

ALL TRUE OBEDIENCE

comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ,—the "all things" to supply the need of fallen men,—was given to Him as the head and representative of humanity.—*The*

Desire of Ages, p. 668.

GOD'S GUIDANCE

F.Y.I.

ON THE back page of the June 22 REVIEW we published a notice as part of the terms of a legal settlement with M. D. Associates.

The events that led to this notice began more than a year ago, when on the back page of the June 10, 1971, REVIEW the General Conference Temperance Department advised that no Seventh-day Adventist should become involved in the sale or promotion of Stop Smoking While Smoking devices. Subsequently a lawsuit involving nearly \$16 million was instituted by M. D. Associates against a number of church leaders, the Review and Herald Publishing Association, the General Conference, and certain other denominational organizations. Information concerning this suit appeared in several California newspapers and some non-Adventist religious publications, and was aired over a number of radio stations. In view of the fact that one of the church's greatest strengths is an informed constituency, we are herewith providing background on this lawsuit For Your Information.

Let us state, first, that although it might have been better not to mention brand names in the June 10 notice, the concept set forth in the notice was right. Seventh-day Adventists from earliest times have held that the use of tobacco in any form and in any quantity is out of harmony with the Bible teaching that the body is the temple of the Holy Ghost. (A complete statement on the church position, signed by the General Conference officers, appeared in the REVIEW last week.) Further, we believe that the duly elected leaders of the denomination have an obligation to counsel church members regarding matters that seem to be out of harmony with church principles or may affect adversely various aspects of the organized work—publishing, temperance, Sabbath school, health, and so on.

Now some background on the lawsuit. The editors of the REVIEW accepted the notice from the General Conference Temperance Department and published it in the June 10, 1971, issue. The notice was published as a routine procedure, as are other articles, notices, and stories by church leaders that point out what they consider to be dangers to the Advent Movement and its membership.

A little more than two weeks after the notice appeared, representatives of M. D. Associates in California telephoned the editor of the REVIEW, together with the secretary of the General Conference and one of the associate secretaries of the General Conference Temperance Department, and suggested that unless a notice of apology and retraction was published within a few days M. D. Associates might take the matter to court. We asked for a delay in order that the problem might be considered by a representative group at headquarters.

As a result of this consultation, and recognizing that the Bible sets up certain guidelines whereby fellow church members may resolve their differences, the leaders in Washington invited M. D.

Associates to fly two representatives to headquarters at church expense to discuss the problem. M. D. Associates accepted this offer, and three of the group [one traveled at his own expense] spent a day with a representative committee in Washington working out a statement that could be published in the REVIEW to make clear that church leaders had no personal malice in publishing the original notice and apologizing for mentioning the brand names. This notice appeared on the back page of the July 22, 1971, REVIEW. The Washington leaders felt that even though the statement was not wholly satisfactory to either side, the misunderstanding had been resolved amicably and as brethren.

Lawsuit Instituted

They were mistaken. Not long afterward church leaders received notice through the mail that a lawsuit had been instituted against them in the Superior Court of California involving total damages of nearly \$16 million.

Some of the brethren hoped that the case might be settled out of court, thus avoiding the unhappy aspects that often attend litigation. Christ's counsel in Matthew 5 was taken seriously: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother" (verses 23, 24).

The message of the apostle Paul in 1 Corinthians 6:5-7 also was considered. Other statements were pondered, such as those by Ellen G. White on pages 248 and 249 of *Christ's Object Lessons*: "Our Lord teaches that matters of difficulty between Christians are to be settled within the church. They should not be opened before those who do not fear God. If a Christian is wronged by his brother, let him not appeal to unbelievers in a court of justice. Let him follow out the instruction Christ has given [referring to Matt. 18:15-17]." On page 306 of *The Acts of the Apostles*, Ellen White says: "Lawsuits between brethren are a reproach to the cause of truth. Christians who go to law with one another expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are wounding Christ afresh and putting Him to open shame."

In the light of all this instruction, the case was settled out of court. The notice of retraction that appeared on the back page of the June 22 REVIEW was part of the agreement. Also, the church paid all legal expenses incurred by the plaintiffs, amounting to \$19,518.85, but no damages.

Whether the matter was settled in the best way possible may be debated. But that readers of the REVIEW deserve an explanation when three notices dealing with the same subject appear on the back page and their church is sued for nearly \$16 million cannot be debated. This editorial, then, is For Your Information.

K. H. W.

**UNITED METHODISTS MAY FACE
OVERSUPPLY OF CLERGYMEN**

PARK RIDGE, ILL.—A Duke University researcher said here that the United Methodist Church may be facing a growing oversupply of clergy.

Dr. Robert L. Wilson said that the number of United Methodist ministers rose 9.5 per cent during the 1960's while pastoral openings dropped 8.3 per cent.

**AMERICAN BAPTISTS
CHANGE NAME**

DENVER, COLO.—The American Baptist Convention has changed its name to the "American Baptist Churches in the U.S.A."

Use of the term *churches* in the new name reflects the fact that congregations of the denomination are autonomous. No action of national-level meetings or agencies is binding on local churches.

SUNDAY IS "SIN-DAY"

DUBLIN—Sunday is "sin-day" for many people, Roman Catholic Bishop Cornelius Lucey, of Cork, told children at a confirmation ceremony.

"Sunday," he said, "as a day of rest, recreation, and amusement, has more than its share of temptations for us."

"In fact, it is said that for many persons, Sunday is their 'sin-day,' particularly in the matter of bad reading, drinking, brawling, and immodest conduct."

"Surely," he added, "Sunday is a day to enjoy ourselves, but to enjoy ourselves within the limits of the Ten Commandments."

**CHURCH CONSTRUCTION
DIPPED IN '71**

WASHINGTON, D.C.—Construction of religious buildings totaled \$813 million dur-

ing 1971, a drop of \$118 million from 1970's total of \$931 million and the lowest figure since the most recent high point in 1965 of \$1,207 million.

Aaron Sabghir, a government specialist in church construction, noted that building costs have gone up 25 per cent since 1969 and that due to inflation there is lesser volume of actual physical building than would have been the case a few years ago with the same amount of money.

POPE WELCOMES BUDDHISTS

VATICAN CITY—Officials of the Christian Unity secretariat are assessing the effect of Pope Paul's expression of "extremely warm" regards to a visiting delegation of Buddhists.

Most observers and experts, as well as secretariat members, feel the "profound regards" that the pontiff voiced at an audience with the Buddhists from Thailand will "go a long way toward stepping up dialogue" between the two faiths.

"We recognize the values of which you are the custodians, and we share the desire that they should be preserved and fostered," the pontiff told the Buddhists.

"We hope that there will be increasingly friendly dialogue and close collaboration between the traditions that you represent and the Catholic Church," he said, adding: "Such contacts can assist in advancing the cause of justice and peace in a world that needs a united effort by as many people as possible to overcome the grave problems which face the world."

Vatican sources said the remarks of the Pope were "probably the warmest reaching out of a hand in greeting and collaboration that the Pope has ever done to members of another faith."

**CHURCHES TO JOIN
"OPERATION EYESORE"**

LONDON—Churches throughout Britain are being urged to cooperate with the government's Department of the Environment in what has been called Operation Eyesore—the improvement of the appearance of neglected or unsightly land and buildings.

This Week...

"The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them." So begins the page in *The Desire of Ages* (668) from which our cover quotation is taken.

The chapter from which the passage is taken is entitled "Let Not Your Heart Be Troubled." It is full of encouragement for tired Christians and well worth the time to read it over and over.

This week we present the last in the three-article series, "The Young Child and School," by Raymond S. Moore and Dorothy N. Moore under the head "The Home and the School" (page 6). By now many Adventists will have read the article on the same subject as presented in the July issue of *Harper's Magazine*. Research is again substantiating the writings of Ellen White.

If you have ever had a desire to aid a research project, here's your chance. Dr. Moore would like to be in touch with everyone possible who did not start school until eight years old or older. If you or your children qualify, or if you know someone who does, please send your name and address to Raymond S. Moore, Hewitt Research Center, P.O. Box 179, Berrien Springs, Michigan 49104.

Our statement on the June 29 cover that Luis Bueno is a pastor in Portugal should not be construed to indicate that we are confused about the Iberian Peninsula. We simply read our information wrong. Pastor Bueno is in Spain.

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◆ **Advent Review and Sabbath Herald** ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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

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

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The Relevance

By THEODORE CARCICH

Until recently few people gave much thought as to how this world might end. Such speculation was considered the priority of fundamentalists obsessed with extracting scriptural proof that some overwhelming catastrophe is about to take place.

Thus what the theologians call eschatology (the doctrine of last things) has been linked in many minds with fanaticism and a kind of religious razzle-dazzle. As for the Biblical passages referring to the end of the world, most nominal churches contentedly characterized them as wholly irrelevant to modern man.

However, a change has come. For the first time in modern history men, religious or not, are envisaging the actual ending of man's adventure on earth. When they let themselves think, they readily admit that human skill has generated enough lethal power to destroy all life on the globe. The United States and Russia, they state, possess enough hydrogen war heads to destroy the population of the world many times over. This gnawing threat is heightened by the knowledge that large cities can be pinpointed as targets for these deadly missiles and thus are as helpless as a man confronted with a gun pointed at his heart.

Compounding the prevailing pessimism is the declining quality of life on our planet. The continued pollution of air and water affects man, beast, and vegetation on a global scale. Adding to the gloomy picture is the predicted consequence of the world's population explosion. Experts claim

that 3.7 babies are born every second. This means 222 a minute, 319,680 a day, or more than 2.2 million per week. By the year 2000, we are reminded, the world's population will double, and some seven billion people will contend for space and food on the earth.

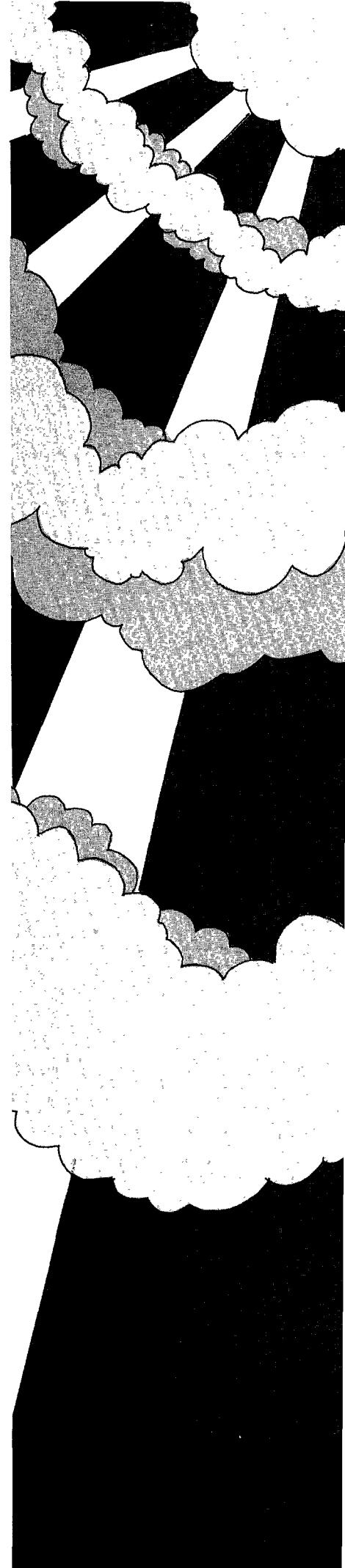
What influence do these morbid conditions have on contemporary thinking? When youngsters are quizzed as to what they want to be when grown and they answer, "Alive," it is easy to discern what is bothering them. No other generation has been haunted with such sinister and depressing fears. Obviously mounting restlessness and lawlessness are an outgrowth of the bleak future facing youth.

Arnold Joseph Toynbee is credited with saying, "If we have a nuclear war, too few people will be left alive to maintain civilization. If we do not, too many people will make life on this planet intolerable."

Therefore, thoughtful people are asking such questions as "How long do we have? Is our civilization disintegrating, with no hope of a rebirth, or are we on the threshold of a new and wonderful era?" One also detects similar apocalyptic questions in the mod poems, music, paintings, and drama reflecting the mood of the age.

Theologians, not merely politicians and scientists, are swamped with questions. During the last century a radical form of Biblical criticism led many churches into skepticism and unbelief as confidence in the Scriptures was progressively undermined. From within the churches voices were heard stating that all religions are relatively true and none are unique, and that Christianity is only one road among the many

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of Christ's Return

leading to the goal all men seek.

The consequences of this undermining are seen in the tragic disarray of contemporary Protestantism and Catholicism. The specter they present is that of religion without authority. The assured proclamation of the Word of God ("Thus saith the Lord") has been replaced by the fumbling speculations and surmisings of man. Surprisingly, the theologians seem happier when explaining what they do not believe than when proclaiming what they do believe.

As a result, Bible doctrines and the Ten Commandments are slowly being reduced to a non-descript and sentimental humanism shorn of authority. We are witnessing a shift from a morality based on the Ten Commandments to one based on man's personal likes. The slogan of the day seems to be, Do your own thing.

Recalling that the excesses and horrors of the French Revolution were due largely to the substitution of the will of the individual for the will of the Creator, it is evident that the social and religious revolutionaries of our day are courting the same dangerous mistake, namely the deification of man. Hence the specific warning to this generation from heaven—"Fear God and pay him homage; for the hour of his judgement has come! Worship him who made heaven and earth, the sea and the water-springs!" (Rev. 14:7, N.E.B.).

Because modern man is no more disposed to heed God's warning than his predecessors, life in the early 70's tends to sour for lack of real hope and permanent worth. Everywhere—in the ghettos, in the suburbs, on the campuses, in the seminaries—a search for identity is

being pursued, but the headlines continue to scream uncertainty and doubt. In the midst of abundant wealth, better homes, safer automobiles, and numerous timesaving gadgets, man's anticipated enjoyment is counterbalanced by increasingly disruptive protests, strikes, violence, racial antagonism, natural disasters, revolutions, and wars. Upon discovering, as many have, that happiness does not consist in the abundance of things, millions seek to escape from harsh reality by turning to alcohol, drugs, and sensuality.

Regretfully, man continues to view human skill and political expediency as the hope of the world. He pictures himself as being at the threshold of complete self-sufficiency and believes that his obstacles and problems will disappear under the wand of scientific genius and technology. After all, some muse, all we need is a formula for creating life and more advanced techniques for indefinitely postponing death, and the universe will be ours—without God.

However, the theories of man's inherent goodness and the inevitability of progress and the notion that society is simply a reflex of economic forces have already been exploded and shattered beyond recall. Capable of putting the Telstar satellites in space and steering rockets to the moon, twentieth-century man is also capable of creating the gas chambers of concentration camps. The rattling skeletons in our historical closet—two gigantic world wars and the atomic incineration of Hiroshima and Nagasaki—were hung there by our most literate nations.

Nations are made up of people, and, as such, nations act much as

people do in their own neighborhoods. People are becoming more impolite, inconsiderate, aggressive, and angry by the day. You can spot this hostility at supermarket check-out counters, in buses, on planes, and on highways. You find it in large cities, in towns, in depressed areas, in country clubs, and sometimes even in church. Wherever people are, there are the factors that make up the world's trouble. Multiply by 3.6 billion the selfishness, envy, pride, insensitivity, and indifference found in a single human heart, and you have the answer to why the environment, the economy, and a host of other things are in a colossal mess.

Manifestly, a society that divorces itself from moral absolutes cannot provide compelling reasons for its citizens to regard the rights of others. Being what it is, human nature finds it difficult to behave decently under the best of conditions. Destroying God's moral code or weakening its authority leaves for the mass of mankind no strength with which to withstand evil. Man himself must change before he can permanently change anything around him.

In view of this fact, what relevance does the second coming of Christ have for this distraught and defeated generation? Basic to the question is that the world, and at times the church, thinks too much of this event only in terms of solving global problems and not in changing character. Like the ancient Israelites, who looked not for a Saviour from sin but for a deliverer from political bondage, modern man is constantly hunting for a messiah to deliver him from his global problems while neglecting his own personal problem. ♦♦

(Continued next week)



THE HOME AND THE SCHOOL

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

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

WE HAVE found from many carefully done research studies that despite trends to early schooling, science overwhelmingly supports Ellen White's statement that "parents should be the only teachers of their children until they have reached eight or ten years of age." —*Testimonies*, vol. 3, p. 137. These studies have been done in a variety of areas. For example, they show that if a child is not given warm, continuous (unbroken) mothering—and hopefully, fathering—until he is at least seven or eight, he generally will be less socially mature, less well motivated and adjusted, and will not learn well.

Neurophysiologists, psychologists, and medical researchers show that the young child's brain (and eyes and ears) is simply not ready for schooling before age eight. Comparative studies between children who go to school early and those who

go later demonstrate that the later entrants usually catch up and pass early entrants, do better through school, are better adjusted and less frustrated and anxiety ridden.

This week we will see what science says about the school and the home as environments for the development of the young child. And research will suggest some ways of dealing with the early-schooling problem.

Educators are frequently heard to suggest that parents are indifferent to their children or are too ignorant or obsessed with a desire for freedom to be willing to give their children the care they need. In some cases this may be so. Yet scientists have proved that if mothers and fathers are given the right information about the development of their children they *usually* will respond helpfully. In separate studies Louise Daugherty (1963), Robert Hess and Virginia Shipman (1968), Mildred Smith (1968), Hy-lan Lewis (1970), and Phyllis Levenstein (1971) found that parents indeed are willing to make changes. They are concerned. And this concern applies to the very poor and deprived families as well as the middle and upper classes. When Mildred Smith took some study-help materials to deprived homes in Flint, Michigan, and asked the parents to help their children, 90 per cent of the families responded. Of them, more than 99 per cent asked that the program be continued. Phyllis Levenstein noted that the disadvantaged mothers had basically the same aspirations for their children as those of upper classes.

John Bowlby (1952) insists on the basis of many scientific studies that "children thrive better in bad homes than in good institutions," and that the children are attached even to bad parents even though it may not seem reasonable. He states: "It must never be forgotten that even the bad parent who neglects her child is none the less providing much for him. . . . Except in the worst cases, she is giving him food and shelter, comforting him in distress, teaching him simple skills, and above all is providing him with that continuity of human care on which his sense of security rests" (1952).

Researchers Burton Blatt and Frank Garfunkel strongly support Bowlby and Levenstein and these other researchers. At the beginning of their study they expected that children from deprived homes would greatly profit by early schooling. They experimented with chil-

dren who were still about two years away from entering the first grade. They found it necessary to reject their research hypothesis, and ultimately concluded that (a) the home is more influential than the school, (b) the school can do little without strong home support, (c) disadvantaged parents "are often anxious to cooperate," and (d) school organization and requirements are often "foreign" to these parents, who are blamed by the school for not readily accepting them (1969).

In the face of all of this evidence two things are hard to understand: (1) How States such as California, New York, Massachusetts, and others, as well as the Federal Government, can call for schooling for all young children, and how such learned societies as the Educational Policies Commission of the National Education Association can call for generalized schooling for four-year-olds. (2) How Seventh-day Adventist mothers and fathers can continue to rationalize preschool and kindergarten for their children or indeed any schooling before the children are eight, unless these parents are absolutely unable, because of overwhelming psychological or financial or other reasons, to take care of their children.

Practical Solutions

Research does not leave us without solutions. Nor does Ellen G. White. The two are similar. We realize of course that there are children from disadvantaged homes who must be placed in some other kind of care. Yet they should be the exception and not the rule. In such an event, what kind of care should be provided?

Parent Education. Key child specialists such as Susan Gray (1951), Phyllis Levenstein (1971), David Weikert (1971), Ira Gordon (1967), and others have been experimenting with home schooling. Although research does not say that children need school, it has explored the kind of care that should be given to these young children. Psychologists and neurophysiologists point out that the child is not ready for school until he is eight to eleven or older. Dr. Bowlby's, Dr. Fisher's and other researchers' conclusions imply that the child should be in the home under the continuous warm care of the mother or permanent mother substitute. Dr. Fisher suggests that the child's need is for a "wholesome home life" and sound physical environment.

Both Susan Gray and Phyllis

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

Levenstein have been experimenting specifically with mother-child-home programs in which visiting teachers would help the mother take care of her own children. Some educators are considering the possibility of expanding such programs so that, for example, a responsible mother (or father or other adult in a neighborhood) could be selected because of her warmth and understanding of children and be authorized by the State to take in four or five children. Where necessary, the State might subsidize such a program. Traveling teachers, or toy demonstrators, as Levenstein calls them, would call by to help the parent-teachers from time to time. Thus homes would take the place of the typical kindergarten or preschool.

Dr. Earl Schaefer, former head of early childhood research for the Na-

tional Institute of Mental Health, believes that this home-school concept holds great promise for the future. After many years of experimentation he has turned away from the preschool idea as commonly conceived.

But as Ellen White says: "Many mothers feel that they have not time to instruct their children, and in order to get them out of the way, and get rid of their noise and trouble, they send them to school."—*Selected Messages*, book 2, p. 436. Mrs. White concludes that women who are this busy are indeed too busy, unless they are forced by circumstances beyond their control to be separated from their children.

The book *Child Guidance* gives amply clear instruction on what is to be done with children of this age. The wise and loving mother will keep the child close to her, giving

him freedom as he needs, but involving him in the care of the home more and more as he grows older, building in him a sense of order, cleanliness, dependability, integrity, and understanding of manual skills. The father will be a strong partner in this program. Whether boy or girl, the young child needs to learn skills of keeping house and cooking and otherwise accepting responsibility in and out of the home. Then when at the age of eight or older he steps out into school, he is a stable, responsible individual who knows where he's going. And as Dr. Fisher notes, he can quickly step along to higher levels in school. There is no need for his graduating from high school any later than anybody else. In fact, he normally is a much more able and mature person, possibly even graduating earlier.

According to this evidence, Sev-

When You're YOUNG

By Miriam Wood

FOOTBALL VS. BACH Sometimes a letter from a reader outlines a problem that may be of significance to many others. One letter that falls into this category I found a bit surprising, due to factors which I shall mention presently. But first, excerpts from the letter, which was written by a young man.

"Do you think it is necessary for all fellows to be football fans, remaining glued to the TV set during football season, or to participate feverishly in all the rougher athletics in order to be truly 'masculine'? This whole problem is getting out of proportion in my life, mostly because my father resents the fact that I'm a bookish, musical, artistic person who couldn't care less about everything connected with sports. But try as I will, I can't shake off the uneasy feeling that perhaps there really is something wrong with me. I suppose my feelings of inadequacy stem from not being really sure that I'm right."

He explains some other facets of his problem, such as poor muscular coordination, but actually, as I read the letter I got a pretty clear picture of a human being who is very much involved with interests that are meaningful to him and who would be quite happy if he didn't have the nagging feeling that he was a disappointment to his father.

Actually, in this age of emancipated thinking, it is rather surprising that such a question should be asked. Perhaps it just proves that our age isn't all that emancipated! You will notice that I used the words *human being* to refer to

the boy because here, I think, is where the crux of the matter lies. We have to start regarding people as human beings, not as males or females in the sense that boys "ought" to be a certain way and "ought" to like certain things or that girls "must" be a certain way or "ought" to like certain things. This is a typical kind of stereotyped thinking that is basically prejudiced against individuality. Maybe it sometimes begins way back in childhood, when little girls are admonished to be "little ladies" and little boys are told sternly that "boys don't cry" and to "be a man" and all the rest of our cultural expectations.

Now I certainly have nothing against a girl being "a lady"—in fact, I would devoutly hope that this is the goal of all Christian girls. But we might need to define just what a lady is, and we haven't column space, so we can say briefly that being a "lady" has to do with conduct and convictions, not with skills and abilities. It follows logically then, that a "man" in the fullest sense of the word also has to do with conduct and convictions, not with skills and abilities or—to widen the scope of the definition—with interests and hobbies.

From my viewpoint, there is no reason why any boy or young man should feel the least diminished if he isn't an avid sports fan. For his own health and well-being, however, I would hope that he would participate in some form of exercise to keep himself in condition. Perhaps he might also need to search his attitude carefully to be sure that he isn't missing out on lots of fun merely be-

cause he can't be the best of the pack. I've observed that many people (myself included) avoid certain situations that may show them up to be less than they'd like, even though they could actually enjoy the activity if they shook off the bonds of self-consciousness. (For instance, I used to say I "didn't like" parlor games, merely because I'm so mediocre in this milieu; I'm a miserable Scrabble player, for the reason that I can't see words as isolated units, but only in relationship to other words. But I really enjoy a rousing game of Scrabble once I resign myself to being the poorest player in the group!)

There was a time, and not so long ago, when the epitome of girlish dreams was the big, brawny "masculine" football player. But I don't think girls are quite so stereotyped in their thinking these days that they can't appreciate other types of men. The football player may not be really "masculine"—that is, he may not have the concern for others that he should have, or he may be completely wrapped up in himself. His more slender, bookish, and artistic counterpart may be miles ahead in the true masculinity that has nothing to do with height, build, or a taste for sports. (But to be fair, we must state that the football player may be all of this also.)

It all boils down to the fact that there's room for everyone in this big, variegated, nonstereotyped world. Hackneyed though it may sound, the important thing is to be comfortable with yourself and to make the world better for your having lived in it.

enth-day Adventist schools should set about without delay to accommodate such parents by providing nongraded arrangements that permit each child to move along at his own speed. There are limitations of maturity here. But teachers must become more flexible. They must realize that they cannot possibly test a child definitively. They never know exactly what the child's accomplishments are. Therefore they can do much for the child by giving him a chance to move ahead in those areas where he is able, and to spend necessary remedial time on those in which he is short.

For teachers who think they are too busy and have too many discipline problems to make all this effort, Ellen White again has the precise answer: "Co-operation should be the spirit of the schoolroom, the law of its life. The teacher who gains the co-operation of his pupils secures an invaluable aid in maintaining order. In service in the schoolroom many a boy whose restlessness leads to disorder and insubordination would find an outlet for his superfluous energy. Let the older assist the younger, the strong the weak; and, so far as possible, let each be called upon to do something in which he excels. This will

encourage self-respect and a desire to be useful."—*Education*, pp. 285, 286.

Conclusions

When the Hewitt Research Center undertook this review of research it had little idea about the evidence that would be available. In fact, one or two of those who worked on the study had strong prejudice in favor of early schooling. Now there is little opportunity for such bias in any who were involved. We believe that if our mothers and fathers read this evidence carefully and study God's revelations prayerfully, they will change too. We are paying too dear a price in maladjusted, unhappy, poorly motivated young people in high school, college, and adulthood whose problems may well be traced by the hand of God back to years of disobedience by parents when they sent their children to school too early.

"And not only has the physical and mental health of children been endangered by being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their

manners. They were thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children if left to themselves learn the bad more readily than the good. Bad habits agree best with the natural heart, and the things which they see and hear in infancy and childhood are deeply imprinted upon their minds, and the bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents." —*Selected Messages*, book 2, pp. 436, 437.

Researchers Disturbed

A number of the nation's leading researchers are deeply disturbed at the hypocrisy of educators who call for more research but ignore what they have. These disturbed researchers include such leading men as Earl Schaefer, William Rohwer, and David Elkind. Says Dr. Schaefer: "Although much of this [early schooling] research data has been generated during the last decade, earlier studies of intellectual development have motivated the current volume of research. Unfortunately, interpretations of the significance of this data, although they have guided the course of research, have as yet had minimal impact on educational planning" (1971).

If these men feel this way about scientific research, how should we react knowing that the same facts were given us of God? Our church has long demonstrated the validity of its remarkable health message. We also have a remarkable educational message, one that has vast implications for mental, physical, and moral health. Are we treating God—and scientific evidence—just as the States are treating the research of men? If we wonder at the blindness of State educators, how must God look at us?

If we love Him enough to obey Him, His promises are beautiful and clear.

Motherhood then becomes an exalted role, a consuming and continuing privilege and challenge. And fatherhood too. We no more would permit our child's mind to be exploited than child labor laws would permit his body to be demeaned. Home becomes beautiful for all when it follows God's plan. Seventh-day Adventists have an unusual opportunity to set an example—to be "the head, and not the tail" (Deut. 28:13). ♦♦

(Concluded)

FOR THE YOUNGER SET

Uncle Stan's Sermon

By ENID SPARKS

JOAN had been staying with Uncle Stan and Aunt Ellen for several weeks, and she liked to be with her uncle while he prepared his sermon for the Sabbath.

When Uncle Stan went to his study down the hall to work on his sermon, Joan hurried after him.

"What is your sermon going to be about?" she asked.

"It's going to be about two kinds of people," Uncle Stan told Joan. "The Christian and the person who thinks there is no God."

Joan nodded thoughtfully. "The person who thinks there is no God isn't a happy person," she remarked.

"You're right," Uncle Stan agreed. "He doesn't know where he came from or anything about his purpose in life."

Joan listened wide-eyed. "Doesn't he know that God created him?" she asked.

Uncle Stan smiled and shook his head. "No, Joan. He doesn't know God created him because he doesn't believe God exists. He doesn't believe God created the earth or anything else. That is what my sermon is going to be about. I am going to take a notebook

and pretend it is the Bible. Then I am going to tear out everything that a person who doesn't believe in God thinks is false."

"You will start with the story of the Creation, won't you?" declared Joan.

"That's right!" said Uncle Stan as he turned a page of his notebook. "There will be the story of the Flood and the miracle of Elijah being fed by the ravens too."

"And Daniel being saved from the lions," added Joan.

"Oh, yes. We'll get rid of all the miracles of the Old Testament, and then we'll have to take away the birth of Jesus and all the miracles He did."

"And the resurrection," quickly suggested Joan.

"The resurrection, the hope of our new kingdom, and everything!" finished Uncle Stan, turning the last page in the notebook. "You see, the person who doesn't believe in God doesn't actually have anything at all."

Uncle Stan paused. "Which kind of a person are you?" he teased Joan.

"Oh, Uncle Stan, you know I believe everything in the Bible!" Joan declared quickly. "So I am a Christian!"

Homemakers' Exchange



Our neighborhood recreation center recently organized a Little League baseball team, which our ten-year-old son has been invited to join. There will be no Sabbath problem. We are hesitant because of the fierce competition, not the least of which is among the parents, who are playing vicariously. But with life itself a win-some-lose-some situation, wouldn't joining the ball team be good for Homer?

[See editorial, "Is Winning 'the Only Thing?'" page 10]

► I can understand why Ellen G. White would give counsel against attending commercialized baseball and other sports extravaganzas, but Little League baseball would seem to be in a different category because of its emphasis on character building.

Many boys in my neighborhood, including my nephew, have benefited from the program, and I wish many more were included. Yesterday's children chopped wood and carried it in, carried out the ashes, and pumped the water. They helped clear new land and work the garden. But for today Little League baseball has its merits in keeping boys off the streets and occupied with energy-consuming activities of a nature that helps to make them better boys.

I would far rather see a large group of boys intent on playing a baseball game, complete with another large number of children watching, than I would a group of boys roaming the neighborhood hunting for mischief.

For us to live and raise our families in the country is God's ideal, with its opportunity for tasks that occupy the head, the heart, and the hand. But if we live in the city, we ought to support the loyal men and women who make the Little League programs work for our boys of the city.

W. W. Longstreet

West Columbia, South Carolina

► I would much rather have my child spend his afternoons with a supervised group playing out in the fresh air and sunshine than to be bored with nothing to do and no one to play with.

As for the spirit of competition, you can find a lot of that displayed in our own schools, in Pathfinder activities, and even in Sabbath school.

I think the main thing is to try to teach our children good sportsmanship, whether they win or lose. By our own example while watching a game we can show a good example of sportsmanship. Point out how much better it would be if everyone learns to be happy and follows the golden rule.

Leta Davis

Vista, California

► My husband, who is an umpire this year, says that his worst jobs are umpiring for the Little League. The fans—mostly parents—boo and holler at him when they don't like the calls even worse than fans do at adult games. At a recent game the coach of one of the teams almost came to blows with a fan. Can it possibly be helpful for teaching good sportsmanship to a

child when he sees and hears his parents and other adults acting in such a manner?

Sometimes the children are taught to shout at the batter or the pitcher in the hope of making him lose his composure and not perform as well as he would under ordinary circumstances. Is this good sportsmanship? More importantly, is it Christian?

There is a great deal of difference in playing a game for fun and exercise and playing in a league. When children or adults put on a uniform, they are out to win, and the emphasis is on winning at whatever cost. No one wants to sponsor a losing team or to coach one. Any lessons learned about winning and losing would be that winning is the only thing that counts in the adult world.

Mrs. Richard A. Elsner

Lemoore, California

► I think it would be good for Homer to join, as long as you accompany him when he goes with the team. He will learn to be with people, and you will have the opportunity of being a true witness for Christ. Make friends with the other parents and take the chance you have to give the message of salvation to them. You will broaden your own sphere of influence.

Blandina L. Medina

Glendale, California

► The fierce competition you mentioned will plant seeds in Homer's life that will spring up as plants of selfishness. Since "unselfishness underlies all true development" (*Education*, p. 16), can we afford to place our children where they will learn otherwise?

Ruth Jacobson

Wildwood, Georgia

► Ellen G. White has several things to say about playing ball. First: "I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone."—*The Adventist Home*, p. 499. The league you mentioned sounds more involved than a simple exercise.

In another place she says regarding several sports, including baseball:

"Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes."—*Messages to Young People*, p. 213.

Game playing can be a real waste of

time and strength, for which we are accountable to God.

Becky Kaylor

Fort Collins, Colorado

► The spirit of Satan is the spirit of war, the competitive spirit. Competition is acting out the desire to defeat someone or win success at the expense of someone else's success. The spirit of Christ is to prefer others before one's self. Christ's spirit is acted out by helping someone else to win in the battle of life.

The fact that competitive sports are popular with worldlings and oratorical contests are even sponsored by Christian organizations may blur the true picture slightly. But if you have any question about the folly of teaching your boy to compete, find a copy of A. W. Spalding's out-of-print book *Who Is the Greatest?* After reading it you will find a better way to train your son.

Harry J. Weber, M.D.

Corvallis, Oregon

► Just joining the Little League may not work too much harm in your son now, but think what it could lead to later on in his life.

The more involved he gets, the less he will care for life's tranquil enjoyments. He will come to regard useful labor as a drudgery and life away from the excitement will seem drab and uninteresting.

Why not give your son something that will better prepare him for this life and the life to come—something that will be more beneficial to him and those he associates with as well?

Carol Everett

Florence, Mississippi

NEXT QUESTION

My wife and I have suddenly been jolted to discover that our children, ages 8 and 10, have a remarkable street vocabulary of sex terms and a relatively clear understanding of what they mean. We had progressed to a description of flower pollination and prided ourselves on our farsightedness. How can we speed up the education process to counteract what, if any, damage has been done? Or will the sudden accelerating of parental educating merely attract undue attention to the subject?

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

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

WHEN I CONSIDER THE STARS

Among those addressing the annual meeting of the American Bible Society held recently in New York City was former astronaut Frank Borman, who piloted the Apollo 8 mission on man's first lunar orbit in December, 1968.

He with Navy Captain James S. Lovell and Air Force Major William Anders read the first verses of Genesis to a worldwide television audience while orbiting the moon on Christmas Eve.

Reminding his audience that the truths of the Bible are timeless, Colonel Borman recalled that the view of the earth from the moon brought to his mind the words of Psalm 8: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (verses 3, 4). Whereas the psalmist gazed at the moon over a distance of some 230,000 miles, Borman saw it from a distance of only 60 miles.

Since that historic Christmas Eve men have made several landings on the moon and have returned with its rocks. They found the moon to be a fascinating but desolate place, pockmarked by bombarding meteorites.

Now through the television eye of Mariner 9, orbiting the planet Mars since last November, men have been able to look at close range at another heavenly body. They have observed features the psalmist never dreamed of. The 1,200 pound spacecraft, still operating, has transmitted some 6,800 pictures to earth, from which scientists have mapped out a considerable part of the surface of the planet, including a view of its south polar cap.

In contrast with the moon, Mars has an atmosphere that causes intense dust storms. The dust obscured the Martian surface when Mariner 9 first transmitted its pictures to earth. But after the storm cleared, unusually sharp pictures were transmitted. They show a region of at least four gigantic volcanos, the largest of which is three times as tall as Mount Everest. They also show a highly chaotic terrain, with canyons, some of which may have been carved by water. There is also a region heavily cratered from bombarding meteorites. As to the polar cap, for a long time scientists have speculated that it was caused by frozen carbon dioxide. Now there are some who think it may be formed by frozen water.

With the discovery of ozone in the Martian atmosphere, men have raised anew the speculation that there might be some form of life on the planet. It is being openly talked about that when men shall set foot on the planet, among other things they might be looking for fossils.

New Knowledge Must Be Integrated

How are we to integrate this new knowledge into our understanding of the universe as derived from inspired sources? For some it may seem strange that in God's perfect creation there should be heavenly bodies such as the moon and Mars that are chaotic, desolate, subject to geological action and to bombardment by flying meteorites. But our visits by spaceships have confirmed such conditions. If we think the situation strange, let us seek to draw up improved blueprints. What changes would we suggest?

These bodies perform their functions perfectly. The lesser light, the moon, reflecting the light of the sun, faithfully rules the night. Mars, similarly reflecting the sun's light, beautifies the heavens. The rugged terrain

adds to the grandeur of these bodies, as earth's lofty mountains add to its grandeur.

Says the psalmist, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). Our visits to the moon and to Mars have added a new dimension to the messages these heavenly bodies proclaim concerning God. We now have further details concerning God's creative activities.

As a result the voices seem to come through more clearly. God indeed is great. His wisdom and power are beyond our imagination. But He is not too great to love us personally and to be interested in the minutest detail of our lives. This, too, is the message of the stars, and this is the message we so desperately need today.

D. F. N.

IS WINNING "THE ONLY THING"?

In our Homemakers' Exchange this week (page 9) an interesting discussion takes place over the relative merits of organized baseball for ten-year-olds. Several writers note the negative aspects of competition while others point out that supervised play is better than mischievous gangs roaming the neighborhood and that learning how to cooperate with others in a team effort is a sign of maturity.

We realize that not everyone stands at the same place when considering a subject such as Little League baseball and Pop Warner football. Family experiences vary. Some may have only pleasant thoughts when such questions are raised; but there are definite and far-reaching negative implications involved in organized sports for children that have become more the general pattern than the isolated experiences of some families in some small towns where the pressures and expectations have been minimal. These we shall comment on in this editorial. We feel that participation by the editors in the discussion is warranted in view of the importance of the question raised in the Homemakers' Exchange.

Over the years pediatricians, psychologists, orthopedists, and sportsmen have become increasingly concerned with the long-range results of organized sports for children as well as their temporary injuries. They are worried about the physical, emotional, and moral liabilities that accompany the well-meaning objectives of Little League baseball and Pop Warner football.

"Certain competitive sports, fostered by overzealous adults, be they parents, sponsors, coaches, or officials of elementary schools, are now played with such overemphasis," says Dr. Nicholas J. Gianestras, Cincinnati orthopedist, "that they have become a health hazard."—*Look*, June 1, 1971.

Dr. Gianestras referred especially to the hazards from baseball pitching and inadequate matching of opponents according to strength and ability even though they fall within the same age category. An examination of 80 California pitchers, aged nine through fourteen, revealed that every one had developed some kind of epiphyseal abnormality (damage to that part of the bone that determines further growth). Orthopedists advise that such stress as pitching be postponed until youth pass their point of maximum vulnerability to such physical impairment, usually somewhere between ages fourteen to seventeen. About every specialist agrees that the curve ball should be abolished by youth who have not reached their full growth because of the serious irrevocable complications that arise with strain on the throwing-arm elbow.

Dr. Allen Kline, a Houston pediatrician, is convinced that children are unprepared emotionally for adult competition: "Parents should remember boys are not little men. They can't take adult pressures mentally or physically."—*Ibid.*

Jared Lebow, formerly *Look* associate sports editor, described well what many of us have seen: "Parents scream, while little boys cry. Remember when kids' games used to be fun?" When parents take the game more seriously than their children, when managers are embarrassed when their youngsters lose, when young stars are allowed, and often urged, to play with broken noses and pulled muscles (because that is the way the professionals do it), Lebow raises the question: "Insane? Of course it is, but a certain insanity has taken over the games kids play. Once they were just fun. Today, in a large section of middle-class America, they have become too serious to be fun."—*Ibid.*

Everyone knows the difference between a casual neighborhood game and an "official," organized game where each player is suited, every error, hit, or strikeout recorded and percentages kept, the bleachers filled with boisterous partisans for one team or another. The emotional pressures are out of another world. When parents "bawl out" their sons for making errors until the son breaks down in embarrassment, when so many eyes are focused on every move, the simple, wholesome game of baseball for children has been transformed into an emotional plague.

All this leads to what may be the greatest danger in organized sports, whether among children or adults. The dominant sport ethic today is best captured in Vince Lombardi's famous remark that "winning isn't everything, it's the only thing."

While the Lombardian ethic has guided many of those who live by it to the highest levels of athletic excellence, its fundamental principle is antithetical to Christian principles. Perhaps it is in organized sports that the raw exposure of this principle's lang and claw is revealed. Many of the chief exponents of this ethic, such as Fran Tarkenton and Harry "the Hat" Walker, have begun to speak out in alarm about the influence of the Lombardian ethic on Little League baseball and Pop Warner football.

"In American sport, the opponent is the enemy—an obstacle in the way of victory. During an interview that I did with George Sauer, he commented that this aspect of football was one of the primary reasons he chose to leave the game despite his tremendous love for it. 'We shouldn't be out there trying to destroy each other,' Sauer said, 'but some people try to make the game that

way. They have the idea that in order to be really aggressive and attain the height of football excellence, you almost have to despise your opponent or even hate him. I think when you get around to teaching ideas of hatred just to win a ball game, then you're really alienating people from each other and from themselves and are making them strive for false values.'"—Jack Scott, chairman of the physical education department, Oberlin College, in *Intellectual Digest*, July, 1972.

A Better Motto

Perhaps a better motto for any game, regardless of a person's age, is one that hung on my grandfather's wall for many years: "When the One Great Scorer comes to write against your name—He marks—not that you won or lost—but how you played the game." But this is not the kind of spirit that drives managers and coaches and players to win trophies these days. A "winning is the only thing" philosophy easily becomes, consciously or unconsciously, "the end justifies the means."

There is nothing wrong in a Christian who drives himself toward excellence, who takes pride in accomplishment. But his quest should not be achieved at the expense of himself or someone else. The artist, at the piano, chiseling in stone, executing wonders on the diving board, throwing runners out at the plate from center field, or always reliable on the foul line with free throws, should always stretch to reach his full potential. A high level of fitness always precedes real achievement and the process of achieving this high level should be as rewarding as the goal itself.

For the Christian the opponent is not the enemy but a friendly challenger, calling upon him to do his best even as he does his best. The mistakes along the way in playing the game are inevitable as new ways to improve are found. Every youngster in a pickup game on the corner lot senses this intuitively unless he becomes coached by an adult who wraps up his own ego in the triumph of his young team. But mistakes and losses are not to become devastating embarrassments, involving the elation or scorn of others, especially not for youngsters who need the release of play and the unpressurized atmosphere wherein they can really learn how to cooperate with others in team effort.

In view of all these factors that have been only lightly treated, parents who value a balanced Christian growth in their children will provide activities that are preferable to organized sports such as Little League baseball. This will take courage and ingenuity but a healthy son or daughter bound for the kingdom will one day look back with many thanks.

H. E. D.

LETTERS

...to the Editor

INFORMATION FLOW

A recent letter commended the REVIEW for publishing various views on Loma Linda University developments. Indeed, this was commendable. However, the correspondent indicated a view all too prevalent among both laity and workers. It was intimated that somehow the public relations program of the church is responsible for limiting full information in our periodicals.

This is inaccurate, for public relations leaders in the church have long maintained

that the constituency is entitled to full information, which bridges all meaningful views. Many of us believe that this right is basic to positive public relations, for how can PR prepare the ground for seed sowing outside when it doesn't keep up an adequate cultivation program (information dissemination) inside?

CECIL COFFEY

Portland, Oregon

ALL AGE LEVELS

I am glad the REVIEW endeavors to reach all age levels. In times past I thought of the REVIEW as the church paper for senior citizens. It has become a favorite of mine among our church periodicals.

MRS. NATALIE DODD

Dorr, Michigan

A POSITIVE PART

Three cheers for the writers of the three letters [May 25] in support of the contemporary youth music! I couldn't agree with them more.

Surely these young singing groups are doing a good work and are no doubt reaching many who possibly could not be reached any other way, young and old alike. They are to be commended for getting involved and witnessing for Christ in such a definite way.

There is much contemporary religious music that is beautiful and deeply moving. I am convinced that it can play a positive part in the final work of the remnant church as it takes the three angels' messages to a dying world.

MRS. VERA DYE

Laquey, Missouri

STEWARDSHIP IS FOR EVERYBODY

An Interview With W. M. STARKS
GC Stewardship and Development Department Secretary

Why have you given your time and energies to the task of supervising the world program of Adventist stewardship?

The answer becomes simpler every day. Stewardship to me is another way of describing a life of complete spiritual commitment. We all have a measure of time, personal skills, and material goods. The question is, How do we get the most from these possessions? The answer is always found in the world of service; only as we share our time, abilities, and material goods do we become the people God meant us to be. How much shall we share? Every man knows that he has not given enough yet. The joy of life is in the sharing and in direct proportion to how much is received.

Do you see any direct connection between the goals of your department and the church's chief task of hastening the Advent?

Yes, when our people become acutely aware of stewardship privilege and responsibility, covetousness, the greatest sin in the church, will have been given a death blow. Funds will become available for educational and ministerial evangelism. Church members will radiate with the blessing of true service, and they will become marked as people with a hope and a cause worth joining.

What are the specific goals that your department hopes to meet by 1975?

As you know, our department officially began its work on May 1, 1967. We were organized in response to great needs developing in our church. Our first task of the past four years has been to organize ourselves for world operation. We are working on six basic objectives that we plan to achieve by 1975.

Would you briefly outline these six basic goals?

1. A local stewardship leader is needed in every church. Every de-

partment needs a leader or representative on the local church level to promote its work and interest. The grass roots of the church is not only where the departmental plans are implemented but also where the action is. Everybody's responsibility is, in effect, nobody's responsibility. A stewardship leader in the local church will keep stewardship news and actions before the constituency, thus keeping the church aware and alert to stewardship privilege and responsibility.

2. Our church membership should be saturated with stewardship literature. Prior to 1967 the only way that a local church could get help in a stewardship program was to request assistance from the conference stewardship secretary, if there was one in its conference. Consequently, only those few churches participating in the organized program received stewardship education and information.

But now the base has been broadened. Although the local conference stewardship secretary will still respond to specific requests, stewardship literature will be available to all of the churches through the local stewardship leader, who will motivate his fellow church members to be faithful in the areas of time, talent, and treasure.

3. Each conference needs its own development program. A conference of dedicated church members needs to develop its potential and improve its facilities as it grows in spiritual maturity. The water of life is free, but the plumbing costs money. Schools, hospitals, evangelistic centers, require an increasing amount of money for expansion as well as for proper maintenance. A church facing its maximum challenge cannot be satisfied with minimum support. For example, today the academic program of both the world and the church faces a great financial crisis. We in the department are convinced by methods al-



ready tested and proved that the conference development program will do much in solving this problem.

4. Feature films, teaching aids, and stewardship courses need to be developed. Visual aids play an important part in educating and motivating people to make the right decision. Someone has said, "One picture is worth a thousand words." In the attempt to saturate the church with stewardship information and to make it aware and alert to the privileges and responsibilities of stewardship, we aim to have visual-aid materials available so that church-appointed personnel everywhere can function as instructors in producing faithful Christian stewards.

5. Stewardship concepts need to be included in our textbooks and general educational curriculum from the elementary through the university level. At present we are at a disadvantage in instilling stewardship concepts and principles into the minds of our people. Most receive this information after their giving habits are already fixed. Many have to undo years of wrong habit formation. This not only consumes valuable time, but some very meaningful opportunities are often lost forever.

6. The stewardship department needs trained leadership. We need well-trained, qualified stewardship secretaries at every level of our organizational structure. Where there is no leadership, the people perish.

What steps are you taking to en-

sure that these goals will be reached?

Number one, the following recommendation was passed by the Autumn Council of 1971:

LOCAL CHURCH STEWARDSHIP SECRETARIES

"WHEREAS, The servant of the Lord states that: 'God in His wise plans has made the advancement of His cause dependent upon the personal efforts of His people and upon their freewill offering.'—*Testimonies*, vol. 4, p. 464;

"WHEREAS, The Stewardship and Development Department has been given a share in this responsibility, and opportunity to make this a possibility through motivation to total commitment to Christ;

"WHEREAS, It has been found to be meaningful to have a representative in the local church to promote this interest,

"We recommend, 1. That where possible, provision be made for a Stewardship representative in each local church;

"2. That the insertion of the provision for this be referred to the Church Manual Committee and to the 32nd General Conference session (1975)."

Second, a Materials Committee has been set up by the Advisory Council to invite qualified denominational writers to write upon this subject. This will increase what is now being done, making more stewardship literature available to the field.

How does a department implement a new organization such as your conference development program?

It was recommended that the Conference Development Program be

presented to the officers of the General Conference for their consideration and evaluation. If approved, it is proposed that it be taken to the field.

Visual Aids?

A feature film is now in its final stage of development. A committee set up by the Advisory Council is to follow through on the creation and production of other materials.

Where do you begin when you wish to plug stewardship principles into our educational program?

Through the cooperation of Andrews University, a committee composed of stewardship departmental personnel and university educators has been studying how this goal may best be achieved.

How have the various conferences responded to your request for adequate leadership in all lines of administration?

All of the unions in the North American Division who do not have stewardship secretaries have responded favorably. Some have appointed secretaries, others are considering this move. Our simple objective here is to prove that this program quickly pays for itself and its blessings are far more than financial; good Christian stewards mature fast in Christian character which has everything to do with hastening the Advent.

I notice that Sabbath, December 18, has been designated as World Stewardship Day. Is there any significance in the choice of this date?

Yes, it was chosen after much thought. We wanted a Sabbath late in the year that would become a "square-off" day. Time speeds along, and many persons tend to put off

doing what ought to be done, especially when considering their tithes and offerings. December 18 will be a focus point reminding them of their need of faithfulness in stewardship.

What kind of person are you looking for as stewardship leader, whether in the local church or on all conference levels?

This is the key to stewardship promotion. Only a person who has learned through personal experience what God has done for him as a result of faithful stewardship can really be convincing when he turns to his fellow church members and calls for greater commitment.

Can you quickly sum up the specific duties of a stewardship leader in the local church?

He will clarify the meaning of stewardship in the life of the individual Christian; he will assist in the speed-up of church efficiency as it expands its own local mission, developing a broader physical base for evangelism. A more adequate school plant, better welfare facilities, a sanctuary that bespeaks of a God worthy to be worshiped—all this and more requires organization and efficiency in financial support. Also, the local leader will become a broker of experiences as he provides opportunities for church members to share their experiences as partners with the Lord.

What tangible benefit is all this for the local pastor? The local stewardship leader not only makes it easier for the pastor to raise those sums that are unrelenting each month in the operation of a healthy church program but actually loosens the pastor's energies and time for more direct evangelism. ♦♦



From Seoul to Sumatra

By E. WILLMORE TARR

During my 14 years of service at the church's world headquarters in Washington, D.C., assignments have carried me to all of the 11 divisions into which the world church is organized except one, China. A few months ago I was assigned to revisit two of the most interesting divisions, the Far Eastern and the Australasian. While both of these divisions have a forward-looking and exciting program, they present almost overwhelming contrasts.

For example, the Far Eastern Division is made up of populous nations totaling about 400 million people, whereas the Australasian Division, covering vast areas of the Pacific Ocean, has fewer than 20 million people. Most of these live in the highly developed countries of Australia and New Zealand.

Differences also are apparent in membership growth. In the Far East the ratio of membership to population is approximately one in 1,650; in Australasia it is about one in 200. These contrasts are made merely to emphasize that while objectives remain the same, opportunities and programs of the church in these two divisions are sometimes quite different.

Teaching Adventist PR

My itinerary called for meetings with church leaders and members in nearly all of the countries of the two divisions. These meetings often took the form of workshops, or seminars, and group meetings in schools and hospitals. The aim was to encourage our people to participate in presenting to their communities and the world a true picture of Seventh-day Adventists. We want the world to see us not simply as another church but as a worldwide reformatory movement composed of people who greatly care for the needs and souls of their fellow men. For some there were classes, instruction in the effective use of the basic tools of communication—writing, radio, television, and advertising.

In company with Don Roth, assistant secretary and public relations director of the Far Eastern Division, we began our work in Japan. The Japan Union Mission, an area with a population well over 100 million and fewer than 8,000 church members, must surely rank high among the areas of severest challenge in the world in terms of problems and difficulties. Fortunately, there are glim-

merings of a breakthrough in several directions. Since Japan is highly developed industrially and culturally, all forms of mass communications media are available. Few countries in the world can surpass it in the use of the electronic media. Plans are developing for more frequent and widespread use of television in reaching the population with the Advent message.

English language schools, staffed largely by student missionaries from North America, are operated in Japan and in the Korean Union Mission. Beginning in 1967 with one school in Osaka, Japan, the project has burgeoned into six schools. The schools are well attended and have been the means of winning converts to the church.

In addition to holding public relations meetings in Japan we also held them in schools and colleges, hospitals, orphanages, churches, and other institutions in Korea, Okinawa, Taiwan, Hong Kong, the Philippines, Thailand, Malaysia, Indonesia, Sarawak, and Singapore. Each of these countries presents different and contrasting problems in attitudes and responses to the church's message.

High priority has been given in these countries to medical and health services as a means of reaching people. Hospitals, old and new, small and large, are being viewed increasingly as more than community hospitals. Rather they are seen as major centers for the evangelistic outreach of the church. Also, the

Five-Day Plan to Stop Smoking is widely accepted in the countries of the Far Eastern Division and is a means of introducing people to our church and its beliefs.

More than half of the Far Eastern Division's membership is in the Philippines, where the ratio of church members is nearly one to 300. The evangelistic spirit shown by the staffs of our hospitals and educational institutions makes these institutions training bases and soul-saving agencies for the church.

A spectacular event in which I had been invited to participate as speaker was the nurses' capping and candle-lighting ceremony, held at Philippine Union College for 49 students. Another memorable event at the college was a full-scale public relations seminar, with about 50 public relations secretaries, conference administrators, departmental leaders, teachers, pastors, students, and others in attendance. Organized by B. B. Alsaybar, public relations secretary of the North Philippine Union, seminar participants probed into almost every facet of denominational, local church, and institutional public relations activity.

The Penang Adventist Hospital, set on the beautiful island of Penang, Malaysia, is a well-known and respected, though small, institution. Meetings were held both in the hospital and city for hospital personnel and church members.

In Medan, near the northern end of the large island of Sumatra, we met with pastors and evangelists of the North Sumatra Mission. The mission serves a membership of more than 10,000 and a population of 12 million.

Visiting Borneo Longhouses

Of all places where one can get down to the nitty gritty of primitive culture, the great island of Borneo must rank very high. Sarawak Mission president



E. W. Tarr talks through translator to a group of children in a remote area of Sarawak.

E. Willmore Tarr is secretary of the General Conference Bureau of Public Relations.

and pilot, Richard Hall, had planned several days of visits and meetings, including flights on the *Messenger II* to a number of airstrips adjacent to so-called longhouses, both Christian and heathen. Only a personal visit to these dwellings can adequately convey the sense of tribal closeness that they represent. Built above the ground and reached by what would appear to be very inadequate ladders, some of these longhouses are very large, with perhaps 400 to 500 inhabitants. Divided lengthwise, one side comprises a sort of communal living-room complex, while the other is divided into rooms for families, bachelors' quarters, girls' rooms, and others. The bamboo floors not only provide ventilation, but all refuse and garbage may be dropped through the open spaces and immediately devoured by pigs, dogs, chickens, ants, and various scavengers. Christian or semi-Christian longhouses presented an overwhelming contrast to heathen longhouses, particularly in cleanliness.

A canoe trip up the Tautau River to visit churches along the river banks and Chief Ryong's longhouse was one of the high lights of this Far Eastern journey. Chief Ryong, accompanied and introduced by Richard Hall, visited North America several years ago. He appeared on numerous television and radio shows and received large coverage in American newspapers.

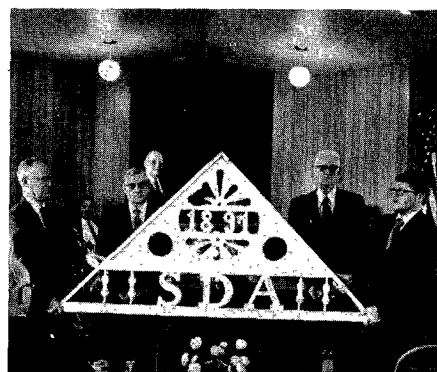
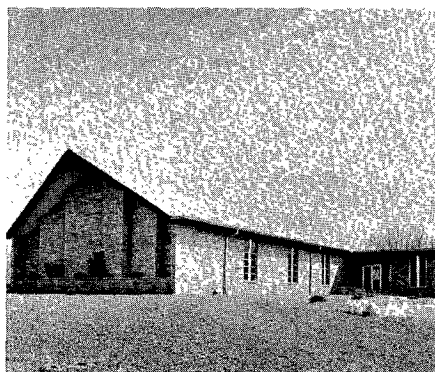
Sarawak has a well developed and growing Adventist educational system, the principal institutions being the Ayer Manis School in the interior and the Sunny Hill School in the capital city of Kuching. One leaves Sarawak with the feeling of a job being well done by a very thin line of workers faced with the task of reaching nearly a million inaccessible people. Inaccessible, that is, except for the fortunate fact of the existence of the airplane and that what may appear impossible to man is always possible with God.

A Busy Schedule

The last and most important part of the Far Eastern journey was the two weeks spent at the division's headquarters in the Republic of Singapore. Beginning with a three-department council, including public relations, this period ended with a full-scale division quadrennial session in the Hotel Equatorial.

An "SDA World News Roundup" in the college auditorium was a fitting close to the council and session. A news panel consisting of E. W. Tarr, R. S. Watts, Jr., Southeast Asia Union Mission president, with D. A. Roth as chairman, interviewed visiting church personalities on a number of subjects.

As I left the Far Eastern Division on an overnight flight to Australia, I was aware of the great and seemingly insoluble problems faced by our leaders in the Far East. Yet I knew that, under the blessing of God and the cooperation of some quarter million members, the gospel will be preached and the work finished in that area of the world.



Two Churches Are Dedicated in Indiana

The new Kokomo, Indiana, Seventh-day Adventist church (left) was dedicated on April 1. Among those participating in the dedicatory service were Lowell L. Bock, an associate secretary of the General Conference; Robert Dale, Indiana Conference president; and Merle Tyler, Kokomo district pastor. A baptismal service, during which two youth joined the church, climaxed the dedication day.

The members (right) of the Sullivan, Indiana, church recently dedicated their new 100-seat church building, which replaces one built in 1891. The members constructed the building themselves.

Indiana Conference stewardship secretary Jerry Lastine preached the dedicatory sermon, and conference president Robert Dale led in the Act of Dedication. James Vetter is the pastor.

One week after the dedication MISSION '72 meetings were begun in the church.

GORDON ENGEN

PR Secretary, Lake Union Conference

TAIWAN:

American Grandmother Adopts Baby

A baby born recently to a Matsu Island family whose home was destroyed by fire and the mother and two children burned (see *Review*, May 25, 1972, p. 16), has been adopted by an American grandmother visiting Taipei.

The grandmother, Hefen Chen, wife of Dr. Philip S. Chen, formerly of Atlantic Union College, went to Taipei with her daughter, Mrs. Ray Seet, whose husband is serving a six-month relief period at the Taiwan Adventist Hospital. When they arrived at Taipei, the fire victims, Mr. and Mrs. Kang Chen-Hui, had returned to Matsu while the two children remained at the hospital for plastic surgery. But recently Mrs. Kang returned to the hospital to give birth to a baby. The new baby, named Rochelle Hope, was adopted by Mrs. Chen.

DUANE S. JOHNSON
Associate Secretary
General Conference

SWAZILAND:

SDA Pastor Jailed for Following Conscience

A Swaziland Seventh-day Adventist pastor was fined and jailed recently because he refused to permit his three daughters to participate in an ancient tribal custom.

Since Swaziland obtained its independence some years ago there has been a tendency in the country to return to some of the ancient customs. One of these is the "Umcwasho" ceremony, which is held once or twice every 100 years. During the ceremony young maidens are expected to dance before the king and his chiefs almost nude except for a headband and a string of beads.

One morning C. P. Nxumalo, a district leader in Swaziland, found the Umcwasho emblem of headbands and beads at the door of his home, which had been left there for his three daughters. He believed as a Christian that they should not participate, and so declared his decision. He was taken to court and fined R60 (US\$84). The case was appealed, but unfortunately the original fine was confirmed, and in addition he was sentenced to six months in jail.

In prison, Pastor Nxumalo had to sleep on the cold bare floor. His cousin, who is in charge of prisons, heard of his plight and arranged for him to be free during the day to work in a clinic and to have acceptable accommodations at night.

The challenge to Bible principles caused widespread concern among Christians of all denominations. Great credit has been given to Pastor Nxumalo for being willing to suffer imprisonment and pay a fine for the sake of his conscience.

DUNBAR W. SMITH
Health and Temperance Secretary
Trans-Africa Division

SOUTH AMERICA:

Consolidation in Union Facilitates Evangelism

Consolidation and reorganization of territory in order to cut down on administrative costs and thus funnel more funds into direct evangelism is being effected in many areas of the Seventh-day Adventist organization.

A few months ago the Austral Union, in the South American Division, effected reorganization of its territories in Argentina so as to have three administrative units instead of five. The Patagonia Mission was united with the Buenos Aires Conference and is now known as the South Argentine Conference.

The provinces previously administered as the Cuyo Mission, with the exception of the Province of Catamarca, were joined with the Central Argentine Conference. The Province of Catamarca was joined to the North Argentine Mission.

F. C. WEBSTER

Assistant to the GC President

NEBRASKA:

Christian Record Helps Blind African Pastor

A Braille writer and an 18-volume set of the Braille Bible have been shipped by the Christian Record Braille Foundation, Lincoln, Nebraska, to J. A. Boateng, a blind pastor in Ghana.

Pastor Boateng was blinded by an auto accident. When it was found that surgery could not restore his sight, he received training to read Braille.

Mrs. Leland Shultz, missionary wife in Ghana, wrote to the Foundation telling of this worker's situation. "He is very well trained, and is one of few in West Africa who has graduated from our four-year theology course. We need him desperately as a worker. Pastor Boateng has been assigned a church. He is young, talented, and has a good future ahead of him. On his salary and with a large family to support it would be impossible for him to purchase the Braille writer and Braille books he needs in his work. This is a needy and worthy situation. Can you help?"

The Foundation could help. It could do so largely because of the generous offering received on May 20 from the church members in North America for Christian Record. Pastor Boateng has also been placed on the mailing list to receive in Braille the Sabbath school lessons, *REVIEW AND HERALD*, and other publications. He can receive the talking Spirit of Prophecy books from the free-lending library.

This is another way that your offering to Christian Record helps to spread the word of Jesus' soon coming.

ROBERT L. SHELDON

*Director of Public Relations
Christian Record Braille Foundation*



SDA Pastor Is Museum's 750,000th Guest

Arturo Schmidt (right), Ministerial Association secretary of the Euro-Africa Division, assists the director (left) of the Gutenberg Museum, Mainz, Germany, in printing two pages of the Bible on the original Gutenberg press, housed in the museum. One of the pages was from the Gospel of John, the other from Revelation.

On March 2 Elder Schmidt went to the museum, and to his surprise was greeted as the 750,000th visitor since the museum was opened in 1962. The museum replaces the one that was destroyed during World War II.

Dr. Anton Maria Keim, mayor of Mainz, the director of the museum, and the Consul General of the United States, congratulated Elder Schmidt during the occasion. He was also interviewed by newspaper reporters, which gave him the opportunity to explain the doctrines of Seventh-day Adventists to them as well as to the dignitaries present. Additionally, he was invited by the mayor to present a series of lectures in the city, explaining the principles of the Adventist Church.

ARTURO SCHMIDT

Ministerial Secretary

Euro-Africa Division

PHILIPPINES:

First Two Converts of Mangyan Tribe Baptized

The first two converts to the Seventh-day Adventist Church from the Mangyans, a tribe living in the hinterland of the island of Mindoro, Philippines, were baptized on April 2. The baptism was performed by Leopoldo Baylon, of the Bible department of Philippine Union College. Pastor Baylon was the first Adventist minister to visit the tribe.

The work among the Mangyans was carried on by a student missionary, Manny Reyes, and his successor, Juvenal Tuplano.

The chief of the tribe has now become a Seventh-day Adventist. After his baptism he changed his name to Abraham, and his wife's to Sarah.

OPHELIA S. MIRAFLORES

*Editor, College Voice
Philippine Union College*

GHANA:

West African Union Reports on Progress

Almost 21,200 people were baptized in the West African Union Mission during the past quadrennium. The membership of the union is at present approximately 51,400. There has been a 40 per cent membership increase over the past four years. The union's membership has doubled over an 11-year period. The Sabbath school membership is approximately 132,000.

Ghana, Liberia, and the East Central Mission in Nigeria which are part of the union, have one baptized member for every 500 persons. However, there are many Moslems in West Africa, so the proportion of Seventh-day Adventists throughout the nine countries of the West African Union is one to 1,700 of the population.

Our work is organized into one conference and nine missions. The Ghana Conference is the first black Adventist conference on the African continent.

A well-balanced program of evangelistic, educational, and medical work is carried out in the union. Unfortunately, because of the dollar devaluation we lost two union evangelism budgets this year. In spite of the fact that most of our primary schools in Nigeria have been taken over by the government, we still have 18,000 children and young people attending Adventist-operated schools. Hundreds of students are baptized each year.

The Adventist College of West Africa in West Nigeria, a senior college only 13 years old, has 274 students. This college is our hope for the training of future workers in West Africa.

We have weekly Voice of Prophecy radio broadcasts in Nigeria, Ghana, and Liberia, and we have one television program.

Our mission is operating five hospitals. There is a nursing school at Ile-Ife and a midwifery school at Kwahu. All the students sit for the government examination. For several years we have had a pass rate of 100 per cent. The doctors, nurses, and other staff members are doing excellent work in giving medical treatment to more than half a million patients yearly. One hospital chaplain baptized more than 100 former patients last year.

Our 120 literature evangelists are selling more books than ever before. Fifty-two persons were baptized last year as a result of contacts made by them. One hundred and twenty students from our Adventist College canvassed during their vacation.

The problems facing our work in West Africa are numerous. They seem to grow overnight like mushrooms. But the possibility of soul winning is not restricted. The future is as bright as God's promises.

TH. KRISTENSEN

President

West African Union Mission

Experiencing a Rocket Attack in Cambodia

By CLYDE R. BRADLEY

They did their dastardly work this morning—those who start these fires of hell. Their fiery rockets awakened me at one-forty-five by shaking the windows and doors of my hotel room.

I had gone through nights like this in Saigon when I could hear the firing of shells and the explosion of bombs, but never had I been aware of their vibrating my bed. This was a new experience, to have the rockets so close that it seemed they were landing in the yard in front of the hotel in Phnom Penh, Cambodia. When things had quieted down I cautiously opened the door onto the porch and stepped out. There was no evidence of anything really close, so I went back as quickly as I could to the shelter of the bed.

I had no more than settled down before another loud explosion shook the building. And so it went for two hours. Each rocket explosion was accompanied by my prayer for the intervention of the protecting angels. What a security we have in God!

A Whole Family Killed

When morning came (I slept until daylight after the last rocket hit), I dressed and stepped out into the hall. "One of the room boys will not come back," the boy who cared for my room greeted me. "He and his whole family were killed last night when the rockets came in."

I had been in Phnom Penh to help deliver relief supplies to war victims, and now I was scheduled to return to Saigon, Vietnam. When the driver of the car belonging to the commissaire general of war victims called at the hotel to take me to the airport and told me that his house had been lost in the attack, this segment of the war became almost personal. Though the driver and I exchanged few words because of the language barrier, we had been together on many occasions during the past five days as we distributed clothing. Since we had a bit of extra time before my plane was scheduled to take off, he drove past the site of the rocket attack on our way to the airport.

The place had evidently been a strip of refugee homes. The long narrow area contained about 200 dwellings. They had been very humble homes, made of whatever could be scrounged to cover a tiny patch of ground, mostly of wood and thatch. Space here was precious, so the dwellings were placed close together so that the paths between were barely wide enough to get a bicycle through.

Rain of Rockets

On that fateful night families had crowded into the security of "home" after a busy day. Then in the middle of the night the rain of rockets began. The first two fell short, but the third hit its mark, its fragments tearing holes in the flimsy walls and destroying everything they hit. Fire began immediately and spread as though the area were a field of stubble. Some who heard the first rockets hit went down into a hole they had dug for such

an emergency. Here they would be safe—safe until the house burned down over their huddled heads.

The driver took me to the site of his home. There was nothing but black ashes. I took a picture of him standing in them. Nearby was a middle-aged man with his family. He looked at my camera. He wanted me to take a picture of them as a memento of his suffering. I did. A few steps away was a young mother with three tiny tots. They were squatting in the path in front of their patch of ashes. She was the very picture of dejection, looking as though she had no idea of which way to move from there.

Twisted Remains

There were twisted remains of bicycles, motorcycle trailers, and broken waterpots scattered over the charred strip.

Someone wanted me to come and look at a hole. I thought the reference was to a rocket crater. On the way to the hole I passed by the charred body of an unfortunate victim. Stepping into the line of spectators I looked down into the hole. It was a shelter that had been dug under one of the houses as a protection in case of just such an attack as had taken place. The whole family, and possibly some friends, had crowded in—about a dozen in all. The fire still burned in the hole with its bodies. The stench of the smoke sickened me as I drew close.

These were people who sought a chance to live in and contribute to a free and safe society. The twisted remains of a trailer for carrying passengers behind a bicycle or motorcycle was mute testimony to the ingenuity of families.

War is sickening, tragic, so terribly unnecessary! Victims who have never hurt anyone are left dead or destitute!

O that those responsible could feel what the destitute and suffering feel, or look into the faces of despair that they have fashioned. He who first spoke the line, "War is hell," spoke the truth.

When War Ends

My mind went automatically to a scene described in Revelation 20. Only then it will be sin that is destroyed, and we won't wander into the results of it there. The waste will be changed quickly by the recreating voice of our omnipotent Redeemer, and all memory of it will be lost in an eternity of happiness.

Other areas of the city held more such scenes, but this was enough. I know enough about what war can do.

I walked where the fires of hell smoldered, and I felt like shouting so loud that my voice could be heard around the whole earth: "Look, world, look! Do you care enough to do something?"

There is something you and I can do. We can hasten the message of a crucified, risen, and soon-coming Saviour. How many more will be sacrificed to this god of war before we give them an opportunity to place their future in the Hands that won for them the right to the eternal city of peace?

Clyde R. Bradley is president of the Vietnam Mission.

South American Adventists Hope to Finish Work in This Generation

By WALTER R. L. SCRAGG

The Adventist Church in South America is a church with a gleam in its eye. The members believe that the work can and will be finished in their lifetime. They are totally dedicated to making this come true.

You sense the feeling of consuming zeal the moment you touch down in one of these South American countries. I discovered it first in Brazil. This mighty nation of nearly 80 million promises to be one of the giants of tomorrow. Great resources of minerals, vast areas of uncultivated land, and energetic, ambitious people thrust Brazil forward. When Juscelino Kubitschek de Oliveira, President of Brazil from 1956 to 1960, built Brasília he called it a city of tomorrow. It is that, with its soaring towers, futuristic domes, and spectacular architecture.

The Adventist Church also has caught the ambition and zeal that characterize Brazil—only their zeal is directed toward God's city of the future—the New Jerusalem. Spearheading the thrust of the church is the mass media. In 1973 *A Voz da Profecia* celebrates its thirtieth anniversary. Pioneer Portuguese broadcaster Roberto Rabello speaks confidently of the future: "A year or so ago we reduced the length of our broadcast to 15 minutes. Immediately this enabled us to add more stations. We must do still more in the future. We need a daily broadcast of either 15 or five minutes. Already a station near Porto Alegre is experimenting with a daily 15-minute broadcast. And we must have a station of our own. We need a powerful short-wave station by which we can speak to all Brazil—even to the remote jungles of the Amazon."

Lacks National Television

One thing the church lacks in Brazil is a national television program. Alcides Campolongo speaks to São Paulo's 7 million inhabitants with a weekly program called *Fe Para Hoje* or Faith for Today. But this is produced live, and there is no money for tapes and films.

We took our problems to Jose Pedrosa, secretary general of the Ministry of Communications in Brasília. His answer shows the forward look of the government: "Within five or seven years we are going to park a satellite above Brazil. It will be an orbiting radio and television station with multiple channels. Already, for a few dollars, home sets can be

adapted to accept signals from such a station. You should lease one of these satellite channels for your broadcasts."

Indeed, yes!

Our 175,000 members in Brazil have adopted the role of missionary mailmen in distributing the Bible lessons of *A Voz da Profecia*. Like its counterpart in Spanish, *La Voz de la Esperanza*, the broadcast provides a reason to work evangelistically; an excuse, if you wish, for missionary work, and a source of thousands and thousands of interests.

My arrival in Brazil coincided with the return of Elder Rabello and the Portuguese-singing King's Heralds from a six-week tour of the southern states of Brazil. They returned with more than 10,000 applications for Bible courses, several hundred decisions for church membership, and reports of record attendances, often in cities where we have no churches.

The feeling of an exciting tomorrow grips other activities of the church. The efficient and self-supporting Brazilian Publishing House has the most modern presses, with newer ones just arriving. The quality of printing rivals that done anywhere in the world. The skills of Brazil's literature evangelists are not exceeded elsewhere.

Our schools are well run and produce graduates, whether it be the school at Petrópolis hiding at the foot of a gigan-

tic monolith, at Campineira, where the school grows all kinds of fruits and produces fine missionary-oriented pupils, or at the college in São Paulo.

The South American Division has set its sights on 500,000 members by 1975. Indications are that it will come close to that target.

"Things are changing here in Uruguay," said Jose Tabuenca, president of the Uruguay Mission. "For the first time we are finding that large crowds of people are happy to attend Adventist meetings, often in a Seventh-day Adventist church. We conducted a *La Voz de la Esperanza* rally in one city recently. For years the citizens have been distant and self-satisfied. But the recent troubles in the country have changed all that. They are looking for truth, looking for security. They came to our church. We plan to mobilize our members in order to multiply the number of students in the Bible school."

Briefly he outlined the plans of the mission—more evangelistic meetings, more literature evangelists, more branch Sabbath schools, more local pastors broadcasting.

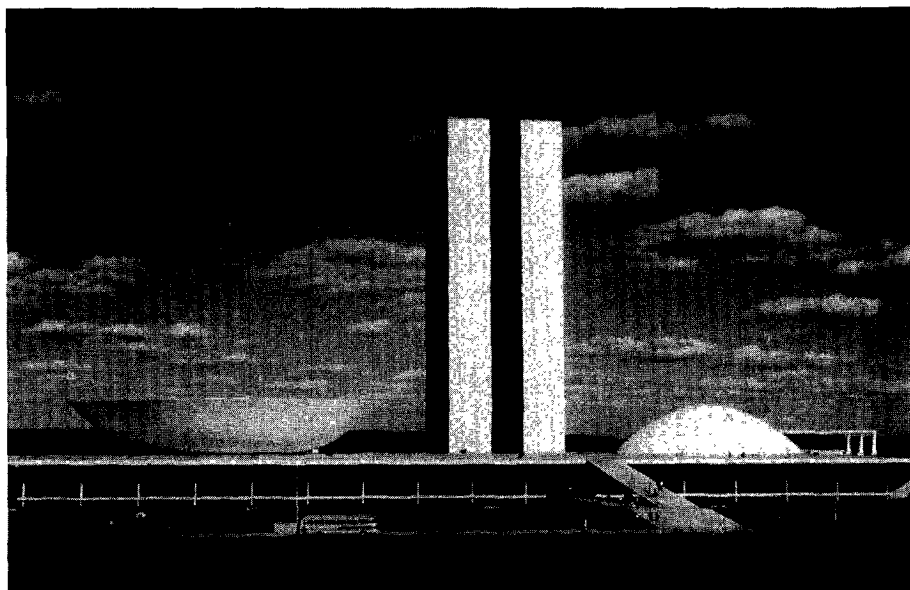
His ideas were echoed by Elbio Pereyra, president of the Austral Union. "We are building a new radio and television studio," he told me, "because we think the future of the work in the Argentine is involved in this area. Enrique Chaij, our national radio and television speaker, has succeeded in placing his daily broadcast on more than 60 stations free of charge and is having similar success with television."

Answering Questions People Ask

I asked how this was possible.

"Pastor Chaij has taken the trouble to find the questions that the people of Argentina are asking, and he answers them," he replied.

Lack of funds prevents our leaders in



Brazilian House, home of the Brazilian Congress and Government office center, is typical of the spectacular architecture of Brasília, capital city of the Brazilian nation.

Walter R. L. Scragg is secretary of the Radio-TV Department of the General Conference.

the Austral Union from providing all the films and tapes they could use. But the new studios will dramatically reduce production costs.

The voice of Braulio Perez must rank as among the best-known radio voices in Spanish America. In Lima, Peru, Jose Cavero, the manager of the powerful medium- and short-wave station Radio Vittoria, told me that La Voz de la Esperanza was probably the best-known evangelical outreach in the Spanish-speaking countries of the continent. One catches a little glimpse of the effectiveness of these broadcasts in rallies and graduations.

Despite Chile's repeated experiences with earthquakes and floods, it is still a land of vast spiritual potential. The government of President Salvador Allende Gossens has a "hands-off" attitude to the church and its institutions. Recently some landless farmers in the Chillan district eyed our Chile College property as a possible source of land. But the government said No. At this moment we have complete freedom of preaching and evangelism.

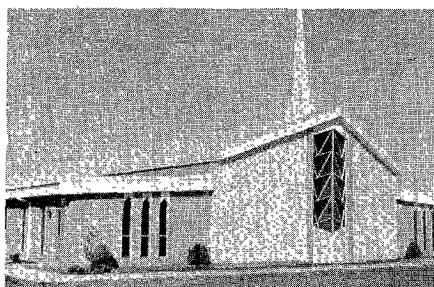
In Valparaiso, Chile, packed crowds attend three weekly meetings in the Adventist church to study Bible correspondence lessons. An optician underwrites six of the broadcasts of La Voz de la Esperanza. Learning of the success of the Nite Owl broadcasts of the Voice of Prophecy in North America, he has decided to have the same in Chile. Now he awaits the daily broadcasts in Spanish that he feels the church needs in its communications evangelism.

No trip to South America could be complete without a visit to the *Altiplano*. The altitude leaves you breathless. But so does the effectiveness of the church's mission among the Indians of Bolivia and Peru, who thrive at 14,000-foot-plus heights.

Working With the Indians

Paul Cole, radio-television secretary for the Bolivia Mission, told of the results of the work in his field: "Most of our work has been concentrated in the Altiplano. We have very few members in the western foothills, plains, and jungle areas. Right now we are formulating plans to intensify our broadcast ministry and Bible school outreach in these unentered territories. It's good to be the largest Protestant church in Bolivia, but that doesn't mean that the work is anywhere near finished."

Part of my work as I travel is to officiate at Voice of Prophecy graduations. Lima, Peru, was the site of the largest I have attended so far. More than 11,000 students received diplomas. The interesting part of the ceremony for me was the fact that all these students were there because of the work of our laymen. South America and its sister division, Inter-America, lead the world in the missionary use of Bible correspondence courses. This was evident as the *carterios misionarios*, or missionary mailmen, shepherded their students into areas marked for their church's area.



Okeen, Oklahoma, Church Is Dedicated

Dedication services for the new Okeen, Oklahoma, Seventh-day Adventist church were held recently, almost exactly one year after construction began.

The debt-free building houses a 250-seat sanctuary, flanked by adult and children's Sabbath school classrooms. A youth chapel is also contained in the building.

Keynote speaker for the dedication service was R. R. Bietz, a vice-president of the General Conference.

Others participating in the services were B. E. Leach, Southwestern Union Conference president, and C. W. Skantz, Oklahoma Conference president. Don Sales is pastor of the church.

THERESA SALES

Press Secretary

Okeen Seventh-day Adventist Church

Like most of the South American countries, Peru offers vast contrasts in climate and culture. As in all the countries on the continent, religious liberty is granted freely and is highly prized. But even

though constitutional guarantee existed for many decades, it took the dramatic events of Vatican II to open the door to real liberty for our churches and the church members in some countries. Even today many members remember persecution and great difficulty. Perhaps this is why the feeling that today is the day of opportunity grips so many believers here and drives them to herculean missionary activity.

In Quito, Ecuador, I met one such man. He conducts a small store to make a living. Once he has reached the amount he needs to keep his family for a certain time, he closes shop and heads out to his missionary work. Often he takes four or five days a week for it. Using display boards with current-events pictures, he does his missionary work in the local market or bazaar. There he tells the people how they may find happiness in their lives. His solution? Adventist magazines, books, and the Bible correspondence lessons.

In Argentina I saw something that, for me, summed up the thrust our work is experiencing in South America. One of our sisters approached a literature rack. She studied what was there and then began to take what she needed. Tracts, magazines, radio logs. She stuffed them into her pockets and pocketbook, and then looked around for a paper bag for the overflow. I asked, "Will you be able to use all these?" She smiled back, "Of course. And next week I'll be back."

Behind her, waiting their turn at the literature, was a whole line of people. Our sister gestured at the others, "Just give us the means and we'll do the work." Even 500,000 by 1975 is not too many for a spirit like that.

Mobile Clinic Serves the Southwestern States

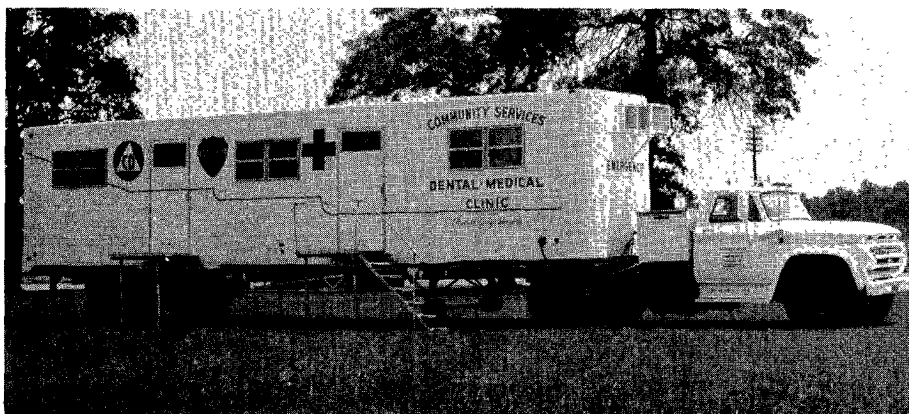
A mobile clinic has been purchased to help people with low incomes and the disadvantaged in cities in the Southwestern States, including Texas, Arkansas, Louisiana, Oklahoma, and New Mexico. It is cosponsored by the Inner City Services of Seventh-day Adventists and the Southwest Region Conference. G. M. Schram, director of Community Services for the Adventist Church in the Southwestern States, coordinates the service.

The clinic, a remodeled 38-foot semi-trailer, consists of five rooms: reception, two dental operatories, a medical examination room, and a kitchenette. It is self-contained, having its own 130-gallon water system, disposal system, 15,000-watt electric power plant, and butane supply. The dental operatories are equipped with new equipment. The clinic is heated and air-conditioned for use in various weather conditions.

W. W. FORDHAM

Inner City Services

General Conference of SDA



World Divisions

EURO-AFRICA DIVISION

♦ The French Publishing House celebrated its fiftieth anniversary, a new church located near the publishing house was dedicated, and Gerard Poublan, the editor of *Revue Adventiste*, was ordained to the gospel ministry on Sabbath, May 20.

♦ Jean Lavanchy, secretary of the Franco-Belgian Union, has been called to serve as editor of the French *Signs of the Times*, replacing Jean Cazeaux, who will now dedicate his full time to the preparation of literature for church members and literature evangelists.

♦ Philippe Augendre, the managing editor of *Vie et Sante (Life and Health)*, has been asked to serve as editor-in-chief of the French Publishing House.

E. E. WHITE, *Correspondent*

INTER-AMERICAN DIVISION

♦ The Antillian Union Ministerial Association conducted the first centurion retreat for workers who in 1971 baptized 100 or more persons. The meetings held May 2-4 at Hotel Guajataca in Puerto Rico, were attended by Rafael Perez, Eligio Contreras, Danilo Rodrigues, and Diogenes Suero, of the Central Dominican Conference; Juan Melendez and Pedro Lopez of East Puerto Rico, and Hector Acosta, of the North Dominican Mission.

♦ More than 2,000 persons gathered each night in the new auditorium of the Adventist Center, in Rio Piedras, Puerto Rico, to listen to Salim Japas speak under the general subject "Security and Love for Today."

L. MARCEL ABEL, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

♦ During the recent British Union literature evangelists' convention at Leamington Spa, England, R. J. Davey, publishing secretary for Wales and south-west England, related how for 15 years an Adventist magazine lay hidden in a certain house. Just before the building was demolished someone found the magazine, read it, and as a result became a Seventh-day Adventist.

♦ I. J. Cotton, after becoming a Seventh-day Adventist in Canada, had a burden to return to his homeland, England, and search for souls among his fellow countrymen through the literature ministry. He began by introducing *Bedtime Stories* to Pentecostals, but found no interest. However, great interest was aroused when he demonstrated message-filled books. Today, many good contacts are developing among the Pentecostals.

♦ Mrs. M. Adams, who is more than 70 years of age and not too well, has been instrumental in the baptism of 17 church members over a period of approximately five years through her faithful literature ministry.

J. T. KNOPPER
Publishing Secretary

TRANS-AFRICA DIVISION

♦ A road accident in South Africa claimed the lives of two promising young missionaries, Juanita de Beer, 19, and Bruce Pearson, 21. Both were to be graduated from Helderberg College next year. Bruce was the son of Elder and Mrs. R. G. Pearson, principal of Rusangu Secondary School in Zambia.

♦ D. K. Kalonga, the youth and educational secretary of the South Lake Field of Malawi, died as a result of a motorcycle accident. Pastor Kalonga, a graduate of Solusi College, was ordained to the gospel ministry in 1961. He served the church for 29 years.

♦ The Trans-Africa Division executive committee members were delayed more than 24 hours at the Chileka airport, Blantyre, Malawi, on May 25 because of the activities of two hijackers responsible for hijacking the first airplane in Central and Southern Africa.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

♦ The Sharon Mission was launched as a branch Sabbath school in the South Bronx 25 years ago, under the leadership of Elsie Manning. It was recently organized into a church, becoming the forty-ninth church in the Northeastern Conference.

♦ Members of the New England chapter of the International Wilderness Club spent several days in the wilderness around Rangely, Maine, the week of May 21-29 to learn methods of survival. These included building a primitive shelter, compass work, backpacking, signaling, camouflage, first aid, rock climbing, selecting wild edible plants for food, and fire building. They also shared in an in-depth study of John the Baptist from *The Desire of Ages*.

♦ The Spanish Voice of Prophecy radio program recently celebrated its thirtieth year of broadcasting. Peter Roque, associate lay activities director of the Greater New York Conference, is coordinator of the program in the Greater New York area.

♦ Randy Griffith, South Lancaster Academy senior, won the National Federation of Women's Clubs scholarship in Boston for his piano playing. He plans to use his award to continue his studies at Atlantic Union College.

EMMA KIRK, *Correspondent*

Canadian Union

♦ Seventy-two converts were baptized in Willowdale, Ontario, as a result of a series of meetings held by Lawton Lowe, Ministerial secretary of the Ontario Conference. In preparation for the meetings nearly 100,000 tracts were distributed. An average of 500 attended each of the 25-night series. Elder Lowe was assisted by H. L. Schander and C. Yanchzee, pastor and assistant pastor, respectively, of the church. The membership of the Willowdale church is over 900, the largest congregation in the Canadian Union Conference.

♦ "Recycling" was the laudatory newspaper description of the reconditioned clothing and other articles distributed during 20 years of operation by the Seventh-day Adventist Welfare Center in Langley, British Columbia.

♦ W. E. Kuester, lay activities secretary of the Canadian Union, issued 18 Lay Worker's Training Course Certificates and six Gift Bible Course Certificates at the Perth Avenue church in Toronto, Ontario, on June 8. Teachers for the courses were E. R. Bacchus, assistant pastor of the church, and Stanley Powell, lay activities leader of the church.

♦ Speakers at the Kingsway College commencement exercises were James J. Londis, from Atlantic Union College, who gave the commencement address; H. Ward Hill, from Union College, baccalaureate speaker; and George Emm, pastor in the Ontario Conference, the speaker at the consecration service.

THEDA KUESTER, *Correspondent*

Central Union

♦ The Pathfinders in LaCrosse, Kansas, recently reorganized under Director Roger Mohr. This makes the thirteenth Pathfinder Club in the Kansas Conference.

♦ Many years ago Ubaldo Trujillo, of Green River, Wyoming, saw the Sabbath truth and left another denomination. Today 22 of his children and grandchildren attend the Seventh-day Adventist Church.

♦ Thirty-two Bible studies are being given every week in the Rock Springs, Wyoming, district. A major evangelistic thrust is being planned for either this fall or the spring of 1973. Using the Bible Speaks kit designed by John Fowler while he was the evangelist and Ministerial secretary of the Wyoming Conference, the members share seven visual aids, while waiting for three more that are on order.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Seventy-three have been baptized as a result of the Faith for Today MISSION '72 meetings held in the metropolitan area of Cleveland, Ohio.

✦ Morris Brown, a junior journalism student of Andrews University, Berrien Springs, Michigan, has received an internship from the Office of Public Information, Kettering Medical Center, Kettering, Ohio. David A. Reece, of Columbus, Ohio, received an administrative internship from Kettering.

✦ Kettering College of Medical Arts, Kettering, Ohio, has inaugurated a two-year curriculum in biomedical equipment technology.

✦ Women of the Woodbury, New Jersey, church recently gave a smorgasbord dinner for the Woodbury community as part of the church's better-living program. Mrs. James Brown talked on the importance of healthful living. Health foods were given as door prizes.

✦ Edwin A. Karlow, assistant professor of mathematics and physics, and a solid-state spectroscopist, has been named acting chairman of the physics and mathematics department at Columbia Union College, Takoma Park, Maryland.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Daniel R. Purple, of Peoria, Illinois, is the new controller at Battle Creek Sanitarium. He replaces Axel V. Thomsen, who retired after 13 years of service.

✦ A well-accepted display booth of the conference temperance department was part of the recent annual Michigan Public Health Association conference held in Traverse City, Michigan. The booth was one of 20 displays, and the only one sponsored by a church.

✦ Fifty-four people have been baptized in the Grand Rapids, Michigan, evangelistic series that began April 21 and ran until July 2. The series was conducted by B. R. Spears, of the Voice of Prophecy Evangelistic Crusade team.

✦ May 21 marked the official opening of the new welfare center at Hartford, Michigan. Mayor Wesley Knapp, of Hartford, was on hand for the ribbon cutting.

✦ Seventeen people were baptized and another joined by profession of faith on May 13 at the First Flint church in Michigan.

✦ The Reach Out for Life series in Adrian and Monroe, Michigan, has resulted in the baptism of nine new members from five families.

✦ Thirty-nine Michigan Pathfinder Clubs, with approximately 1,500 members, recently met at the Lansing, Michigan, civic center for the annual Pathfinder fair.

✦ During the June 4 commencement exercise at Andrews University 216 persons received the Bachelor's degree; 76, the Master's degree from the School of Graduate Studies; and 65, the Master's degree from the Seventh-day Adventist Theological Seminary.

GORDON ENGEN, *Correspondent*

Northern Union

✦ A cooking school was conducted in the Maple Plain, Minnesota, church recreation room on Tuesday and Thursday nights, May 9 to 23. It was under the direction of Margo Swaningson and Elaine Mueller, assisted by Carol Shain and Kristine Tasche. Al Johnson was coordinator. Food was attractively prepared, films were shown, and door prizes given. Guest speakers were K. L. Dedecker, M.D., and Dennis Calkins, D.D.S. The average attendance was 20, and 18 received certificates for completing the course.

✦ Students of Sheyenne River Academy, Harvey, North Dakota, conducting their own Week of Prayer May 7 to 13, presented the special music and gave the messages each day.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Participating in the opening of the Valley Community Services center in Phoenix, Arizona, on April 17 were the Mayor of Phoenix, John Driggs, and the city manager, John Wentz. The center is sponsored and operated by ten churches in the valley area.

✦ Thunderbird Academy, Scottsdale, Arizona, boys' club members raised \$250 for a radio transmitter and receiver for a self-supporting mission in southern Mexico.

✦ More than 50 Pacific Union College, Angwin, California, students have been selected to serve as student missionaries in teaching, medical, and construction positions during the next year.

✦ More than 6,000 people attended the first Loma Linda University commencement ceremonies to be held on campus since the LSC-LLU merger in 1967. On June 11, a record 752 graduating seniors from both campuses heard the commencement address by Elred W. Walls, dean of the medical school at the University of London, England.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ The Tallahassee, Florida, evangelistic meetings directed by Dale Brussett resulted in 74 baptisms. A total of 936 baptisms have been reported in the Florida Conference through the month of May.

✦ The Florida chapter of the International Wilderness Club met June 3 in Orlando. More than 400 attended the outdoor lecture given by Helen Kickliter.

✦ Twenty-one members were added to the church in Lenoir, North Carolina, as a result of meetings conducted by W. D. Brass and E. V. Schultz.

✦ Radio station WFUL at Fulton, Kentucky, has aired the Voice of Prophecy every Sunday since the station began broadcasting July 5, 1951, according to J. W. Richardson, local elder of the Fulton church. He recently retired from the staff at WFUL radio.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Seven young men from the 1972 graduating class of Southwestern Union College will be joining the working force in the Arkansas-Louisiana Conference. Four of these will be coming directly into the field, and the other three will be going to the Theological Seminary at Andrews University for additional training. Those beginning their active ministry include Larry Dittberner, Keith McNabb, Delmon Tucker, and Larry Boughman. Those attending the university are Marwood Hallett, Tom Patzer, and Reggie Phillips.

✦ Six ministers were ordained to the gospel ministry in Arkansas-Louisiana camp meeting sessions. They are Wallace R. Burns, Merlyn W. Chambers, Clarence H. Evins, Jr., James K. Herman, Jr., Sergio E. Ortiz, and James E. Thurmon.

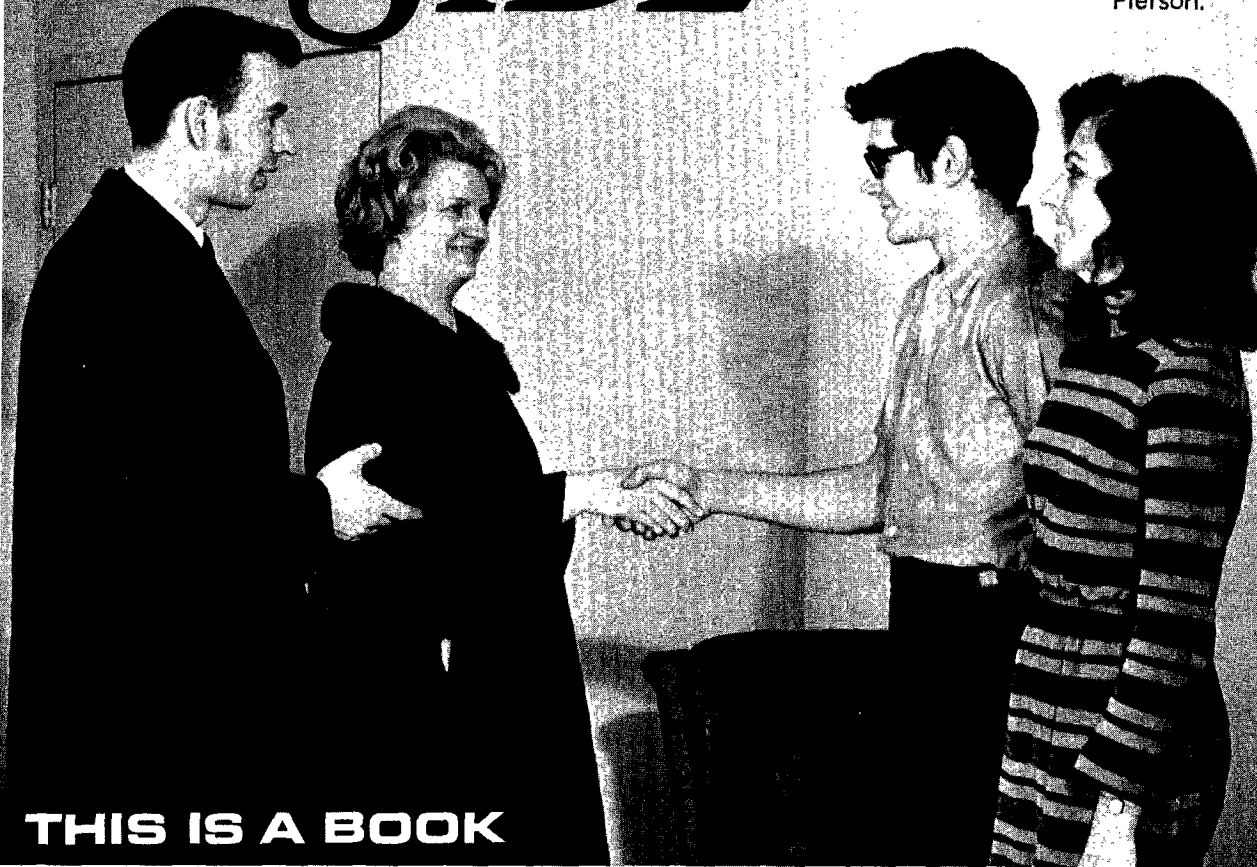
J. N. MORGAN, *Correspondent*

Church Calendar

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

BY HIS SIDE

A compilation of essays
by ministers' wives di-
rected and prepared for
publication by Dollis M.
Pierson.



THIS IS A BOOK

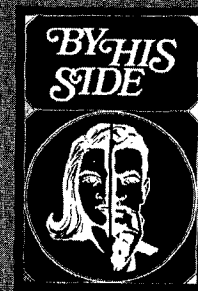
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10c each additional book—postage and handling. Sales tax where necessary.



CAMP MEETING SCHEDULE

1972

Canadian Union

Maritime	July 21-29
Pugwash, Nova Scotia	
Newfoundland	July 28-30
St. John's	
Ontario	
Camp Frenda, South River	August 1-5

Central Union

Wyoming	August 1-6
Mills Spring Camp, Casper	

Lake Union

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

North Pacific Union

Alaska	July 28-30
Murray Gildersleeve Logging Camp, Ketchikan	

Pacific Union

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

NOTICES

Literature Requests

When name and address only are given, send general missionary supplies.

Africa

Charles Keya Ongera, Nyanemiso SDA Church, Box 512, Kisii, Kenya, East Africa.
C. M. Omingo, Box 745, Kisii, Kenya, East Africa.

Pastor Elijah E. Njagi, Central Kenya Field, Box 41352, Nairobi, Kenya, East Africa: D and R prophetic charts (cloth) and other missionary materials.

Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia: *Guide, Little Friend, Review*, books.

D. J. Akan, SDA Church, Nji Okon, Box 106, Ikot Ekpen, Nigeria, West Africa.

North Ghana Mission, Box 74, Tamale, Ghana, West Africa.

Ghana Conference of S.D.A., P.O. Box 480, Kumasi, Ghana, West Africa.

Burma

DISCONTINUE: Saya Thang Khuma.
U Tun Maung, SDA Mission, 469 Bayintnaung Road, Toungoo, Burma.

Pastor N. K. Pau, c/o Capt. Kham Suan Cin, Setkya Road, P.O. Kalembo, Burma.

Germany

DISCONTINUE: Edward Koch.

Hong Kong

Hong Kong Adventist Hospital, 40 Stubbs Road, Hong Kong: *Listen, Smoke Signals*.

India

Grace Kurian, principal, Spicer Elementary School, Ganeshkhind, P.O. Poona 7, India: Readers for grades 1-8, non-fiction books, dictionaries, Bibles, encyclopedias, junior and primary reading course books.

W. F. Storz, Salisbury Park, Box 15, Poona 1, India: colored church bulletins; magazine pictures of fruit, vegetables, flowers, animals, birds, churches; *Workers*.

C. B. Hammond, Seventh-day Adventist High School, Roorkee, U.P., India: *Little Friend, Primary Treasure, Guide, Insight, Signs, These Times, Earliest Quarterly, Junior Quarterly*, Bibles.

Pastor J. Daniel, Kannada Section, 8 Spencer Road, Fraser Town, Bangalore 5, South India.

Indonesia

Wilson Nadeak and William Walean, Box 85, Indonesia Publishing House, Bandung, Java, Indonesia: Bibles, books, songbooks, magazines, technique of writing, pictures.

Dulla Siringeringo, L.M.P. Neg. III, Medan, Lumut, Indonesia: *Review, Ministry, SDA Encyclopedia, The Midnight Cry, Counsels on Health, The Ministry of Healing, My Life Today, The Sanctified Life, Temperance, Welfare Ministry*.

North America

DISCONTINUE: Veda E. Knapp and Dora Rogers Martin.

Mike T. Adante, 1418 Ashgrove Road, Lethbridge, Alberta, Canada: *Signs, These Times, Listen, Bibles*.

James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: For foreign missions: *Quarterlies, Worker, Bibles, books, magazines, songbooks, Christmas cards, pictures (from church bulletins, seed and nursery catalogs) of birds, animals, et cetera*. All items can be of any age.

Pauline Goddard, c/o H. W. Blalock, Rt. 1, Linden, N.C. 28356: Friendship issues of *Review, Steps to Christ*, books, magazines, tracts in English and Spanish.

Robert M. Hartfeil, 656 E. 43rd Ave., Vancouver 15, B.C., Canada: English small tracts only.

J. P. Johnson, 135 Cranwell Dr., Hendersonville, Tennessee 37075: *Signs, Liberty, These Times, Listen*.

Idamace Melendy, Review and Herald, Washington, D.C. 20012: Bibles and New Testaments.

George Swanson, 710 53rd Ave., N., Minneapolis, Minnesota 55430: *Signs, These Times, Listen, Little Friend*, books.

Charlotte Yates, Highway 62 W., Salem, Arkansas 72576: *Signs, These Times, Listen, Liberty*.

Philippines

Orlando T. Aguirre, Jr., Negros Mission, Box 334, Bacolod City, P.I.: Bibles, tracts, *Review, Little Friend, Signs, Insight, Guide, Listen, Smoke Signals, Liberty, Worker*, booklets, books.

Efenito M. Adap, Southern Luzon Mission, Legaspi City, P.I.: English Bibles, *The Great Controversy, From Sabbath to Sunday, Signs, Guide*, memory verse cards, books, magazines.

Safe Harbor Church School, Kapatungan, Bunawan, Agusan del Sur, P.I.: cut-outs, memory verse cards, Christmas cards, colored magazines.

Pastor Mariano B. Abuyme, Trento, Agusan del Sur, P.I.: Bibles, books, *Hymnals, Insight*, tracts, colored magazines, Christmas cards.

Canuto A. Dumenden, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I.

D. J. Generato, Jr., Mountain View College, Malaybalay, Bukidnon, P.I. L-204: *Review, Signs, Bibles, Listen*, books, *These Times, Insight, Guide, Life and Health*, tracts, *Message*, visual aids.

E. A. Sincio, Northern Mindanao Mission, Cagayan de Oro City, P.I.

Rachel Cayanong, Lakeview Academy, Don Carlos, Bukidnon, P.I.

Efenito S. Layson, Mahaba Mountain Mission School, 846 Atis St., Bayugan, Agusan del Sur, P.I. Pablo Layson, 848 Atis St., Bayugan, Agusan del Sur, P.I.

Ceferino Balasabas, Provident Tree Farm, Talaogon, Agusan del Sur, P.I.

Hami M. Tianio, South-Central Luzon Mission, San Rafael, San Pablo City, P.I.

Sabbath School and Lay Activities Secretary,

West Visayan Mission, Box 241, Iloilo City, P.I.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: religious books, magazines, songbooks, child evangelism devices, youth materials, Christmas cards, Latin and Spanish Bibles, *Answers to Questions*, Spirit of Prophecy books, new *Quarterlies*.

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte, P.I. L-109.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.

I. C. Ladia, Southern Mindanao Mission, Gen. Santos City, P.I.

Pastor Gorgonio C. Farinas, Namicuan, Nueva Ecija, P.I.

Pastor T. B. Batulayan, Matalam, North Cotabato, P.I. 0-115.

Virgilio C. Catolico, Labu Highway, Gen. Santos City, P.I.

Aurilio B. Cahuela, 1176 Sampaguita St., Gen. Santos City, P.I.

Fred Compay, Magsaysay Memorial Colleges, Gen. Santos City, P.I.

J. Adil, Southern Mindanao Mission, Gen. Santos City, P.I.

Gabriel V. Adil, Matutum View Academy, Acmonan, Tupi, South Cotabato, P.I.

Adolfo Aspe, Southern Luzon Mission, Corner Marquez and L. Rivera Sts., Legaspi City, P.I. H-103: Sabbath school materials, Bibles, songbooks, Christmas cards, *Insight, Guide, Little Friend, Primary Treasure, Signs, Liberty, Review, These Times, Life and Health, Ministry*, cutouts.

A. G. Corpus, Mountain Provinces Mission, Box 17, Baguio City, P.I. B-202: *These Times, Signs, Message, Insight, Listen, Liberty*, Bibles, tracts, *MV Kit*, Chapel records, Christmas records.

Nelson Madriaga, East Visayan Academy, Box 167, Cebu City, P.I.: *Insight*, MV books, Destiny books.

Norma Bhady, Matiao Crossing, Pantuban, Davao del Norte, P.I.: dictionary and missionary materials.

H. S. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs, Life and Health, Listen, Liberty*, Spirit of Prophecy books, visual aids.

Principal, Southern Mindanao Academy, Digos, Davao del Sur, P.I.: library books, Spirit of Prophecy books, junior and senior reading course books, encyclopedias, dictionaries, Bibles, non-fiction books.

M. M. Aquino, Trento, Agusan del Sur, P.I.

Luke Epanto, Skid 1, DOP Ent., Loreto, Agusan del Sur, P.I.

Jolly Havana, La Paz, Agusan del Sur, P.I.

Eva R. Mordeno, Bunawan Poblacion, Bunawan, Agusan del Sur, P.I.

Welfredo Candilasa, 840 Burgos St., Butuan City, P.I.

Viola B. Villar, Rang-ay, Banga, South Cotabato, P.I. 0-201.

Rebecca Ceniza, Kananga, Leyte, P.I.

South America

David Rambharose, Guyana Mission, Box 78, Georgetown, Guyana: *Primary Treasure, Little Friend*, religious books, child evangelism devices, youth materials, cutouts, periodicals.

South Pacific

DISCONTINUE: L. G. Sibley.

Samoa Mission of S.D.A., Upolu District, Box 600, Apia, Western Samoa.

West Indies

Dr. D. Robertson, Port-of-Spain Community Hospital, Box 767, Port-of-Spain, Trinidad, W.I.: tracts, *Signs, Life and Health, Liberty, Listen, Little Friend*, books.

Jenny Lind Joseph, 13 Freeling St., S. San Fernando, Trinidad, W.I.: *Guide, Little Friend, Primary Treasure, Songs for Boys and Girls, Workers, MV Kit*.

Mrs. L. M. Joseph, Los Bajos Village, c/o Los Bajos P.O., Trinidad, W.I.: *Signs, Guide, Insight, Message, Liberty, Review, Little Friend, Primary Treasure*, Bibles, books, Morning Watch devotional books.

Isaac Mohammed, Caribbean Union College, Box 175, Port-of-Spain, Trinidad, W.I.: children's papers, religious books.

Mrs. A. W. Brown, Lot 30, Stock Farm Rd., Golden Spring P.A., St. Andrew, Jamaica, W.I.: *Signs, These Times, Message, Listen, Liberty, Life and Health, Guide, Primary Treasure, Little Friend*, Scripture cards.

Fire Extensively Damages Union Office in Manila

On the night of July 4 the office building of the North Philippine Union in Manila was almost totally destroyed by fire. Cables received from the president of the North Philippine Union, M. G. Jereos, and the Far Eastern Division confirm extensive losses to the building and contents.

Manager of the General Conference Insurance Service, J. W. Peeke, reports that information of the conflagration was received on Tuesday, July 4, in Washington and that insurance representatives immediately began investigating the cause of the fire and amount of the loss. With adequate facilities the North Philippine Union office staff had been able to carry on an effective program.

DUANE S. JOHNSON

Washington Conference Elects New President

James E. Chase has accepted the presidency of the Washington Conference. He and Mrs. Chase were introduced to the conference constituency on Sabbath evening, July 8, on the opening weekend of the Washington Conference camp meeting held at Auburn, Washington.

He served as president of the Northern California Conference for the past seven years, during which time the conference made notable progress in various areas of its activities.

W. L. Murrill, who had been Washington Conference president for four years and secretary-treasurer for two years, will be moving to Berrien Springs, Michigan, soon to take up his new responsibilities as treasurer of the Lake Union Conference.

NEAL C. WILSON

Alabama-Mississippi Leaders Are Returned to Office

W. D. Wampler, president; T. H. Bledsoe, secretary-treasurer; and all departmental secretaries were re-elected to serve a three-year term at the twentieth biennial session of the Alabama-Mississippi Conference held May 29, 1972, at Bass Memorial Academy. Reports presented indicate continued membership growth and increase in tithes and offerings received.

T. H. BLEDSOE

550 Baptized in East Visayan Mission

A baptismal goal of 550 for the year 1972 was surpassed on June 19, establishing a record for the East Visayan Mission, reports L. E. Montana, president of the East Visayan Mission in the Philippines.

Bruce Johnston, Far Eastern Division evangelist, held a series of meetings in Samar, the hardest field to evangelize in this particular area. Pastors V. F. Bocala and L. E. Montana followed up the meetings, and to date 115 people have joined the church. This mission now has a mobile audiovisual evangelistic unit, which can bring the gospel to unentered territories. They are planning on using a health-doctrinal approach.

J. R. SPANGLER

NA Sabbath School Offerings Increase in May

The monthly statement of North American tithe and mission funds for the period ending May 27, 1972, revealed a much larger percentage increase in Sabbath school offerings than in tithe—14.9 per cent for Sabbath school and 9.0 per cent for tithe. This was the first time since March, 1971, that the Sabbath school offering increase has surpassed the tithe increase. However, at that time the increase in tithe was only 1.42 per cent, so it was not so significant that the offering increase was greater.

For many months the ratio of Sabbath school offering increase to that of tithe has been unfavorable. The reversal of this trend is gratifying.

R. CURTIS BARGER

Jewish Retreat Will Be Held in September

A North American SDA Jewish Retreat, a denominational first, is planned for September 8 to 10, 1972, at Camp Berkshire, Wingdale, New York. The Jewish believers are looking forward to this retreat.

The North American Missions Committee of the General Conference is working out the details and sending information to those interested. It is anticipated that this meeting will not only inspire but guide us in working in this specialized field of introducing Jesus as the Messiah to our Jewish friends.

CARIS H. LAUDA

Revival at Oakwood College Led by Students

One of the most effective student-conducted revivals to come to Oakwood College in many years was recently experienced by both faculty and students, resulting in an evangelistic outreach that brought 60 persons into the church through baptism.

The spiritual awakening was sparked by students as they planned more effective Christian witnessing. For a number of weeks ministerial students visited homes in the community giving Bible studies to interested neighbors. Then at public meetings, a part of MISSION '72 for Oakwood College, students called

for surrender to Christ and total commitment to service.

It was evident that an outpouring of the Holy Spirit came to Oakwood as students preached with conviction and power. In addition to the 60 persons baptized as a result of Bible studies and personal work by the students, an additional 40 persons came forward on the closing night of the revival series to join baptismal classes.

MV leaders who came to the MV Officers' Intercollegiate Seminar were convinced that this past year at Oakwood College had been the best they had ever experienced. Such spiritual climate on the campus will provide a fitting atmosphere for a profitable Black Youth Problems Conference to be held at Oakwood College, November 17-20.

JOHN HANCOCK

Story-Hour Program Adds 129 Stations

Your Story Hour, the popular children's radio program, has added 129 stations to its listing in North America, making a total of 412 stations. In addition, there are 12 stations in other countries releasing the program, according to Stanley Hill, vice-president of the organization. This is an all-time high for radio stations carrying the 30-minute dramatic program. All stations that carry Your Story Hour do so on a public-service basis.

H. L. REINER

IN BRIEF

During tropical storm Agnes water reached a level of seven feet in the Eldred, Pennsylvania, church building. Everything except the frame building itself was a total loss. Clean-up work is now in progress. Thirty years ago, in 1942, when the church was new, flood waters also reached a height of seven feet.

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