piano and organ training preparatory to K-12 teaching certification.

- The Heritage Room at Andrews added to its historical collection recently the papers of the late Adventist poet Jessie Wilmore Murton. The collection came as a gift from Elizabeth Adron Ingle, of Battle Creek, a sister of the poet.

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CHARISMATIC COUNTDOWN, a study guide for **RATTLING THE GATES** is available for group study. Price **\$1.50**.

TILL HE COMES, Hans L. Rasmussen. An examination of the Lord's Supper, historically, symbolically, and spiritually, and of the church's views and practices of the service, past and present. **\$2.95**

INTO THE ARENA, Chuck Scriven. Many born and reared in an Adventist environment realize that they do not know what it means to be a born-again Christian. **INTO THE ARENA** is intended to help such persons. It consists of a collection of essays largely from **INSIGHT** magazine, which deal with various aspects of Christian living. **\$3.75**

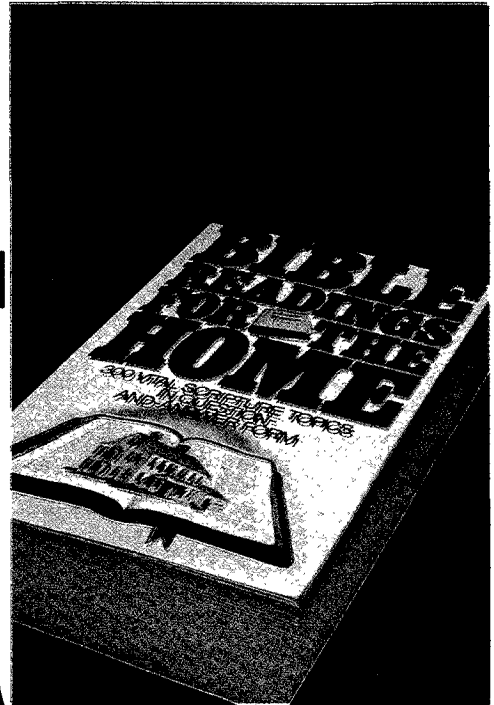
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MISSION MONGOLIA by Otto H. Christiansen

Mongolia is a lost page of Adventist missions, a land closed to the work of the Christian missionary for many years. Few Seventh-day Adventists are even aware that their church had a number of mission stations in that exotic land. The story of Mongolia and Mongolians, their interesting and oftentimes strange customs, and the hazards one missionary met and the travails he underwent, is told in these pages. **Paper \$3.50.**

UNCERTAIN JOURNEY by Frank E. Wall

An inspiring book about the Mennonites, particularly those Mennonite families who became Seventh-day Adventists. Many of these former Mennonites have made significant contributions to the leadership and mission work of our church. **Paper \$3.50.**

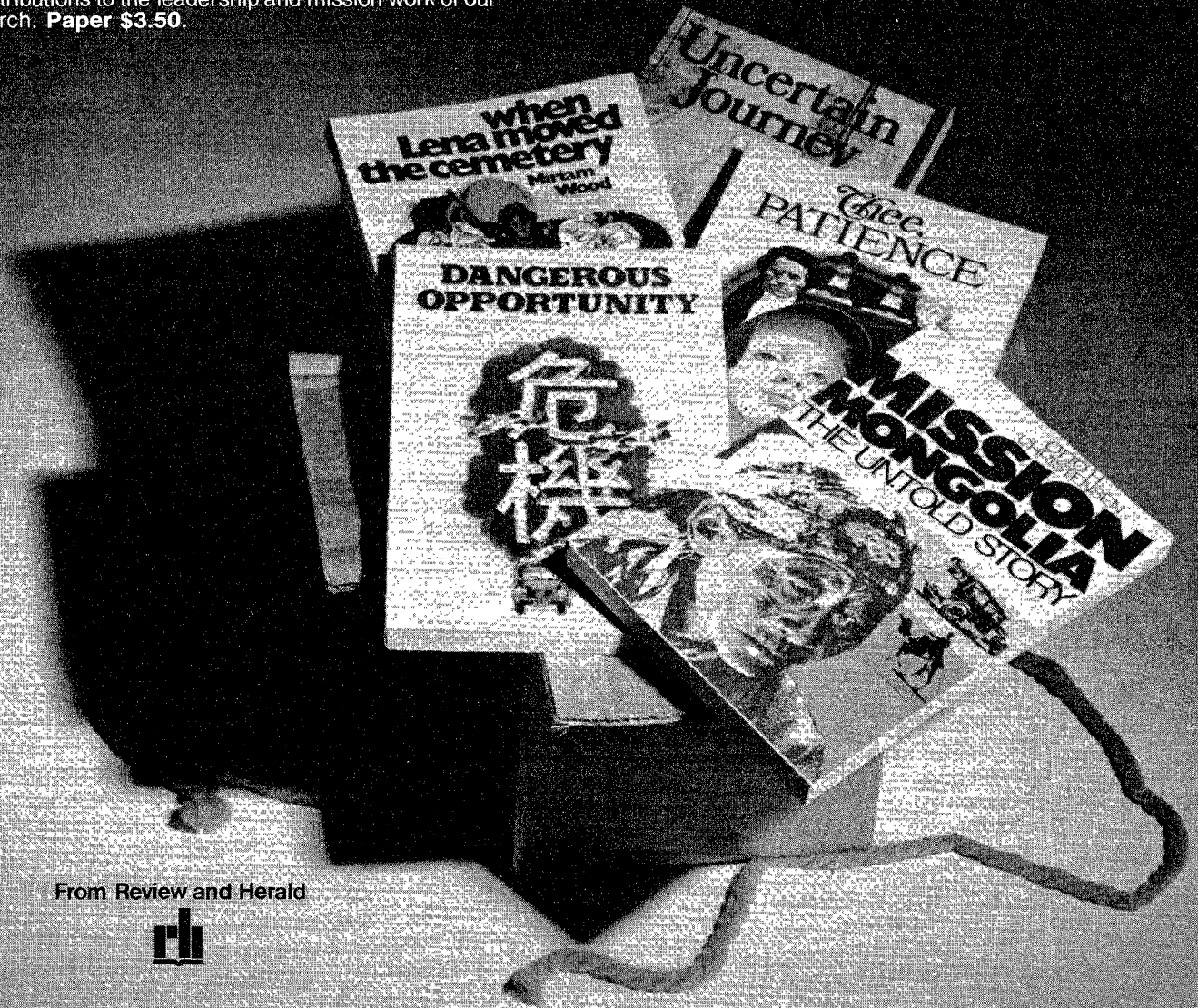
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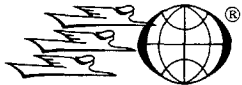
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From Review and Herald



Review



Advent Review & Sabbath Herald
125th Year of Continuous Publication

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returned only if accompanied by a stamped,
self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Clin. spec.,	Nurses, ICU
Psychiatry	Nurses, LPN
Cooks	Nurses, med.-surg.
Diet., admin.	Nurses, OR
Electrician	Nurses, staff
Food-serv. dir.	Nurse supervs.
Housekpr.	Occup. ther.
Inhal. thers.	Orderlies
Lab. tech.	Painter
Med. technols.	Phys. thers.
Med. transcrib.	Radiol. technols.
Nurse's aides	Sec., med.
Nurses, CCU	Soc. wrkr., MSW
Nurses, head	Stationary engr.

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

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

To New Posts

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

Harold and Darlene Johnson,
staff, New England Memorial
Hospital, from Kettering Medical
Center.

Chalmer and Joyce Pifer, staff,
New England Memorial Hospital,
from Taiwan Adventist Hospital,
Taipei, Taiwan.

Gary Sahly, staff, New Eng-
land Memorial Hospital, a recent
graduate of Loma Linda Univer-
sity.

Leon and Beth Smith, staff,
New England Memorial Hospital,
from Southern Publishing Associa-
tion.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Nyoka Louise Collie (LLU '75)
(R/SS), to serve as teacher, Ad-
ventist College of West Africa,
Nigeria, of Loma Linda, Califor-
nia, left Los Angeles, California,
March 2, 1975.

Julia Kirsten Hoel (Boulder
San & Hosp Training Sch '30), to
serve as nurse, Mugonero Hospi-
tal, Kibuye, Rwanda, of Ros-
well, New Mexico, left Chicago,
Illinois, February 25, 1975.

George T. Simpson (LLU '73)
(R/SS) and **Sharon Louise**
(Mason), **Simpson** (LLU '70)
(R/SS), to serve as physicians,
Yuka Hospital, Zambia, Africa,
of Birmingham, Alabama, left
Los Angeles, California, Feb-
ruary 19, 1975.

Donald James Vietz (AVSC), to
serve as industrial arts teacher,
Konola Academy, Liberia, West
Africa, and **Susan Adele (Foster)**
Vietz, and two children, of Boise,
Idaho, left New York City, Janu-
ary 12, 1975.

George J. Wiesseman (LLU
'56) (R/SS), to serve as physician,
Saigon Adventist Hospital, South
Vietnam, and **Bangkok Advent-
ist Hospital**, Thailand, and
Jeanne (Saunders) Wiesseman
(LLU '59), of Loma Linda, Cali-
fornia, left Los Angeles, Cali-
fornia, February 7, 1975.

Glenn Wiltse (LLU '46) (R/SS),
to serve as physician, Ishaka Hospi-
tal, Mbarara, Uganda, and
Helen Charlotte (Johnson) Wiltse,
and son, of Wahpeton, North
Dakota, left Boston, Massachu-
setts, March 2, 1975.

NATIONALS RETURNING

Jonathan Kon, to serve as
treasurer, Bangkok Adventist
Hospital, Thailand, left Los An-
geles, California, March 10,
1975 (wife and children to follow
later).

Bayech Tsegga (LLU '74), to
serve as nurse, Empress Zauditu
Memorial Hospital, Addis Ababa,
Ethiopia, left Los Angeles, Cali-
fornia, February 28, 1975.

Deaths

FURMAN, Paul Silas—b. March
29, 1904, St. Charles, Mich.; d. Feb.
14, 1975, Deer Park, Calif. He took
nurse's training at New England
Memorial Hospital, where he be-
came head of the hydrotherapy de-
partment, remaining there until
1944. He was then supervisor of the
hydrotherapy department at Florida
Hospital until 1959. From 1959 until
1971 he was a physical therapist and
head nurse at St. Helena Hospital
and Health Center. Survivors include
his wife, Dorothy; sons, Bruce and
Carl; daughter, Ann Starratt; six
grandchildren; seven sisters; and
two brothers.

GOLDSTEIN, Louis Paul—b. May
14, 1902; d. Feb. 4, 1975, Miami,
Fla. The Goldsteins worked a num-
ber of years among Christian Jews in
New York and Florida. Survivors in-
clude his wife, Margaret; and two
sons, Harry and Reuben.

HAYNOR, William A.—b. April 7,
1941, Ludington, Mich.; d. Feb. 19,
1975, Dallas, Tex. He held an M.A.
in theology from Andrews University.
He served as pastor in Massachu-
setts and Rhode Island, and as an
associate pastor of Sligo Church,
Takoma Park, Maryland. He worked
as public-relations manager for Faith
for Today. Survivors include his wife,
Tonilee Rogoski Haynor; daughter,
Sheri Lynn; son, Robert William;
parents, Mr. and Mrs. Arthur R.; and

grandparents, Mr. and Mrs. W. N.
Evans.

JOHNSTON, Ethel Iris Morlan—
b. Jan. 12, 1891, Blaire, Nebr.; d.
July 7, 1974, National City, Calif. She
studied at Union College and taught
church school in the Ozarks and in
California. She took nurse's training
at Loma Linda and in 1917 married
Dr. Theron Seward Johnston. They
went in 1920 to South America for
mission work in Peru and Bolivia.
They established a hospital at Juliaca,
but for health reasons left the high
altitude and returned to the States.

NIGHTINGALE, Reuben Henry—
b. Dec. 7, 1910, Escondido, Calif.;
d. March 4, 1975, Lincoln, Nebr.
He graduated from Glendale Union
Academy in 1929 and worked at
Glendale Sanitarium before begin-
ning his ministerial course at South-
ern California Junior College, a fore-
runner of the La Sierra campus of
Loma Linda University. He joined
an evangelistic crusade at South
Gate Tabernacle with H. M. S. Rich-
ards, Sr. In 1933 he married Pauline
Woodyard, who predeceased him.
He pastored several churches in
southern California. Then he la-
bored in Yakima, Washington; Port-
land, Oregon; and in Florida, where
he began his administrative career
as president of the conference. In
1954 he became president of North-
ern Union Conference, and in 1962
he became president of Central
Union Conference, which position
he held until his death. For 21 years
he was chairman or vice-chairman of
Union College board. He served on
the board of Loma Linda University
and Andrews University for many
years. Survivors include his second
wife, LaVerna; daughters Shirley
Cole and Reuline Hermanson; and
three grandchildren; brothers, Peter
and Rudolph; and three sisters, Neta
Epp, Leona Kay, and Marie Husted.
He is the author of a forthcoming
book *Crossing Jordan at Floodtide*.

Coming

May	
3	Community Services Evangelism
3	Church Lay Activities Offering
10	Disaster and Famine Relief Offering
17	Spirit of Prophecy Day
24	North American Missions Offering/ Home Foreign Challenge
June	
7	Bible Correspondence School Emphasis
7	Church Lay Activities Offering
14	Inner-City Offering
28	Thirteenth Sabbath Offering (Euro-Africa Division)
July	
5	Church Lay Activities Offering
12	Adventure in Faith Offering
August	
2	Dark County Evangelism
2	Church Lay Activities Offering
9	Oakwood College Offering
30	Christian Record Braille Founda- tion Offering
September	
6	Lay Preachers' Day
6	Church Lay Activities Offering
13	Missions Extension Offering
13 to	Review and Herald Periodicals
Oct. 11	Campaign
20	Bible Emphasis Day
27	JMV Pathfinders
27	Thirteenth Sabbath Offering (Inter-American Division)

The Back Page

New Book Features Mrs. White in Europe

A new volume, *Ellen G. White in Europe*, by D. A. Delafield, prepared from Mrs. White's journal accounts and diary entries, mostly unpublished until now, has been published simultaneously by the Stanborough Press in England and the Review and Herald Publishing Association in Washington, D.C.

Mrs. White has often reminded the church that the experiences of the early years must be recounted with recollections of God's special providences. In 1903, speaking of the literary tasks before her, she wrote of her hope to have part in the preparation of a manuscript that related to her work in Europe during the years 1885 to 1887.

"I am going to make an effort to prepare a history of our stay and work in Europe. . . . Then sometime I want to get out a history of my work in Australia."—Letter 150, 1903. Mrs. White never found the time to prepare this history on her "stay and work in Europe," but with the appearance of the new book it is felt that her intentions and hopes can be fulfilled, in part at least. W. P. BRADLEY

SDA Documentary

Visual Media Inc. has been commissioned to prepare a 50-minute documentary on the Seventh-day Adventist Church as part of a succession of films on the religions of the world. The series is to be screened on network television in the United States during 1976.

Gratitude for Medical Ministry

[When a C-5A Galaxy, loaded with Vietnamese orphans and their adult supervisors, crashed after take-off from the Saigon airport, many survivors were taken to Saigon Adventist Hospital. In the following letter, received by Harvey Rudisaile, hospital administrator, H. D. Smith, United States defense attaché, thanks the hospital for this medical care.]

"I find it quite difficult to adequately express my personal gratitude and that of my people for the superb medical attention given the surviving victims of the recent air tragedy that deprived us of so many of our friends and the children they were trying to help.

"But for the professionalism, devotion, and determination of your staff, that tragedy might well have been total in its consequence.

"Please accept our undying thanks and our continued good wishes for your continued help to this community."

The production is expected to be the most expensive film produced about the SDA Church. There will be no charge to the denomination.

The company's president, Robert J. Rath, is an Adventist, and he desires to use this opportunity to feature the church and its activities in the best possible light.

During the General Conference session in Vienna, the company's 12-man film crew will film a portion of the documentary. They will work in liaison with the General Conference Department of Communication and with the Austrian Government, which has agreed that some of Vienna's public parks and buildings can be used as backgrounds for the film. VICTOR H. COOPER

Demand for Books in East Africa

In a number of overseas fields an increasing demand for literature is making it difficult for Adventist publishing houses to keep pace. East Africa particularly needs more equipment and larger facilities. Donald C. Swan, Africa Herald Publishing House manager, writes: "At the present time I have about 80 tons of paper and board in stock, but I estimate that this will not last much longer than three months. Last year we printed about 700,000 books. This year we hope to top the million mark."

Mr. Swan notes that where two or three years ago orders were for 50 or 100 books, today orders commonly are for 3,000 to 5,000. Recently he received an order from Uganda for more than 100,000

books, including orders for 10,000 each of seven different titles.

"The rate of expansion has been 25 per cent per year since 1970," Mr. Swan continues. "Last year it was 29 per cent. If only we had the machinery it could be 50 per cent. Nineteen seventy-five is going to be an amazing year."

J. N. HUNT

Disaster and Famine Offering May 10

May 10 has been set aside for the Disaster and Famine Relief Offering to be collected in all churches in North America.

This fund enables the denomination to give help as soon as disasters strike. The Seventh-day Adventist World Service, SAWS, a General Conference organization, coordinates relief operations around the world. Through SAWS, relief has been brought to 84 countries.

Last year nearly \$3 million worth of medicines, food, clothing, bedding, shelter, and money were distributed in many parts of the world. Funds made available through the Disaster and Famine Relief Fund have enabled the church to help wherever tragedy has struck, both in North America and overseas. This large distribution was made possible through the church members' loving assistance and generous giving.

B. J. KOHLER

In Brief

Growth reports: The Papua New Guinea Union Mission, with a current church membership of 41,133, reports an increase of more than 10,000 over the past five years. Baptisms for the five-year period total 14,021. Sabbath school membership totals 57,129.

□ During 1974, 26,321 new members joined the church in the Far Eastern Division by baptism or profession of faith, according to a recent report from division headquarters. This was an increase of 4,309 over new members in 1973. The net increase in membership was 19,476 for

the division's 46 missions. Membership at the close of 1974 was 281,391.

Camps and campers: The 1974 camping report, recently compiled, reveals 983 camps held around the world. Attending those camps were 86,842 young people, 9,150 of whom made decisions for Christ. The number of permanent campsites in all divisions rose from 137 in 1973 to 150 in 1974.

Special Listen: The May issue of *Listen* magazine is devoted to the single theme of helping people understand and deal with alcohol problems.

Award: As we go to press, Kenneth H. Wood, REVIEW editor, is meeting speaking appointments on the West Coast, including one at Pacific Union College, where he will be granted the Charles E. Weniger Award of Excellence and will be honored as Alumnus of the Year.

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