

Review

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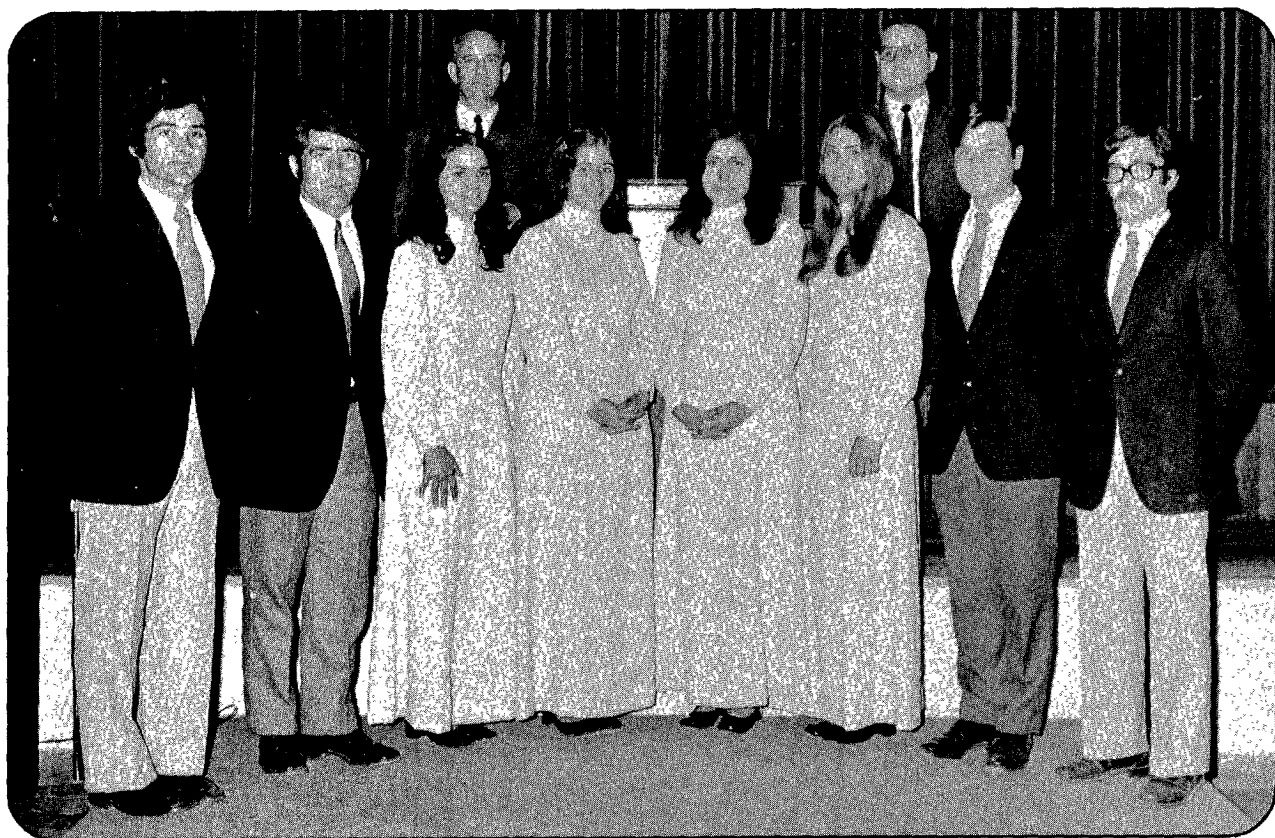
7000 Kilometers in a Minibus Through Spain

Francisco Domenech



Recently eight students and two teachers from the Seminario Adventista Español in Valencia, Spain, traveled in a minibus about 4,200 miles throughout Spain singing and raising money for the new seminary to be built in Sagunto. Their story is on page 10.

Below, left to right, are Roberto Fusté, Pedro Villá, Vickie Kemble, Nancy Nixon, Clara Díaz, Elizabeth Bond, Roberto Carbonell, and Francisco Domenech. With the students are the two faculty members who accompanied them—Elder José López, seminary director; and Elder Andrés Tejel, business manager, preceptor, and Bible teacher. Clara Díaz, one of 25 students participating in the Adventist Colleges Abroad program, was the music director.



"Brethren in America... Wake Up!"

SEVERAL months ago in our Letters to the Editor column we published a letter that said, in part: "Since 90 per cent of the tithe remains in local conferences, and the remaining 10 per cent [is] remitted to the union with a tithe of that (or 1 per cent of the original tithe) given to the General Conference, it cannot come as any surprise that most of the money remains in the wealthier districts."

A well-informed reader challenged this statement and chided us for publishing it. He said: "I personally feel that you should have written an answer to this letter, as you sometimes do, stating that it is incorrect. Ten per cent of the local conference tithe goes to the union, but on top of this the local conference sends 20 per cent to the General Conference [for the world budget to help support the ministry in overseas divisions], 8 per cent for sustentation, 4 per cent for the local college, plus additional percentages to various organizations, as set by Autumn Council action. When I was treasurer of a local conference we always felt that we kept about half of the tithe that came in. Actually, I think it was 52 to 54 per cent."

We are pleased to set the record straight. Local conferences in North America never retain more than 60 per cent of their tithe for use in their own fields; they pass on at least 40 per cent to higher organizations.

In our view, however, the real issue is not whether local conferences are keeping nine tenths of their tithe or only six tenths; the issue is whether a large enough proportion of total denominational funds—tithe and offerings—is being spent to meet the enormous challenges in so-called "mission lands." The problem was spotlighted by a REVIEW editorial some months ago that said, in substance: approximately nine tenths of the world population lives outside the North American Division, but only about one Adventist dollar out of ten is spent overseas. This means that about nine Adventist dollars out of every ten are spent in North America, on only one tenth of the world population.

This picture may not be as negative and selfish as it looks. It may reveal that some overseas fields are becoming increasingly self-supporting, carrying more and more responsibility for funding their own programs. We believe that it is wise to encourage the church in all lands to lift all the financial load possible. The attempt to stand on its own feet causes a church to grow strong.

But let us not forget the Biblical principle that God expects people (and countries) to give according to their ability. This principle was set forth plainly by the apostle Paul in 2 Corinthians 8. The apostle commended the Macedonian believers for giving liberally even though their financial situation was one of "deep poverty" (verse 2), and he urged the Corinthians to follow their example and give more sacrificially. He said that God accepts

the amount of a person's contributions "according to that a man hath, and not according to that he hath not" (verse 12).

On this basis, are we in North America doing all we should to meet the needs of the Lord's work in other lands? A few years ago we came across the following interesting comparison, several versions of which are in circulation: "If in imagination we compress the present population of the world, now over two and a half billion [today at least three billion], into a group of a thousand persons living in a single town, this is what we would see:

"Sixty persons would represent the U.S. population; all others would be represented by 940. The 60 Americans would have half the total income of the town; the 940 others would share the other half.

"The Americans would produce 16 per cent of the town's food supply, eat up all but 1½ per cent of it and keep most of the remainder in expensive storage equipment for future use. Most of the non-Americans would always be hungry and the Americans would eat 72 per cent above the optimum food requirements.

"The 60 Americans would have of the town's total supply: 12 times as much electric power as all the rest; 22 times as much coal; 21 times as much petroleum; 50 times as much steel; and 50 times as much in general equipment."

The apostle Paul might well be addressing the church in North America when he said: "I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack" (2 Cor. 8:13-15).

To Share With the Whole World

God has blessed the church in America with an abundance in order that it may share with the whole world! At times we mourn the fact that not all Seventh-day Adventist children in North America are able to attend church schools. But how distressed Heaven must be to see 60,000 Adventist children in one overseas division with no school to attend, and 70,000 in another division! This represents a crisis of enormous proportions in view of the fact that the church in some fields is exceedingly young, with more than half the members under 25 years of age, hence in need of Christian education. How distressed Heaven must be also to see that in many fields overseas there is an average of only one minister for every 25 congregations!

Are not the words of the apostle John appropriate here: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17)? K. H. W.

NAZARENES SURGE IN FOUR YEARS

MIAMI BEACH—Members of the Church of the Nazarene were challenged to embark on the church's "greatest evangelistic offensive" in the next four years, with goals of 200,000 new members and 400 more congregations, at the denomination's eighteenth quadrennial general assembly here.

The overflow crowd of 17,000 was urged to start a program of weekly visitation and personal soul winning, and it was hoped each endeavor would experience a genuine revival that would reach every member.

CATHOLIC FAMILY SIZE DROPPING

WASHINGTON, D.C.—Roman Catholic parents are sharply reducing the size of their families and indications are that despite church sanctions against artificial birth control Catholic couples are using the pill and other contraceptive devices to an increasing degree.

According to the first report on a 1970 National Fertility Study sponsored by the Federal Government, the number of children Catholics are having or intend to have is rapidly approaching the number of births among non-Catholic families.

There was a strong decline in births expected by all groups in U.S. society during the period 1965 to 1970, the study observed, but the fastest decline was among Catholic parents, especially in the 20 to 24 age span.

OKLAHOMA METHODISTS VOTE FOR RACIAL MERGER

OKLAHOMA CITY—The Oklahoma Conference of the United Methodist Church has unanimously approved merger with the all-black Southwest Conference, bringing to an end segregated denominational structures in the State.

The Southwest Conference, which consists of 16 congregations in Oklahoma and Arkansas, is expected to act on the merger in late summer. It overlaps two Arkansas conferences—North Arkansas and Little Rock—which earlier approved merger.

WALDENSIANS, METHODISTS HOLD JOINT SESSIONS

TORRE PELLICE, ITALY—For the first time in history, the regular assemblies of the Waldensian Evangelical Church of Italy and the Italian Methodist Conference held joint sessions on August 20-25.

Waldensians, who are Presbyterian in theology, trace their origin to the twelfth century. They became Protestant following the sixteenth-century Reformation.

The Waldensian and Methodist Churches in Italy have close ties, recognizing the ministries of each other and often sharing clergy.

UNION OF CATHOLICS AND WCC NOT EXPECTED SOON

ROME—The Roman Catholic Church is not expected to apply for membership in the World Council of Churches "in the near future," but cooperation between the two bodies "must be intensified."

These assertions were made here recently during a meeting of the Joint Working Group of the Vatican and the WWC, made up of 255 Protestant and Orthodox churches.

ROMANIA'S BAPTISTS MEET FOR FIRST TIME IN 7 YEARS

ZURICH—The Baptist Union of Romania, which has some 120,000 registered members, has held its first national conference in seven years.

Approximately 1,400 people participated in the conference at the First Baptist church of Bucharest, according to Gerhard Claas, general secretary for the Baptists of West Germany.

Romanian Baptists registered 4,000 baptisms during the past year, with perhaps twice as many not registered, according to Mr. Claas.

This Week...

The cover article this week tells about eight students in the seminary in Spain who set out to solicit money for their school and really lit a fire. They were an inspiration during the whole of their 7,000-kilometer trip and returned to the seminary with \$12,000 to help with the building project.

For a long time there has not been much news about Seventh-day Adventists in Spain, but with dedicated young people and sacrificing members, there can be little doubt about the quality of Adventism in that country.

Marcella Anderson discusses changing trends in the traditional roles of men and women in her article, "Male and Female" (page 4). Mrs. Anderson holds her Master's degree in mathematics. She and her husband, Keith, who holds two doctorates—one a Ph.D. and the other an M.D.—reside at Angwin, California.

Rose Stoia, a dietitian at Kettering Hospital, is sympathetic with children who do not enjoy eating, and she suggests several reasons why they do not. In "Johnny Hates Spinach" (page 11) she gives practical suggestions for handling the problems of "finicky eaters."

"Let the table be made inviting and attractive, as it is supplied with the good things which God has so bountifully bestowed. Let mealtime be a cheerful, happy time."—*The Ministry of Healing*, p. 385. Dietitian Stoia is concerned that this advice be followed. For example, she suggests that a child often judges his food by color and texture variety. And, as she implies, What is there attractive about serving mashed potatoes, cauliflower, white bread, milk, and rice pudding all at the same meal? Any homemaker will find something helpful in this article.

ART AND PHOTO CREDITS: Cover and page 10, courtesy of Winifred C. Wild; p. 15, O. R. Scully; pp. 17, 18, 22, 23, courtesy of the respective authors.

◆ **Advent Review and Sabbath Herald** ◆

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

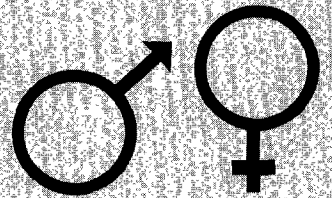
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By
**MARCELLA
ANDERSON**



Male and Female

CHANGING trends in culture, education, employment, and marriage have affected the relative differences in the roles of men and women. How much should Christians be influenced by the changing trends in the world about them?

Today many women, young and not so young, are cheering about any gains made in throwing off the shackles of the past that made woman take a passive role in society, the church, and the home.

Men, too, have been changing roles, but more gradually. For example, it is not rare to find men as teachers of the early elementary grades, whereas this was quite unusual a few decades ago. The man in the

home often attempts the function of providing security and companionship for the children—a role traditionally reserved for the mother.

Many women are becoming wage earners; in fact, more than one third of American (U.S.) women have jobs and more than two and a half million of the married women earn more than their husbands.¹

Childbearing is limited to the female sex, but there is hardly any other activity or occupation, especially in middle-class America, that is limited to one sex. In fact, many a young woman today thinks that motherhood is not sufficient to meet her needs, and not challenging enough with respect to her capabilities and potential. Indeed, many a husband prefers to have a wife who endeavors to keep herself informed,

Marcella Anderson is a public school math teacher in Napa County, California.

aware, sensitive to others' needs, and thus to be a vibrant and understanding companion. This is in harmony with Biblical and Spirit of Prophecy counsels.² Besides this, the wife and mother should "keep in touch with the developing minds of her children. Let her use wisely the opportunities now hers to influence her dear ones for the higher life. Let her take time to make the dear Saviour a daily Companion and familiar Friend."³

Mighty Influence for Good

What higher calling can woman find than this? What tremendous opportunities lie here! Whatever sacrifices or restrictions must be met in order for the wife and mother—once she has accepted such responsibilities—to exert this kind of influence should be cheerfully and eagerly accepted.

Furthermore, in order for home to be beautiful and heavenly the Spirit of God must be in control. The Christian wife will not take any worldly pattern for her model, but, rather, Jesus Christ. Regarding proper marital roles: "The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bonds slave, but a companion to her husband."⁴ Likewise the husband "will not lord it over his wife; he will not be arbitrary and exacting."⁵

Woman's role need not be only in the home as such. Many single women lead full, satisfying lives of service. They, too, can powerfully influence children and youth in right paths. They may reach the hearts of other women—whether by visiting in the home, ministering to their needs, or associating with

them in some other capacity—in a way that no one else can. Women's potential for being a mighty influence for good (or for evil) is almost without measure.

Influence for Ill

At this point, brief mention of the negative side of the picture will be made. Jesus at times used the negative (often the only terms people understand) in order to illustrate positive truths. John 14:27 provides an example.

When ancient Israel came to the borders of Canaan, Satan through Balaam laid a diabolical trap for God's people. Woman became the snare used by the enemy.

"The forwardness of women to entrap souls did not end at Baalpeor.

"Near the close of this earth's history Satan will work with all his powers in the *same manner and with the same temptations* wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan."⁶

However, in His great wisdom and love God has given many counsels which, if heeded, will safeguard His people. With the freer attitudes expressed all about us on the reciprocal roles of femininity and masculinity, greater caution on the part of Christian men and women must be exercised. Certainly, Satan is wroth with the remnant church of God. Only the abiding grace and power of Jesus in the life moment by moment will save each one.

The thoughts have much to do with the molding of character and with providing proper safeguards. "Higher than the highest human *thought* can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."⁷ Indeed, "the only security for any soul is right *thinking*."⁸ Then let the vision of God and of Jesus His Son fill the thinking processes. It is this knowledge of God that means life eternal to the soul.⁹

Testing Truth

For each person, as the solemn and testing subject of modesty of deportment is considered, heart preparation should have come first. God is a lover of the beautiful:

"He would have us cultivate purity and simplicity, the quiet graces of the flowers,"¹⁰ attributes of His character—His law lived out in the life.

The real question is, Does Jesus occupy first place in the life, in the affections, or is it self and whatever pleases self? If the thoughts have been allowed to run riot, the imagination being perverted by novel reading, castle building, day-dreaming, dwelling upon impure scenes, then the life will "speak" accordingly.¹¹

"With many young ladies the boys are the theme of conversation; with the young men, it is the girls. 'Out of the abundance of the heart the mouth speaketh.' They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God!"¹²

In professed Christian homes children and youth need to be taught to act with reserve and modesty. If this part of their education is lacking, the girls (in this instance) will "be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age."¹³

To Marry or Not to Marry

In the century that has intervened since the above words were penned, intersex familiarity could hardly, by any rational computation, be considered to have diminished. If teenagers are enticed and engrossed by this fast sex life, then when they advance in years they will find settling down to a one-partner situation, till death do part, rather dull and uninteresting. Many marriages end soon after the novelty of the new relationship has worn off, and this is partly related to the large place given to physical familiarity during the premarital period.

As the fairer sex push for equal rights with the formerly much more robust and aggressive sex, it will be no surprise to find them taking the initiative in marriage proposals and other sex relations. In fact, it would seem that a proportion of the young men at least, are already awestruck and even appalled at the aggressiveness and boldness of some of the present female line.

There should be *no haste* in regard to marriage. It is safe to look to the Omniscient One for understanding and guidance in this matter. The person who lives in constant communion with the Infinite God will delight to follow His bidding and to listen to the counsels of godly parents or advisers.

Purity of Thought and Action

The real secret or key to success in avoiding the snares of Satan laid especially for God's people in this age is to keep the mind and heart "occupied in meditating upon themes which strengthen purity of life, and which elevate the soul to commune with God. . . . If the minds of women and youth professing to love and fear God were *fortified with His Spirit*, if they had trained their minds to *purity of thought* and educated themselves to *avoid all appearance of evil*, they would be safe from any improper advances [from men] and be secure from the corruption prevailing around them."¹⁴

Professed Christians should set a Christlike example and rise above becoming tainted with the prevailing promiscuous attitudes on relationships between the sexes. "To avoid all appearance of evil" would be to shun or be above reproach in situations that include "early" attachments (as described above), public exhibitionism in courting, lack of Christian reserve, or intersex permissiveness, man- and-woman-alone situations, and others that might be mentioned.

"The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality."¹⁵

Is not this counsel of one hundred years ago even more applicable today?

It is the companionship of God and holy angels that His people

should be preparing for. The "precious, priceless gem of modesty" should be cherished in order to guard virtue. "Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven."¹⁰

Victory Out of Failure

God's messenger writes about a "great fault" among women professing godliness (and also among men):

"They are too familiar with their brethren. They linger around them, incline toward them, and seem to choose their society. They are highly gratified with their attention.

"From the light which the Lord has given me, our sisters should pursue a very different course. They

should be more reserved, manifest less boldness, and encourage in themselves 'shamefacedness and sobriety.' Both brethren and sisters indulge in too much jovial talk when in each other's society. Women professing godliness indulge in much jesting, joking, and laughing. This is unbecoming and grieves the Spirit of God. . . .

"Our sisters should encourage true meekness; they should not be forward, talkative, and bold, but modest and unassuming, slow to speak. They may cherish courteousness. To be kind, tender, pitiful, forgiving, and humble, would be becoming and well pleasing to God. If they occupy this position *they will not be burdened with undue attention from gentlemen in the church or out.* All will feel that there is a *sacred circle of purity*

around these God-fearing women, which shields them from any unwarrantable liberties."¹⁷

This last thought is a beautiful promise. Also, modesty of dress contributes to this aura of sacred purity, for in a statement below a heart right with God will produce right thoughts, words, acts, and dress.

Counsels that apply particularly to married people are appropriate here also. Sometimes the husband "has not preserved that reserve, that dignified, godlike manhood, which is befitting a follower of Christ," or "the wife has let her sympathies and interest and affection go out to other men."¹⁸ The reader would be greatly enlightened to study the context of these statements. At this juncture only the conclusion is offered:

"This is all wrong. Satan is at the bottom of it; and unless you are alarmed and stop just where you are, he will lead you to ruin. *You cannot observe too great caution and encourage too much reserve in this matter. . . . Oh, how many lives are made bitter by the breaking down of the walls which enclose the privacies of every family and which are calculated to preserve its purity and sanctity!*"¹⁹

Certainly this goes back again to the very thoughts and desires of the heart (or mind). "Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right."²⁰ "It is the whole heart that Jesus prizes."²¹ (Intersexual boldness and promiscuity are strong evidences of a lack of true conversion.) The grace of Jesus Christ is sufficient to bring forth the desired beauty and purity of character, and the consequences are worthy of contemplation: "Thousands who now reject the message of salvation would accept Christ if they could see the beauty of His character reflected in His followers."²² ♦♦

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- ¹ Guidance Associates, Harcourt, Brace & World.
- ² Prov. 31:10-31; *The Adventist Home*, pp. 110, 111.
- ³ *Ibid.*, p. 110.
- ⁴ *Ibid.*, p. 118.
- ⁵ *Ibid.*
- ⁶ *Conflict and Courage*, p. 115. (Italics supplied.)
- ⁷ *Education*, p. 18. (Italics supplied.)
- ⁸ *The Ministry of Healing*, p. 491. (Italics supplied.)
- ⁹ John 17:3.
- ¹⁰ *Steps to Christ*, p. 85.
- ¹¹ Cf. *Testimonies*, vol. 2, pp. 463, 410.
- ¹² *Testimonies*, vol. 2, p. 460.
- ¹³ *Ibid.*
- ¹⁴ *Ibid.*, pp. 456, 457. (Italics supplied.)
- ¹⁵ *Ibid.*, p. 459.
- ¹⁶ *Ibid.*, p. 458.
- ¹⁷ *Ibid.*, pp. 455, 456. (Italics supplied.)
- ¹⁸ *Ibid.*, pp. 461, 462.
- ¹⁹ *Ibid.*, p. 462. (Italics supplied.)
- ²⁰ *Testimonies*, vol. 1, p. 158.
- ²¹ *Testimonies*, vol. 5, p. 73.
- ²² Ellen G. White, *Review and Herald*, November 3, 1896.

SPEAKING OUT

I'm for the "Adventist Ring"

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

Why do many church members have an inadequate concept of what it means to be a real Seventh-day Adventist? Doesn't this inadequate concept lead to an inadequate practicing of the Adventist way of life? Why do many members regard this church as merely one more denomination along with such bodies as the Methodists and Baptists, the principal differences being that we keep a different day and eat a little differently?

Every informed Seventh-day Adventist knows that the mission and message of John the Baptist finds its modern counterpart in the mission and message of Seventh-day Adventists. Those who were baptized by John and became his disciples were not another sect among the other sects of that day, such as the Pharisees, Sadducees, or Herodians. On the contrary, his disciples composed the God-ordained movement for that hour when the Messiah was about to be manifested. They represented the intervention of God for preparing the way for the first advent of our Lord.

In the same way, Seventh-day Adventists, as the fulfillment of Revelation 14:6-12, are not merely another denomination among an ever-increasing list of divergent religions. They are the God-ordained movement to prepare the way for the second advent of our Lord. They represent the intervention of God for the end of the world.

Unless a person who belongs to this church is grounded in the prophetic implications of Revelation 14:6-14; 15:2, 3, he has not broken through into the real meaning of being a Seventh-day Adventist.

Make no mistake about this. Unless a convert is convinced that being a Seventh-day Adventist is an entirely separate, sanctified way of life that affects his eating, drinking, dressing, reading, music, talking, tithing, giving, thinking, and the places he goes, he has not arrived at being a real Adventist. All the distinctive features of the Adventist faith spring from its being the fulfillment of Revelation 14:6-12, as John the Baptist's work was a fulfillment of Isaiah 40:3.

The divine authority for John's preaching was Isaiah 40:3. He never lost sight of this. This is what gave power to his preaching.

So mark this well. The divine authority for our teaching is Revelation 14:6-12. If this is omitted or largely disregarded in our preaching, the Götell lessons, the Bible correspondence courses, the books, and the periodicals, then we have no place in the world as a separate people, nor as a God-ordained movement.

I dissent from the way this concept is being lost sight of. I dissent from the sermons without the "Adventist ring." I dissent from the lack of emphasis on this in some evangelistic preaching. Why not bring it to the forefront where it belongs? Why not put the emphasis where God places it in Revelation 14:6-12?

J. L. SHULER
National City, California

"CALCULATED TO LEAD ASTRAY"

By ARTHUR L. WHITE

[This is the third article in a series of three telling the story of Ralph Mackin and his wife, who believed that the Holy Spirit had been bestowed upon them in special power, leading them to speak in tongues and to prophesy. The first two reported an interview that the Mackins had with Ellen White, which was stenographically recorded. In this third article Ellen White tells what was shown her in vision concerning the Mackin case.]

THE visit of Ralph Mackin and his wife with Ellen G. White occupied the last half of Thursday morning, November 12, 1908. Plans were that Ellen White with three members of her home and office family should drive on Friday by team the 35 miles to Headsburg for services on Sabbath and Sunday. The interview over, her mind turned to the work of the weekend. Then there was a trip the next week to Berkeley with several meetings over that weekend.

To Elder A. G. Daniells, president of the General Conference, W. C. White wrote on that Thursday afternoon after the interview: "This forenoon Mother and I and Brother Crisler spent a couple of hours in an interview with Brother and Sister Mackin of Findlay, Ohio. They came across the continent, they say, to see Mother. I had an interview with them in my office yesterday morning and advised them to come down this morning to see Mother. They seem to be very nice-spirited people, but their experience is somewhat peculiar.

"They had been hoping and praying that Mother would have a message of encouragement for them. In this they were somewhat disappointed. She told them that their case had never been presented to her in vision, and then she talked to them for half an hour, pointing out the necessity of caution, lest they be led astray by their feelings, believing it to be the guidance of the Lord. They have just returned to the Sanitarium, saying that they can not tell

Arthur L. White is secretary of the Ellen G. White Estate.

what they will do next, but that they will follow the guidance of the Lord."—November 12, 1908.

On that Friday the Mackins went to San Jose, and seemingly quite unmindful of the counsel given and cautions sounded by Ellen White began holding meetings there. They reported to the Clyde, Ohio, church that they had had an interview with Sister White and had something good to report on their return home.

Perhaps the Lord was giving the Mackins an opportunity to show their response to Ellen White's earnest counsel and also to permit the development of circumstances that would show everyone the real fruitage of their work. Trouble soon began to brew in San Jose. Inquiries regarding the interview began to come to the staff at Elmshaven.

On November 26, two weeks after the interview, Ellen White wrote to S. N. Haskell, president of the California Conference:

"Dear Brother: Two weeks ago today, while I was writing, my son W. C. White came into my room and stated that there were two persons below who wished to speak with me. I went downstairs into our sitting room and there met a man and his wife who claim to follow the Word of God and to believe the Testimonies. They have had an unusual experience during the past two or three years. They seemed to be honest-hearted people.

"I listened while they related some of their experiences, and then I told them something of the work we had to do in meeting and opposing fanaticism soon after the passing of the time when we expected to see our Lord. During those trying days some of our most precious believers were led into fanaticism. I said further that before the end we would see strange manifestations by those who professed to be led by the Holy Spirit. There are those who will

treat as something of great importance these peculiar manifestations, which are not of God, but which are calculated to divert the minds of many away from the teachings of the Word.

"In this stage of our history we must be very careful to guard against everything that savors of fanaticism and disorder. We must guard against all peculiar exercises that would be likely to stir up the minds of unbelievers, and lead them to think that as a people we are led by impulse, and delight in noise and confusion accompanied by eccentricities of action. In the last days the enemy of present truth will bring in manifestations that are not in harmony with the workings of the Spirit, but are calculated to lead astray those who stand ready to take up with something new and strange.

"I told this brother and his wife that the experience through which I passed in my youth, shortly after the passing of the time in 1844, had led me to be very, very cautious about accepting anything similar to that which we then met and rebuked in the name of the Lord.

"No greater harm could be done to the work of God at this time than for us to allow a spirit of fanaticism to come into our churches, accompanied by strange workings which are incorrectly supposed to be operations of the Spirit of God.

"As this brother and his wife outlined their experiences, which they claim have come to them as the result of receiving the Holy Ghost with apostolic power, it seemed to be a facsimile of that which we were called to meet and correct in our early experience.

"Toward the close of our interview Brother Mackin proposed that we unite in prayer, with the thought that possibly while in prayer his wife would be exercised as they had described to me, and that then I

might be able to discern whether this was of the Lord or not. To this I could not consent, because I have been instructed that when one offers to exhibit these peculiar manifestations, this is a decided evidence that it is not the work of God.

"We must not permit these experiences to lead us to feel discouraged. Such experiences will come to us from time to time. Let us give no place to strange exercisings, which really take the mind away from the deep movings of the Holy Spirit. God's work is ever characterized by calmness and dignity. We cannot afford to sanction anything that would bring in confusion and weaken our zeal in regard to the great work that God has given us to do in the world to prepare for the second coming of Christ."—Letter 338, 1908. (Published in *Selected Messages*, book 2, pp. 41, 42.)

The next week Elder W. C. White reported to Elder Haskell concerning the Mackins' visit. He told how they were confident that the Lord had sent them there, and that some message had been given to Sister White regarding them and their work.

When Ellen White met the Mackins on that Thursday morning, in answer to inquiry as to whether Sister White had ever seen in vision or had any message for them regarding their special work, she said she had not seen them in vision nor had she any revelation from the Lord regarding their work.

W. C. White continues:

"In this visit I could not discern anything to encourage them regarding their views that they were divinely called to a specific work. Here are the facts:

"(1) They were confident that the Lord had called them to do a very special work, and that a message would be given to Sister White vindicating and establishing that work. In this, they were wrong. No such message has been given.

"(2) They were confident that they had been shown to Sister White in vision, and that when they came into her presence she would recognize them.

"(3) They expected words of encouragement. But what they received were words of caution.

"In view of these facts, they can not with justice refer to their visit with Mrs. Ellen G. White and her son, W. C. White, as an encouragement in their claims to a special mission and work."—W. C. White letter, Dec. 2, 1908.

And then God spoke through vi-

sion giving specific light. Possibly there were two visions, one on the night of December 10 and the other a few days before. What was revealed to Ellen White led her to write two letters on Friday, December 11—one to the Mackins and one to "Our Brethren in California." We present them in this order. The second letter was published in the *Pacific Union Recorder*.

A Sad Mistake

"Mr. and Mrs. Ralph Mackin:

"Dear Brother and Sister: Recently, in visions of the night, there were opened before me some matters that I must communicate to you. I have been shown that you are mak-

ing some sad mistakes. In your study of the Scriptures and of the Testimonies, you have come to wrong conclusions. The Lord's work would be greatly misunderstood if you should continue to labor as you have begun. You place a false interpretation upon the Word of God, and upon the printed Testimonies; and then you seek to carry on a strange work in accordance with your conception of their meaning. You suppose that all you do is for the glory of God, but you are deceiving yourselves and deceiving others.

"Your wife, in speech, in song, and in strange exhibitions that are not in accordance with the genuine work of the Holy Spirit, is helping to

FOR THE YOUNGER SET

Kenny and Two "Shooters"

By MARYANE MYERS

KENNY looked at Jim's new gun. "Say, that's a beauty! Let me shoot it," he begged.

"Sure. But just one shot," said Jim.

Kenny had never held an air rifle before. He felt like a hunter. He tiptoed to the corner of the garage and aimed at an empty can. Bing! He hit it.

"Let me shoot one more time," he coaxed.

Jim nodded. "One more time—that's all."

Kenny turned, aimed at a rock and hit it.

"You're a good shot!" exclaimed Jim. "Why don't you talk your dad into getting you a gun?"

Kenny had the same idea. "I'll be back in a minute," he said and ran into the house.

"Mom, I want a gun. Please ask Daddy to get one for me."

A troubled expression came over Mother's face. "We have discussed it before, don't you remember? Daddy and I think it best that you don't have a gun. Guns stand for something in which Christians do not believe—killing."

Kenny sighed. "Jim's gun doesn't kill. It's a play gun. It shoots BB's."

"Jim is much too young to handle any kind of fun," said Mother. "BB's can do harm. An eye can be put out, a bird may be killed, or something else might happen. I'm sorry, but we can't give you a gun." She patted his shoulder. "Please don't feel unhappy. Your birthday will soon be here, and we are going to give you something that is much nicer than a gun."

"I can't think of anything nicer," Kenny said.

He felt unhappy as he went outside. "Someday I'll have a gun," he promised himself.

Jim called to him, "Watch me!"

Kenny looked in the direction of a

tree in the garden where several birds were sitting on a limb. Bing! A sparrow fell to the ground.

"Whoopee!" Jim shouted, "I killed one! I killed one!"

Kenny walked to the tree and picked up the limp bird. A Bible verse came to his mind reminding him that God knew who killed the sparrow. A few minutes before, this little bird was flying around happily. Now it was dead—because Jim had a gun.

Jim grew bolder during the next few days. He was shooting almost everything that moved.

"Leave Tippy alone!" Kenny had to yell a few times. "You're not going to shoot my dog."

"Of course not—but it wouldn't hurt him if I did. Dogs have thick coats of fur."

Kenny was tired of seeing birds die and cats scream with pain. One day he was standing near a window with his mother when they noticed Jim slip around the corner of the house. In a second Tippy yelped with pain. Then the dog made a leap and landed on Jim.

A few minutes later Jim's mother came to Kenny's house. She told his mother that Tippy had scratched Jim. She said several unpleasant things besides. Kenny's mother quietly told her what had happened. Then Jim's mother looked ashamed. "That gun is going to be put away for a while," she said.

Later Kenny said, "I'm glad I don't have a gun."

"So am I," his mom agreed, "but strangely enough your birthday present is a shooter." She went to a closet and came back with a package.

Kenny could hardly open it he was so excited.

"A camera!" he exclaimed with joy. "A shooter!" he laughed. "Now I can have some real fun shooting."

bring in a phase of fanaticism that would do great injury to the cause of God, if allowed any place in our churches.

"You have even supposed that power is given you to cast out devils. Through your influence over the human mind men and women are led to believe that they are possessed of devils, and that the Lord has appointed you as His agents for casting out these evil spirits.

"I have been shown that just such phases of error as I was compelled to meet among Advent believers after the passing of the time in 1844, will be repeated in these last days. In our early experience, I had to go from place to place and bear message after message to disappointed companies of believers. The evidences accompanying my messages were so great that the honest in heart received as truth the words that were spoken. The power of God was revealed in a marked manner, and men and women were freed from the baleful influence of fanaticism and disorder, and were brought into the unity of the faith.

"My brother and sister, I have a message for you: you are starting on a false supposition. There is much of self woven into your exhibitions. Satan will come in with bewitching power, through these exhibitions. It is high time that you call a halt. If God had given you a special message for His people, you would walk and work in all humility—not as if you were on the stage of a theater, but in the meekness of a follower of the lowly Jesus of Nazareth. You would carry an influence altogether different from that which you have been carrying. You would be anchored on the Rock, Christ Jesus.

"My dear young friends, your souls are precious in the sight of Heaven. Christ has bought you with His own precious blood, and I do not want you to be indulging a false hope, and working in false lines. You are certainly on a false track now, and I beg of you, for your souls' sake, to imperil no longer the cause of truth for these last days. For your own souls' sake, consider that the manner in which you are working is not the way God's cause is to be advanced. The sincere desire to do others good will lead the Christian worker to put away all thought of bringing into the message of present truth any strange teachings leading men and women into fanaticism. At this period of the world's history, we must exercise the greatest of care in this respect.

"Some of the phases of experience

through which you are passing, not only endanger your own souls, but the souls of many others; because you appeal to the precious words of Christ as recorded in the Scriptures, and to the Testimonies, to vouch for the genuineness of your message. In supposing that the precious Word, which is verity and truth, and the Testimonies that the Lord has given for His people, are your authority, you are deceived. You are moved by wrong impulses, and are bracing up yourselves with declarations that mislead. You attempt to make the truth of God sustain false sentiments and incorrect actions that are inconsistent and fanatical. This makes tenfold, yes, twentyfold harder the work of the church in acquainting the people with the truths of the third angel's message."—Letter 358, 1908. (Published in part in *Selected Messages*, book 2, pp. 44-46.)

"To Our Brethren in California:

"Last night instruction was given me for our people. I seemed to be in a meeting where representations were being made of the strange work of Brother Mackin and wife. I was instructed that it was a work similar to that which was carried on in Orrington, in the State of Maine, and in various other places after the passing of the time in 1844. I was bidden to speak decidedly against this fanatical work.

Labeled Fanaticism

"I was shown that it was not the Spirit of the Lord that was inspiring Brother and Sister Mackin, but the same spirit of fanaticism that is ever seeking entrance into the remnant church. Their application of Scripture to their peculiar exercises is Scripture misapplied. The work of declaring persons possessed of the devil, and then praying with them and pretending to cast out the evil spirits, is fanaticism which will bring into disrepute any church which sanctions such work.

"I was shown that we must give no encouragement to these demonstrations, but must guard the people with a decided testimony against that which would bring a stain upon the name of Seventh-day Adventists, and destroy the confidence of the people in the message of truth which they must bear to the world. The Lord has done a great work for His people in placing them on vantage ground. It is the duty of the church to cherish its influence. Precious are the words, 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me' (John 5:39). The words of in-

spiration carefully studied and prayerfully obeyed, will thoroughly furnish unto all good works.

"As a denomination we need to look more continually to God for guidance. We are living in an evil age. The perils of the last days are upon us. Because iniquity abounds, Satan presumes to bring in all kinds of delusive theories upon those who have tried to walk humbly with God, and who are distrustful of self. Shall self-confident, fanatical men come to these humble souls assuring them that they are possessed of evil spirits, and after praying with them, affirm that the devil is cast out? Such are not the manifestations of the Spirit of God, but of another spirit.

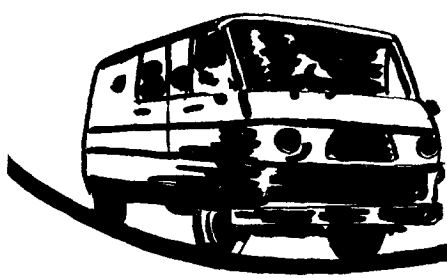
"I called upon every church to beware of being led to think evil of those who, because distrustful of self, fear that they have not the Holy Spirit. There are those who have followed their own ways instead of the ways of God. They have not acknowledged the light that God has graciously given; and because of this they have lost the power to distinguish between darkness and light. There are many who have heard much in regard to the path they ought to follow, but who ignore the requirements God makes of them. Their light does not shine in works that reveal the principles of truth and holiness. It is this class who in time of test will accept falsehood and erroneous theories for the truth of God.

"Great light has been given to the people of God. Let our people awake, and go forward to perfection. You will be exposed to the fallacies of satanic agencies. Fearful waves of fanaticism will come. But God will deliver the people who will earnestly seek the Lord, and consecrate themselves to His service."—*Pacific Union Recorder*, Dec. 31, 1908. (Republished in *Selected Messages*, book 2, pp. 46, 47.)

At this point we lose sight of the Mackins. Their names disappear from our records. Any influence they may have had with our church members was undercut by Ellen White's statement that she had been shown that it was not the Spirit of the Lord that was inspiring the Mackins.

In concluding this series of articles on the Mackin story, it may be in place to observe that Ellen White has written much concerning the baptism of the Holy Spirit. She portrays the fruitage of this baptism as calm, practical adjuncts to Christian life and witnessing, and not in the field of the ecstatic. ♦♦

(Concluded)



THE ignition key turned, the motor spun, the wheels moved, and eight young people and two teachers from the Seminario Adventista Español (Spanish Adventist Seminary) were on their way to visit 18 SDA churches in Spain.

Seven thousand kilometers (4,200 miles) later in nine weekends of rain, cold, heat, and even snow they had sung their way into the hearts of church members and friends and had raised the gratifying sum of \$12,000 for the new school plant in Sagunto. Enthusiasm, comradeship, and a spirit of service dominated the hours in the *furgoneta* (minibus), and when, on June 19, the first stones were laid on the building site, some of the group were present.

Clara Diaz, one of the 25 "Adventist Colleges Abroad" students in the seminario this year, was musical leader of the group. The program included a range of religious songs in Spanish and a couple in English, and ended with the spiritual, Kumbaya. Continuity was provided by Andrés Tejel, business manager, dean of men, and Bible teacher at the seminario. On tour he was driver, coordinator, "feeder," and a lively companion of the octet. José López, director of the seminary, preached the sermons.

Elizabeth Bond, one of the singers, is a member of the denominationally well-known Bond family. Her grandfather, Frank Starr Bond, and great-uncle, Walter Guy Bond, were pioneers in Spain. While carrying on in the traditional missionary spirit of the family she was able to visit her uncle's grave. He had given his life for Spain.

Every church extended a warm welcome, but we especially remember La Coruña. This remote northern church had never received a visit from another large church or from the seminario. We were touched when they presented a bouquet of flowers to each girl and put a carnation in the lapel of each young man.

The spirit of sacrifice of the members we visited profoundly impressed us. In Jaén a poor old woman came up and said she had no money to give but could contribute two liters

(a little more than two quarts) of oil. We were reminded of the widow's two mites and of Elijah who received a little cake made from the widow's last bit of flour and oil.

Another donation that stands out in our minds is a relatively large amount given by the widow of the colporteur who had gone to Málaga two years ago to pioneer the work there. Plans were under way to organize a church, when the colporteur was killed by a truck. He had become so well-known that his death was given wide publicity in the newspapers. Fortunately, another colporteur stepped right into the breach, so that today there is an organized church in that city.

An elderly couple living at Zaragoza, who have no children and whose work is humble, decided to give their savings of 20,000 pesetas (about US\$300) for the school project. Though the husband is not well, each Sabbath afternoon he goes out of the city to find interests for the Adventist message.

Imagine our surprise when a young woman decided to work this summer in order to give what she earns to the school.

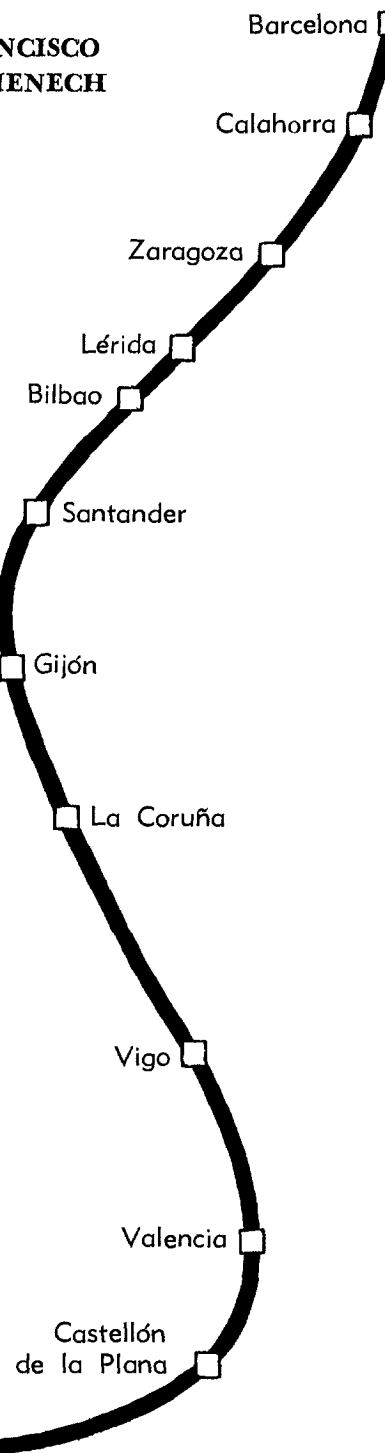
Dividing up the required 3 million pesetas (US\$47,000) among the 3,000 church members, the group presented an individual goal of 1,000 pesetas as a suggestion. Based on this figure a couple of girls have given what they had saved to come to school next year. As they realized they wouldn't have enough saved by September to come this year themselves, their contributions amounted to more than the basic goal—a real spirit of sacrifice that others also might study, even though they must wait!

The octet experienced a first in Spain by singing in important halls in three cities. These concerts were well covered by the city newspapers, whose coverages included pictures. In one city a Baptist minister canceled the Sunday school and shortened his sermon so all his members could attend the Adventist concert.

Each member of the octet is happy to have had a part in helping to begin the construction of a seminary where young people from all the churches we visited and from other countries can come to prepare for a part in finishing God's work. ♦♦

Minibus Through Spain

By
**FRANCISCO
DOMENECH**



Francisco Domenech is a student at the seminary in Valencia, Spain.

By
ROSE STOIA, R.D.

JOHNNY HATES SPINACH

JOHNNY is such a finicky eater," complains a young mother. "About the only vegetable he will touch is potatoes. And he hates spinach!"

Sound familiar? Feeding preschoolers sometimes taxes even the experts. Children prefer popsicles over green beans and ice cream over oatmeal.

Checking the points by which a child judges food may reveal why Johnny spits through the main course and smiles through dessert. Good or poor eating habits are developed early, so let us examine what causes a preschool child to react favorably or unfavorably toward food.

1. *Food Color:* What is there about food color to which a child reacts? Dull, drab-looking food holds no more attraction for a child than dull-colored picture books. The combination of mashed potatoes, cauliflower, white bread, rice pudding, and milk is so lacking in color variety that Johnny may be turned off for the whole meal. By simply substituting colorful choices the combination becomes appealing: mashed potatoes, green peas, whole-wheat toast fingers, apricots, and milk.

Preplanning meals enables Mother to select foods that harmonize in a variety of colors, textures, and flavors.

2. *Food Flavor:* Small children usually prefer mild flavors for their delicate taste buds. Children's taste buds are highly sensitive, including

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the few extra ones they have in their cheeks. (Have you ever seen a little fellow fill his cheeks with food to savor the flavor?) The off-flavor of scorched potatoes may be strongly offensive to Johnny, though hardly detectable to his parents.

Most children prefer foods naturally flavored with few seasonings and no spices. If Mother and Daddy enjoy green onions in the tossed salad and garlic cloves in the oatburgers, perhaps Johnny's portion can be separated before these additions. He may better accept strong-flavored vegetables such as broccoli and cabbage when cooked in a larger than normal amount of water or served with a mild cream sauce to modify the flavor. Gradually, as the flavor is accepted, less water may be used in preparation to preserve certain vitamins.

First Contact Is Touch

3. *Food Textures:* A child receives his first contact with the world through touch. He puts everything he touches into his mouth to discover its possibilities. Thus, food textures become very important to him.

A preschooler often refuses dry, hard, tough, stringy, lumpy, or thick food because he lacks the experience and ability to handle such textures for which he does not yet possess an abundant supply of saliva. Therefore, he will eat the soft heart of a sandwich and leave the tough crusts which may be too flavorful for his sensitive taste buds. Despite what your Mother told you, bread crusts, celery strings, orange pulp, or potato skins contain no special nutri-

tive value, so offer Johnny more moist, easily chewed food during his first few years. For healthy teeth and gums and for texture variety, some easily handled foods such as raw carrot curls, peeled crisp apple wedges, or whole-grain toast should appear on his menu daily.

4. *Food Temperature:* Temperature extremes are harmful and foods too hot or too cold are hard to consume. Steaming-hot foods produce a great shock to teeth, irritate taste buds, and also harm the delicate throat tissue. Icy-cold foods slow digestion. Developing a taste for foods that are neither too hot nor too cold provides Johnny with good temperature preferences for life.

5. *Serving Size:* Adults often heap a youngster's plate with such discouragingly large portions that he loses all desire to eat. A far better policy is to offer Johnny much less than you anticipate he will eat. A child may eat everything that he serves himself (unless his "eyes are bigger than his stomach") but will balk at an amount arbitrarily decided upon by his elders. Small amounts of milk, juice, or soup offered in a four-ounce glass or cup that is not easily tipped delight small diners. Some who are experienced in child feeding will put on the plate of a preschooler *one* green pea or *one* thin carrot slice, without comment, if the food is not yet accepted by the child.

"No dessert until you clean that plate!" threatens a harried mother.

This firmly establishes in Johnny's mind that dessert is far superior to other food, plus causing him to eat

more than he really wants or should have.

"But, do I give him dessert if he doesn't clean his plate?" asks Mother. If you serve dessert no more than two or three times a week, as you should, the problem soon disappears. If dessert accompanies a meal at which he has eaten sparingly, give a very small serving of dessert—again without comment. Keep in mind that the "Clean Plate Club" results in more disadvantages than advantages since a child is the best judge of the amounts (*not kinds*) of food he should eat.

6. *Food Size and Shape*: Children's chubby, dimpled hands find it hard to manipulate adult food with adult silverware. Wise mothers precut or preshape food into sizes and shapes easy for small fingers to control. Intrigue Johnny with bite-sized pancakes or patties, sandwiches cut into fourths or sixths, thin raw cauliflower buds, small cheese cubes, and bits of grapefruit sections without membrane. Furnish many finger foods, and for foods that require a carrier provide junior-sized, straight-handled spoons and forks.

7. *Food Combinations*: A child likes to identify each food placed before him and so prefers each food to appear separately on his plate. Often he will refuse such adult-accepted combinations as macaroni-

vegetable salad, spaghetti-marzetti, mock chicken a la king, and fruit soup not because he does not like the ingredients, but because he does not like the combinations. Provide for him a full-sized divided plastic plate.

8. *Parent and Peer Attitude*: Children are so perceptive. Probably the one most influential factor in a child's acceptance or rejection of food is the attitude of his parents, his brothers and sisters, and sometimes his friends. If he observes his family happily eating most of what is placed before them, he will follow the example. Portraying vegetable soup as something to be endured and chocolate cake as something to be desired molds a child's food preferences for life.

A Handy Tool

Special catering to him or any family member impresses Johnny that food can be a handy tool for obtaining individual attention. Particularly during normal periods of slower growth, resulting in less appetite, his food consumption should attract little notice.

Never attempt to con a child. Immediately he will detect as phony your overenthusiastic attitude toward Brussel sprouts, and he will put on the brakes. Or, Johnny soon learns that Daddy's lip-licking and mouth-

smacking attitude when split pea soup appears is solely for his benefit. Besides setting good examples, parents' best mealtime attitude is one of matter-of-fact, helpful supervision.

9. *Mealtime Atmosphere*: Being overly tired, excessively hungry, or too excited has a negative effect upon appetite. Cross parents, quarreling children, blaring television, or commands to "Hurry up!" cause disinterest in food. Instead, mealtime should be a special family time where each relays the good happenings of the day and shares a humorous event or some pleasant future plan. Meals should nourish not only the body but also the soul.

10. *Snacking Pattern*: What does Johnny eat between meals? Poor-quality food such as chips, cakes, candy, soft drinks, and cookies are the usual snack time choices. Irregular eating of even nutritious food is not good for digestion, may produce tooth decay, and dulls mealtime appetite. Scheduling a suitable number of meals a day around a child's needs far surpasses allowing him to snack at irregular intervals. Mother should gently train and control the diet of her children the same as she trains and controls all aspects of their development.

* * *

When Johnny becomes a finicky eater, check the above points. Remember, children are individuals, deserving a few personal preferences. Since no food (not even spinach!) is indispensable, adequate substitutes may be found for most disliked foods. When your Johnny displays a good variety of food likes, eats a reasonable amount of the food he is served, and does not fill up on "empty calorie" food—relax! He shows signs of healthy eating habits.

"But, how may I be sure he gets enough vitamins?" you may wonder.

Daily following the Four Food Groups ensures proper nutrition for all ages. It not only provides adequate amounts of necessary nutrients but also suggests every conceivable variety of food color, texture, and flavor, providing endless menu possibilities.

How comforting to discover that good nutrition results from eating a variety of plain foods, simply prepared, and including a complete protein at each meal! Johnny will grow and develop nutritionally sound habits if his mother places eating in its proper perspective, using the Four Food Groups as a daily guide, and understands the child is a learner in food acceptance. His world is new! ♦♦

Four Food Groups

MILK GROUP

2-3 cups daily for children
4 or more cups daily for teen-agers
2 or more cups daily for adults
(milk contains a complete protein)

PROTEIN GROUP

2 or more servings daily*
Includes legumes, nuts, eggs, milk products, meat analogs
(the vegetarian's only source of complete protein is milk and eggs)

FRUIT AND VEGETABLE GROUPS

4 or more servings daily*
Include citrus daily
(choosing a colorful variety from this group will ensure good vitamin and mineral coverage)

BREAD AND CEREAL GROUP

4 or more servings daily*
All servings should be enriched or whole grains
(two servings of whole grains daily will ensure good vitamin and mineral coverage)

* For small children, one level tablespoon per year of age constitutes an average serving.

God, Man, and Worship—2

HOUSES FOR GOD

In our previous editorial we stated that fellowship in worship is a necessity for spiritual growth, balance, and for mutual encouragement and support. But fellowship suggests a place for assembling together. For the ancient Israelites, God asked that they build Him a sanctuary, a tent, as their center of worship.

This place was called "the tabernacle of the congregation" (Ex. 29:10), or "tent of meeting" (R.S.V.). There God promised to meet with them. Later came the temple built by Solomon, and then others by Zerubbabel and Herod.

The worship service as we know it today did not grow from the service conducted in the temples, but rather from the later synagogue service. The synagogue developed after the Babylonian captivity when it was not possible for many Jews to go to Jerusalem to worship.

The synagogue had a reading desk and seats. The service consisted of prayer, the reading of portions of Scripture, and exhortation. It will be remembered that at the synagogue at Nazareth, Christ was invited to come to the front of the synagogue, read a portion of Scripture, and comment on it (Luke 4:21-27).

A long period of time passed before the early Christians had their own places of worship. In some places they were an illegal sect, so could own no property. Consequently, they met in private homes, in rented halls, or wherever they could. Often they had to meet in secret. It was not until Christianity became an accepted religion that they began to have houses of worship.

When Christians first began to build their own churches the structures were no doubt simple. The new religion did not at first attract many of the rich and influential. That came later.

As time went on Christianity became more popular. Influential and wealthy people began to join the church. The building of more elaborate places of worship began.

Some time ago we attended screenings of the popular cultural film series, "Civilization." Part of the material covered had to do with church architecture in Europe—Italy, France, Germany, Holland—and England during the Middle Ages, and later. In the films we viewed great, imposing cathedral domes, towering spires, vast sanctuaries. Inside these buildings we admired elegant statuary and other carvings, priceless paintings, and tapestries. These buildings and their adornment were created by great architects and artists, men of genius: Michelangelo, Raphael, Leonardo, Bernini, Botticelli, Dürer, Wren.

How Far Should We Go?

But, looking admiringly at those tremendous churches and cathedrals, poetry in stone and wood, we found ourselves developing a certain polarity of mind. Certainly, we thought, man ought to use his greatest talents, whatever they be, for the glory of God. If talents are to be put to the stretch, shouldn't it be for God?

But it was at that very point that we had our problem. For, we wondered, how far ought Christians to go in church building from the viewpoint of finances, if from no other, before they have gone too far? Astronomical sums of money had been spent for the churches and cathedrals we saw in the films. Was that the way God wanted it?

And how far ought one to go architecturally, artistically, before a church becomes a monument to the

vanity of the architect or the builders, rather than a sanctuary to God? Clearly, anything that diverts the mind from the central purpose of the house, which is to worship God and not to glorify man, is an offense to God.

Certainly, Adventist churches, like the churches of all other denominations, ought to be worthy places, built to the glory of God. They ought to be a credit to the community and the denomination. But it is sometimes hard for one who has spent years in a mission field, who has worshiped in the skimpiest shelters, with mud floors, and rough planks for seats, to visit a church that could have been more simply, economically built, and still be a credit to the denomination and to the glory of God. Do we extend ourselves too far in our church buildings sometimes, unpretentious though they may appear when compared with other sanctuaries, if a simpler building could honor God and the money be used elsewhere?

T. A. D.

(Continued September 7)

400TH ANNIVERSARY OF MASSACRE

The date of this issue, August 24, marks the four-hundredth anniversary of the Massacre of St. Bartholomew (August 24 was St. Bartholomew's day). The tolling of a bell in the dead of night, August 23, 24, 1572, was the signal for the slaughter in which thousands of Huguenots (French Protestants) in Paris perished. The massacre continued for seven days in Paris and spread to the French provinces where it continued for two months.

Ellen White describes the incident as "blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries" (*The Great Controversy*, p. 272).

The thousands who died gave their lives in the struggle for religious freedom—the right to worship God according to the dictates of their consciences. The freedoms enjoyed in many lands today were dearly bought by the blood of generations past.

Unfortunately, by many these freedoms are lightly regarded. This anniversary should remind us of our privileges and incite prayers to God for blessings enjoyed.

But though many of us today enjoy freedoms, this is no time for complacency, no time to relegate to dim centuries past, to ignorant and benighted generations, atrocities such as the St. Bartholomew's Massacre, with the delusive belief that such barbarities could not occur in an enlightened age. History mocks such illusionary dreams. Chapters as dark have been written in our generation. The world still shudders in horror over the liquidation of six million Jews during World War II. And blood has flowed freely elsewhere since, some of the bloodshed religiously inspired.

A Settling of Accounts

According to Bible prophecy, human history is to close in a global religious war. "All that dwell upon the earth shall worship him [the "beast," a religious power in opposition to God], whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). This power will attempt to exterminate the saints (verse 15). But its plans will be foiled. God steps in to deliver His people. Otherwise there would be a repetition of St. Bartholomew's Massacre, only on a greater scale.

This time also the enemy is crushed, for in connection with that apocalyptic battle Christ returns from heaven "and in righteousness he doth judge and make war. . . .

And the armies which were in heaven followed him upon white horses" (chap. 19:11-14). After the "beast" and the "false prophet," the leaders in this struggle against God are "cast alive into a lake of fire burning with brimstone" (verse 20), "the remnant were slain with the sword of him that sat upon the horse" (verse 21). Thus ends this religious war. Except for a brief flare-up after the millennium, all opposition against God comes to an end and eternal liberties are granted the saints.

Thus, finally, the innocent blood shed by the martyrs will be avenged. When the prophet saw the fifth seal opened, in symbolic vision he observed "under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (chap. 6:9). He heard them crying with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (verse 10). They were told

to "rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" (verse 11). The avenging comes during that final apocalyptic battle and in the judgments meted out in the postmillennial sentences. At that time the accounts for the massacre of St. Bartholomew will be settled. Then will come everlasting peace.

As we await that day our responsibility is clear: "The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands."—*The Acts of the Apostles*, pp. 68, 69. As we hold the banner high, we keep faith with the millions in past ages who considered the privilege to worship God according to the dictates of their consciences more precious than life itself.

D. F. N.

LETTERS

... to the Editor

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

UPGRADING QUALITY

The June 22 cover with Elder Holt's poem on death was outstanding. One might wish that all the poetry in the REVIEW were of this caliber, but lamentably this is not so; however, it does raise an important point. So many times the persons called on to offer prayer in our church services find themselves repeating phrases and expressions that are well-nigh traditional in Adventist circles. The integrity and sincerity of the individual is often beyond reproach, but the repetition does make them guilty of some degree of monotony. While we recoil from the thought of lavishly embroidered "formal" prayers, surely our petitions to the Monarch of the universe are worthy of better expression.

The editors of the REVIEW would offer a useful service if periodically they could include a well-composed prayer for a variety of church functions by some of our gifted writers to provide guidelines or a framework for some of us called on at the last moment to offer public prayer. Formal? No. Inspirational? Yes.

R. F. DUNLOP, M.D.

Kennewick, Washington

LEFT WITHOUT EXCUSE

We can't begin to express how much it means to us to have the REVIEW coming, and coming on time. It is well worth the extra cost of the air-mail subscription. Anything else can come irregularly, but we must have the REVIEW on time or feel a great lack.

I had just completed a study on dress reform, and was a little surprised by the article advocating the pantsuit [April 20]. I had used a "dress-me" doll and had made an outfit like the description of the American Costume as given in *Testimonies*, volume 1, page 717 (Appendix). "It combined the short skirt, 'reaching about halfway from

the hip to the knee,' with mannish-looking trousers, coat, and vest." Also on page 465: "It consists of a vest, pants, and a dress resembling a coat and reaching about halfway from the hip to the knee."

Again on page 717: "This 'so-called reform dress' was in 1864 shown to Mrs. White to be *unsuitable for adoption by God's people.*" (Italics supplied.)

Is not the above a very good description of the pantsuit? Perhaps some pantsuits have a shorter coat even than this.

Then, when I had shown my group the American costume and had explained that God did not approve it, I removed the trousers, and the portion left was a perfect minidress. I then asked the question, "Is God any more pleased with this than He is with the trousers?"

The young people got the point. If the top of the pantsuit were *long enough*, it might more nearly resemble the dress shown to Sister White in vision as the dress for God's people.

The entire section on reform in dress as given in volume 1, pages 456-466, is an interesting study when taken as a whole and point by point. Nothing is lacking—dress length, style, individuality, and so on.

Truly God has left us without excuse. If we are not saved, it will not be because He failed in any way. First, He provided the way by faith in Jesus, our Advocate; and now at the end of time when all is confusion, He has instructed us even in the minutiae of life. We can but praise Him for His mercies.

MYRTLE A. NEUFELD

Georgetown, Guyana

GENUINE CHRISTIAN FELLOWSHIP

I think the tragic loss of many newly baptized members could be diminished if our church members organized a potluck noon meal each Sabbath, followed by a Bible discussion hour.

New members and older Adventists would be blessed by social fellowship, beneficial Sabbath observance, added utilization of church buildings, and layman participation in active missionary service that would give spiritual enrichment for everyone involved who placed a premium on growth.

M. EWERT

Sorrento, British Columbia

NO MORE BLUNDERBUSS

I support the recommendation of B. N. Pache [Letters, May 25] that we should "warn every family in a given area by sending them a *short but relevant message*" of about "25 to 30 words." I have felt for some time that we were scattering our effort, like the old blunderbuss.

A real attention getter, delivered in person to every home in a given area with follow-up possibilities, should open up new opportunities for the lay membership. I am not referring to traditional tract distribution but to a pointed, convincing reference to the second coming.

H. L. HIGGINS

Dunnellon, Florida

PAUL HELPS

Would not R. R. Hegstad's column "Hair—the Long and the Short of It" [June 8], have been more complete if it had quoted 1 Corinthians 11:14: "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?"

O. P. FLYNT

Cleveland, Tennessee

LABOR OF LOVE

I have noticed some information in the REVIEW regarding the publishing of *The Desire of Ages* in the Greek language, but I have seen no credit given to the woman who spent untold hours for almost three years to accomplish this translation, and *this at no cost to the denomination*. This Adventist woman is Alike Snow, of Berrien Springs, Michigan.

VERNON FLORY

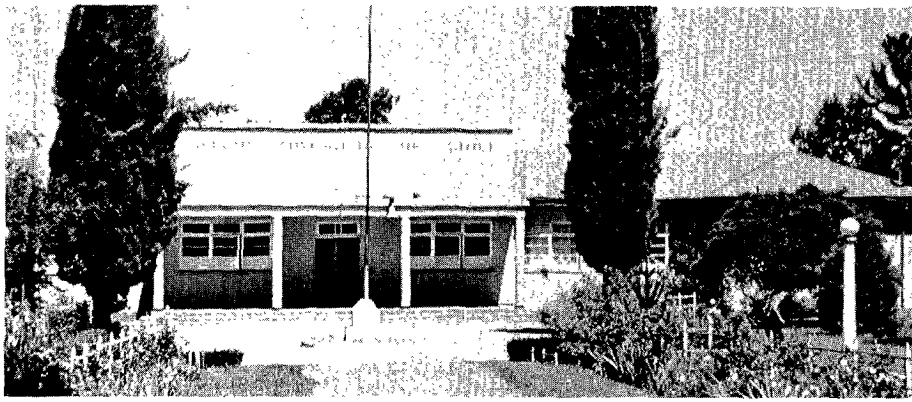
Portland, Oregon

MORE THAN TWO CHOICES

From the letters on "Pantsuits" [June 1] it would seem that your correspondents take it for granted that there are only two alternatives to be considered: Shall it be pantsuits or miniskirts? Are we to conclude that it is useless to advocate any further that the acceptable attire for the Christian woman today is still a modest hemline and neckline?

J. O. WILSON

Gentry, Arkansas



In 1971, 105 postsecondary students attended Chile College to prepare for service.

How Adventism Came to Chile

By H. B. LUNDQUIST

Extending from about 18 degrees latitude in the north to 56 degrees in the south, Chile covers an area of 296,717 square miles. It is one of the most pleasant of the Latin American countries.

It is the most variegated as regards climate and topography. Among its most pleasing features it has ice-cream-cone-like snow-covered volcanoes, placidly flowing navigable rivers, and, shares with its neighbor, the Argentine, a chain of breathtakingly beautiful lakes that vie with, if they do not excel, those of world-famous Switzerland. Also, South America's loftiest peak, Aconcagua, rears its proud head in the Chilean Andes. Its saltpeter workings supply the largest percentage of ingredients for commercial fertilizer, and it supplies a significant part of the world's greatly prized copper. To top it off, its temperate zone fruits are incomparably delicious.

On the map Chile looks like a bell rope frayed at its southern end. If a map of Chile is superimposed on a United States map, with Arica (at the northern end of Chile) placed over San Francisco, the southern tip of Chile, Cape Horn, reaches Boston. The country has an over-all length of approximately 2,600 miles, and an average width of 100 miles.

In terms of climate and topography, there are really three Chiles seen from top to bottom of the map. There is the sun-baked, windy, and arid Atacama Desert to the north, near Antofagasta, where the copper and nitrates come from; the central valley, comparatively green and lush, which is the agricultural and industrial heart of the country; and the southerly regions below Valdivia and Puerto Montt—an untouched fairyland of Andean promontories and fjords, virgin forests, and rough, wild, pastureland.

H. B. Lundquist is on the modern-language staff of Southern Missionary College.

Less than one tenth of 1 per cent of the land in the north is arable, and only 8 per cent in the center. A fraction of 1 per cent of Chile's inhabitants own 52 per cent of the land.

From the beginning, Chileans "fought nature," building bridges over foaming streams and wresting food-stuffs from seemingly impossibly barren soil. Thus they grew hard fibered and enterprising. The country finally learned to live by itself. Late in the nineteenth century Chile began to develop a middle class—something exceedingly rare in Latin America—and an industrial proletariat.

During the first hundred years of the independence of Latin America the majority of the infant excolonies of Spain and Portugal passed through a period of great political stress, punctuated periodically by revolutions. But Chile constituted a stable and uncharacteristic Latin American country, with not a single revolt or revolution of importance. Even today, although she experienced two short explosive eras during the years 1924 to 1932, this friendly and noble little nation presents to the world an example of stability rare in our modern world. This reliability is due to the unusual liaison between her newly created middle class and the usual Latin American ruling aristocracy.

Such stability was not found before Chile gained its independence. Looking back to the time of the first viceroyalty of Peru, under which Chile was governed, we find Viceroy Antonio de Mendoza making history of a sort. He pleased his Spanish sovereign because of his lack of individual initiative. "The secret of good ruling," he told his successor, "is to do little, and do that slowly." The viceregal salary, difficult to translate into modern currency, provided a sumptuous living from the royal treasury.

One of the means of holding the settlers and nationals in control was achieved by thought control, exercised

by the church. Inquisitorial tribunals, present as early as 1522, punished blasphemy and immorality among the clergy, and adultery and witchcraft among the laity. Penalties included fines, penance, flogging, work in the galleys, exile, and burning for proven heresy and witchcraft.

Chile never completely subdued the Araucanian Indians—the modern Mapuches. A Jesuit policy of peaceful missionary penetration never succeeded.

Intellectually Chile was more Europeanized than were the nations to the north. By 1890 one child in four went to school, an average better than in most European countries of the time. Andres Bello (1781-1865), the great Venezuelan man of letters, spent three decades in Chile, greatly influencing her writers and philosophers. Likewise, the Argentine statesman Domingo Sarmiento, a self-exile from the Rosas tyranny, engaged Bello in a lively controversy between classical and modern letters. As a result, Chile was emancipated from eighteenth-century form.

Chile also produced a group of historians worthy of the title in competition with any European. Especially worthy of mention is Benjamin Vicuña Mackenna (1831-1886). As in the Argentine, in the second half of the nineteenth century Chile gave to the world a true national literature. Her most famous literary scion was Alberto Blest Gana (1830-1920). He came to be known as the Balzac of South America.

Beginning of Independence

At the beginning of their independent status the Latin American nations, without previous experience and with relations only with their respective motherlands, greatly needed technicians and money to help them get started. In this exigency England, a self-proclaimed "protector" of these lands, became the dominant banker of a continent. She made loans to bankrupt countries and before the middle of the nineteenth century had extended them \$100 million of credit, thus keeping alive the middle class, helping them to become the dominant class by the twentieth century.

Other nations of Western Europe also made profits from loans to these lands for a century and a half. Most of the railroads of the nineteenth century were built by English capital. By 1913 England's investment had reached three quarters of a billion pounds sterling (then about \$4 billion).

By the beginning of World War I, British companies owned 118 railroads, 45 port facility companies, 35 nitrate companies, as well as almost all the telephone exchanges, electric power distributors, and water companies of Latin America.

Since 1900 the United States has loomed largest in the Latin American trade and investment picture. It is estimated that by 1914, in her role as investor, she began to surpass Europe, having by then invested \$1,600 million

in these countries. At present she has reached the gigantic sum of \$9 billion, or 43 per cent of her foreign investment in the world.

In spite of her lack of the forests and broad plains of grass of other countries, Chile's present economic status, relatively speaking, shows up well with an annual income of \$400 per capita. This record is exceeded in Latin America only by the Argentine, with one of \$550, and by oil-rich Venezuela, with a per capita of \$650.

Movings of Providence

The story of divine directing in the history of the beginning of Adventism in Chile, the so-called California of South America, is of great interest. Among the early Adventist believers in the country was Claudio Dessignet, who had emigrated to Chile in the year 1885. He had heard the message from D. T. Bourdeau while living in France.

C. A. Nowlen has the honor of being the first missionary to carry the message to Chilean soil. He had arrived in Argentina in 1891 with A. B. Stauffer and E. W. Snyder. In a great circular tour that he took in those early days he canvassed in the Falkland Islands and Punta Arenas, on the Straits of Magellan. He finally arrived in Valparaiso, Chile, in 1894, in time to greet colporteurs T. H. Davis and F. W. Bishop. These men, depending on divine direction and protection, had arrived in Chile without money and, worse still, with no knowledge of the language as well as without friends or acquaintances. Mr. Nowlen had been canvassing with scant success in Valparaiso, and so was unable to relieve their financial situation. But, fortunately, he had several cases of books that he shared with the newcomers. At first Davis and Bishop worked among English-speaking people exclusively.

In God's providence they came in contact with the family of Enrique Balada, a Spaniard and a Baptist minister. Learning that they were observing the seventh day as the Sabbath, he attempted to set them right, but with little success. When he mentioned the matter to his wife she immediately said, "I have been studying this matter, and find that they are right. According to the Bible the seventh day is the day to be observed." Almost immediately she began observing the Sabbath, thus becoming the first convert in Chile.

Mrs. Balada soon developed into an active proponent of our message, and not long afterward was joined by her husband. Their two daughters, with their husbands, occupied important positions in our work. One of the husbands was Walter Schubert, formerly of the General Conference staff.

Messrs. Davis and Bishop soon recognized the necessity of learning the Spanish language and began its study, using the Bible as a textbook. They took turns reading from the Spanish and the English Bible, and thus little

by little acquired a "working" knowledge of Spanish.

One day as they were walking along the Alameda, Santiago's principal avenue, occupied with their language study, a young man stopped, looked at them a moment, and then spoke to them. He was Victor Thomann, a Swiss. A short time before, in a dream, he had seen these two young men and had heard them read the same passage from Psalm 103 that they were reading aloud when he met them. In spite of the difficulty of understanding one another, Davis and Bishop invited Thomann to their lodging and pointed out to him in their Spanish Bible some texts on the second coming of Christ, the signs of the times, the law of God, and the Sabbath. These texts were received by Thomann as a message from God, and he accepted without hesitation the new truths they revealed.

About the same time Eduardo, an older brother of Victor and an earnest member of the Presbyterian Church, read an Adventist tract given him by friends of the Balada family. He compared the tract with the Bible, hoping to disprove its teachings. But he became convinced that what was taught in the tract was in harmony with the Bible. He accepted its teachings without knowing that his brother, Victor, had made the same decision. These two brothers were very studious, and so when the colporteurs moved to another place Eduardo was ready to assume the leadership of the little group of believers.

Four hundred miles south of Valparaiso, God had another stalwart in preparation. He was Carlos Krieghoff, of whose conversion Eduardo Thomann was the instrument. Carlos was an ardent member of the Presbyterian Church. When Eduardo was on a missionary trip he visited Carlos, who was eagerly awaiting an explanation of why he had apostatized from the church they both attended. They studied the Bible well into the night, and after his return to Valparaiso, Eduardo sent his friend a copy of *Thoughts on Daniel and the Revelation* in German. For this earnest man this book was sufficient. He threw in his lot with the little band of believers, and during his long lifetime contributed many years of efficient service. Several of his sons and daughters have also been prominent workers in the cause.

The Thomanns were destined to play an outstanding role in the spread of the Advent message not only in their native land but also in the countries to the north. On one occasion while Eduardo was eating in a restaurant in a little port town someone stole his tiny satchel that contained the latest edition of the *Signs of the Times* in Spanish, of which he was editor, printer, and salesman. He was obliged to return to Valparaiso to get out another number.

Upon his return to this same port a year later his satchel was returned in a

most unusual way. Upon his arrival a woman stopped him and asked him to wait a moment. She hurried off but soon returned with his old satchel, Bible, other books, and his copies of the *Signs of the Times*.

"Are these yours, sir?" she asked.

On receiving an affirmative reply she told him how she had seen the satchel near the door of the restaurant and, thinking that it must contain jewels or other valuables, had stolen it. On reaching home she had been very much disappointed to find what it contained. But the much-thumbed Bible had aroused her curiosity, and she began to read it. As she read, the Lord spoke to her heart. She said that she had been observing the Sabbath for several weeks. She purchased a Bible and other reading matter and sent along with Mr. Thomann some tithe she had laid by. She also requested baptism.

Missionaries to Peru

Two years after the first converts were won to the church through the work of Bishop and Davis a little group of believers resolved to carry the message to Peru. Three families and five young unmarried people formed the party. Their passage was paid by believers in Germany.

One family and four of the young people (one of whom was Victor Thomann) went to Lima, where they planned to support themselves by working at their several trades. One was a carpenter, one a turner, a third a gardener, and another a candlemaker. The women washed and sewed. Things went very hard with them and for a time they were so short of money that they could not afford anything to eat but sweet potatoes. They held meetings faithfully every week. Although the house where the meetings were held was pelted with stones, some people declared themselves in favor of the truth.

The remainder of the group went to Arequipa, the "Rome" of Peru. The first Sabbath after their arrival they went to the market to distribute tracts. As they were occupied with their work they were attacked by an angry mob of fanatics. As a consequence, they were arrested and placed in jail until the Chilean consul intervened on their behalf. Even he was able to get them out only on condition that he send them back to Chile at his own expense. In spite of such hard experiences, various successful trips were made by colporteurs, who sowed seed that later was to bear precious fruitage.

Chile recently was organized as a union mission. It has 95 churches, 23 church schools with approximately 4,000 pupils, two academies, and one college, with an attendance of nearly 500, and a teaching personnel of 135. This new union had a membership of 17,560 in 1970 and baptized 1,534 that year. All this was done by only 63 ministers, who had an average of 24 baptisms per minister. This is eight more than the world average.

Irish Mission Convenes Biennial Session Amid Tensions

By VICTOR H. COOPER

The undamaged Seventh-day Adventist church in the bomb- and bullet-scarred city of Belfast was chosen as the site for the Irish Mission biennial session, June 30-July 2. As the conference began, a tense atmosphere clung to the city's half million inhabitants; street barricades went up in three districts of Belfast declared "no-go areas" by the Ulster Defense Association in protest against the long-standing IRA controlled areas of Londonderry where the rule of British law no longer prevails.

But happier events also were taking place. While international rose breeders gathered for a dazzling display in nearby Dixon Park, delegates to the biennial session, representing 329 members, from Banbridge, Coleraine, Portadown, Draperstown, Larne, Londonderry, Dublin, and Belfast assembled to share and shed the sweet perfume of brotherly love and fellowship. Ours, too, was an international conference. More special visitors came to this year's meetings than had come to any previous business session in Ireland.

General Conference field secretary V. M. Montalban shared his experience in the Philippines. Our Sabbath morning speaker was W. Duncan Eva, president of the Northern Europe-West Africa Division. The British Union sent their president, E. H. Foster, with a penetrating message on preparation for our Lord's return, while W. John Arthur, British Union publishing secretary, brought us moving stories of missionary advance.

Edward Johnson of the Northern Book

Victor H. Cooper is president of the Irish Mission.



V. H. Cooper (right), chairman of the Irish Mission biennial session, discusses a point with Stanley V. Maxwell (left), secretary - treasurer of the Irish Mission, and Harry Wilby, male nurse, Ranelagh Clinic, Dublin.

and Bible House, Grantham, England, came with an immense book display that dominated the youth hall. Albert Watson, from Newbold College's science department, conducted a stimulating Sabbath school lesson and later presented with pictures convincing evidence of the valuable contribution made by Newbold College in enriching the lives of Adventist youth.

Some of the important actions recorded by our mission secretary, Stanley V. Maxwell, included the following:

Andrew Gebbie was elected youth sponsor; Ian Cotton, of Bournemouth, was called to serve as publishing secretary of the Irish Mission as well as the Scottish Mission.

A youth council under the chairmanship of the president was appointed to plan Voice of Youth and other evangelistic projects, and local church boards were invited to plan for MISSION '73 and announce their program on October 7—MISSION '73 Promotion Day.

Congratulatory greetings were sent to Pastor Robert Whiteside, a much-loved minister who first served in Ireland more than 60 years ago and who celebrated his one-hundredth birthday at the Adventist Rest Home, Oulton Broad, Lowestoft, on July 9.

Delegates from Eire expressed concern that there is only one church of 40 members in the whole of the republic. Twenty-five of the 26 counties are without the witness of a church or company. The newly formed executive committee was charged with the responsibility of drawing up plans for a new evangelistic thrust and of finding men and means to reach the unentered Roman Catholic strongholds with the Advent message.

Pastor-Evangelist Edward P. Pettitt, one of our two loyal workers at present serving in Eire, has been called to serve at the Stanborough Press Ltd., Grantham, as assistant editor. An experienced evangelist is urgently needed in the Irish Mission by way of replacement. Ireland is also losing two other ministers: S. G. Hyde, who is to retire in Grantham, and Charles Rhodes, who has been called to Oxford. In their place we warmly welcome Leslie Shaw and Michael Taylor, of Blackpool and Oxford, respectively.

At best Ireland's future looks uncertain. Seven persons were killed in Belfast during the conference weekend. But our people have great confidence in God and in the prayers of the Adventist family the world over.

NEW YORK:

50 Years of Service Honored at GNYA

Marking the fiftieth anniversary of Greater New York Academy, the first alumni reunion in the history of the academy was held on June 16, 17 in Plainview, Long Island, with about 55 people present. The reunion was organized by Arthur Guenther, D.D.S., president of the Class of '31. Of the 22 members in the Class of '31, nine were in attendance, together with two from the Class of '30. Also present were Prof. and Mrs. Sydney Tymeson, principal and teachers from 1926-1932.

The Sabbath morning sermon was delivered by Theodore Carcich, Class of '30, now a vice-president of the General Conference of Seventh-day Adventists. In the afternoon he told the story of his conversion and how he came to GNYA as a young, married adult.

Sunday was devoted to visiting and listening to greetings from alumni and former teachers via tape recording and picture. L. L. Reile, president of the



The Irish Mission biennial session convened in the undamaged Seventh-day Adventist Belfast church from June 30 to July 2. A number of important actions were taken.



The fiftieth anniversary of Greater New York Academy, Plainview, Long Island, was the occasion of the first alumni reunion, held June 16 and 17. Fifty-five attended.

Greater New York Conference, and his wife were guests of the alumni at the Sunday afternoon banquet. The featured speaker was Leo P. Krall, M.D., '31, of the Joslyn Clinic, Boston, Massachusetts, a specialist in diabetes. He has traveled widely, holding seminars in diabetes for doctors in many countries of the world.

MARGUERITE LACEY FLEMMING

ONTARIO:

Bible Seminar Conducted for Non-Adventists

An all-day Bible seminar was conducted during the MISSION '72 crusade in the Willowdale, Ontario, church. Of the 123 people who attended, more than half were non-Adventists.

A \$2 registration fee was charged, and each registrant was told that this program is only for the person who really wants to come. No one under 14 is allowed to register, and no parent is allowed to bring a baby. Church members other than new converts are not encouraged to attend.

The entire day is devoted to Bible study. Various approaches are used, such as Bible survey, chain reference Bible study, symbols, and special books. Mate-

rial is passed out on the subjects discussed, is studied, and is kept in a binder for future reference.

The registrants are introduced to many phases of the Adventist way of life, including vegetarianism. A delicious noon meal is prepared by the women in the church. Recipes are available for the dishes served, and a few others are provided when requested.

The benefits of an all-day seminar are many: We are able to get across many details of our message that we cannot introduce in public meetings, and do it more quickly and thoroughly. The fellowship at the noon meal welds new contacts and recent converts together with our church members. We have found that if people are willing to come to an all-day meeting on the Sabbath they usually don't object to sitting for two and a half hours on Sabbath morning.

L. G. LOWE

Pastor, Ontario Conference

MISSOURI:

SDA Optometrists Meet in St. Louis

Thirty-one Seventh-day Adventist optometrists and their families met in St. Louis, Missouri, for their annual meeting, June 22 to 25, in connection with the triannual convention of the American Optometric Association. F. E. J. Harder, executive secretary of the North American Division Commission on Higher Education, was the featured speaker for the Sabbath morning worship service at the St. Louis Central church.

Picture slides were shown for Sabbath vespers by Drs. Howard Engeberg and Pete Heinrich of the Volunteer Mission Service conducted regularly at the La Vida Mission in New Mexico and at the bush area near Navajoa, Mexico. Sponsored by Liga International, this is the

only medical-dental-optometric care the people receive in Mexico free of charge.

Discussion was given to the feasibility of a denominational school of optometry. The 1973 meeting will be held at Loma Linda, California. The new president for 1972-1973 is Paul McElvain, O.D., from Rifle, Colorado.

CLARENCE D. OMANS, O.D.

*Chairman, Educational Committee
SDA Optometric Association*

INDIANA:

Small-Dorm Concept Initiated at Academy

Endeavoring to follow closely the counsel of the Spirit of Prophecy concerning school homes, Indiana Academy broke ground on June 18 for two small-dorm housing units for its young men.

The small-dorm concept more nearly approximates a normal home atmosphere by: (1) having ten boys in each of three living areas with a total of 30 per dormitory; (2) having a dean's family in each dormitory, thus creating a closer dean-student relationship; (3) training all the dormitory residents to perform daily tasks of janitorial work on a rotating, voluntary basis; (4) having family-style worship in the dormitory lounges.

The activities of these small dorms will be coordinated by an individual filling the newly created administrative position of dean of students; he will also be dean of one of the small dorms. The other deans will carry certain additional responsibilities, such as minimal part-time teaching.

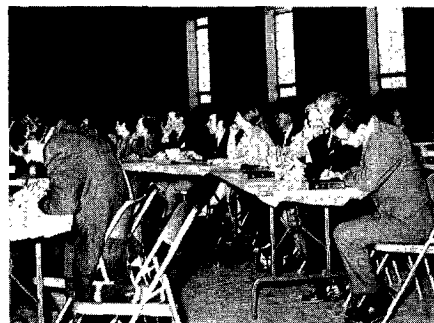
Indiana Academy was established in 1902 and moved to its present location in Cicero in 1919. Original portions of the present dormitories were built shortly thereafter.

Small dorms for the girls will be built as soon as possible, and additional boys' dorms will be added as growth and funds indicate, reports James Nash, principal of the school since 1970. Following the rebuilding of the dormitories, a new cafeteria and a chapel-music complex are called for in the master plan.

M. D. OSWALD

*PR Secretary
Indiana Conference*

Fred Stephan (left), educational secretary, Lake Union; James Nash, principal, Indiana Academy; Fran Randall, architect; and R. L. Dale (right), president, Indiana Conference, study the blueprint for the small dormitories to be built at Indiana Academy, Cicero, Indiana.



The seminar group consisting of non-SDA's, as well as church members, give undivided attention as they are taught by L. G. Lowe.

World Divisions

EURO-AFRICA DIVISION

✦ Of the 13 graduates from the Darmstadt Seminary, ten have already been appointed to ministerial work in Germany, one is going to Australia, and one to the United States.

✦ In Marseille, France, a Catholic boarding school of 600 girls appealed to the Seventh-day Adventist Church to conduct a seminar on the evils of tobacco because pupils in the two highest classes wished to be given permission to smoke while studying. Yvan Roulet and Dr. Pinet gladly responded to this call and for three hours held a meeting with 40 pupils and 15 parents and teachers.
EDWARD E. WHITE, *Correspondent*

FAR EASTERN DIVISION

✦ Division Evangelist Bruce Johnston will be acting Ministerial Association secretary of the Far Eastern Division for the next year. He replaces R. C. Williams, who is on a one-year furlough and study leave to obtain a Master's degree in public health at Loma Linda University.

✦ Two new books—*Child Care* and *Our Lord's Return*—have been completed at the Vietnam Signs Press. The manager, Le Cong Giao, reports that these volumes have been well accepted and have added strength to the publishing program over the recent months of hardship in Vietnam.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ Cami B. Cruz, secretary-treasurer of the El Salvador Mission, is conducting a series of evangelistic meetings in connection with Evangelism '72. As a result a baptismal class of 87 has been organized.

✦ From June 16 to 24 a division council for the publishing, health, and temperance departments was held in Medellín, Colombia. Consultants from the General Conference included J. W. McFarland, Health Department; D. A. McAdams, Publishing Department; and G. J. Ber-tochini, Temperance Department. The most outstanding action taken by the publishing department was to plan for 5,000 colporteurs within the next four-year period.

L. MARCEL ABEL, *Correspondent*

TRANS-AFRICA DIVISION

✦ Francis A. Soper, associate secretary, General Conference Temperance Department, visited most of the unions in the Trans-Africa Division recently, after conducting a unionwide temperance council at the headquarters with Dr. Dunbar Smith, division temperance secretary.

✦ Dr. and Mrs. Arnold Raubenheimer left for England recently where he will continue his studies in obstetrics and gynecology before returning to South Africa to set up a denominationally sponsored practice. He passed his examinations, which are known to be extremely difficult, at his first sitting.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

✦ Ground was broken recently for the new Waterville, Maine, church. The original church in the area was organized July 2, 1876, at Somerset Mills, Somerset County, now known as Shawmut, with a membership of ten. The members met in a schoolhouse and homes for years. In September, 1941, members of this church combined with a newly organized group in the Clinton-Benton area and became known as the Benton church, with a membership of 25. In 1964 it was decided to move to Waterville.

✦ Twenty-two young people from Oakwood College comprise the Common Sense Evangelistic Youth Team sponsored by the Hempstead church inner-city department of Hempstead, New York. The team will tour New York and New Jersey for 12 weeks, beginning on June 17. The program will include testing all members of their audiences for sickle-cell anemia.

EMMA KIRK, *Correspondent*

Canadian Union

✦ In the land of the midnight sun an all-night Seventh-day Adventist picnic was held Saturday night, July 15, in Yellowknife, Northwest Territories. It was the third annual all-night picnic sponsored by Henry Bartsch, pastor at Yellowknife, and served as an evangelistic fun occasion for those who had been baptized as a result of MISSION '72 meetings, those now studying, and the nucleus of resident Adventists.

✦ A combination friendship and junior camp was held at the Maritime Conference camp at Pugwash, Nova Scotia, July 9-16. Helpers came from Andrews University, Kingsway College, and Oshawa, as well as from the local conference. Approximately 30 per cent of the children were from non-Adventist homes.

THEDA KUESTER, *Correspondent*

Central Union

✦ A. D. Stern was ordained to the ministry at the Nebraska camp meeting. Participating in the service were R. H. Nightingale and Ben L. Hassenpflug, president and Ministerial secretary, respectively, of the Central Union Conference, and G. W. Morgan, Nebraska Conference president.

ANESTHESIA FOR NURSES

Loma Linda University School of Allied Health Professions is pleased to announce a new program in anesthesia designed for nursing graduates who desire to enlarge their professional skills.

The program enables graduate nurses to add clinical anesthesia to their nursing abilities.

It provides wider opportunities for service in our medical institutions in North America and in mission hospitals overseas.

The first class will begin September 25, 1972, and nurses with the basic college and admission requirements will be able to graduate in two years. Those who successfully complete the program will receive a Bachelor of Science degree in anesthesia from the School of Allied Health Professions. In addition, the program is approved by the American Association of Nurse Anesthetists and graduates will be eligible for certification as CRNA's.

For additional information, contact immediately:

or
TELEPHONE
(714) 796-7311
extension 2255

Department of Anesthesiology
Loma Linda University Medical Center
Loma Linda, California 92354

ADVERTISEMENT

BRIEF NEWS

✦ As a result of meetings held by Dan Collins, follow-up man for literature evangelist interests, 28 persons were baptized in Pueblo, Colorado. He, with the pastor, Chester L. Jordan, and five literature evangelists visited the people who had bought books. Twenty-two of those baptized were won largely as a result of the books.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Mr. and Mrs. James Cregger, members of the Takoma Park, Maryland, church, have been named Laymen of the Year for the Potomac Conference.

✦ A Faith for Today evangelistic crusade to be held in Huntington, West Virginia, is scheduled this fall, with E. E. Duncan as speaker. Richard Kelley, Huntington church pastor, will coordinate the crusade.

✦ Igor Botansky, pastor of the Perth Amboy English and Hungarian churches, was ordained at the 1972 New Jersey camp meeting.

✦ Twenty-four persons were baptized at the New Jersey camp meeting this year, bringing the total baptisms to 266 for the conference for 1972 through mid-July.

✦ Degrees were conferred on 72 Columbia Union College students, August 5. Sixteen of the graduates attended the ceremony on the campus of the college's overseas affiliated school at Bracknell, England; the remainder received their diplomas in Takoma Park. Speakers included Walton J. Brown, commencement; Wilber Alexander, baccalaureate; and Edmund M. Peterson, consecration.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Civic leaders and conference officials joined the Portage, Wisconsin, members July 16 in breaking ground for phase one of their new church and church school plant. Portage Mayor Robert A. Mael and State Assemblyman Robert M. Thompson spoke at the ceremony.

✦ A vacant chair at the communion table has made the Lord's Supper more meaningful for the Hinsdale, Illinois, church. The service has been planned to focus on the presence of Jesus, the emblems, and what they mean, rather than on standing, kneeling, and passing plates.

✦ Ground was broken on Sunday, July 9, for the new five-level south wing to be added at Hinsdale Sanitarium and Hospital. The over-all construction program at the hospital will improve outpatient and emergency facilities, add a 350-car

parking building, add space for needed offices and clinical departments, and increase the total number of beds in the hospital from 360 to 440.

GORDON ENGEN, *Correspondent*

Northern Union

✦ As a result of Reach Out for Life meetings conducted in the Knoxville, Iowa, church by Gary Jensen, eight people were baptized in April.

✦ Upon completion of a total redecoration project for the interior of the Manfred, North Dakota, church a special rededication was held on Sabbath, July 1, by the 78 members and scores of guests. Two of the charter members, Mr. and Mrs. John Schlenker, were present for the services.

✦ Nineteen underprivileged boys attended South Dakota's opportunity camp, under the direction of L. J. Pumford, at Flag Mountain Camp, June 26-30.

✦ On May 20, nine people were baptized and one added by profession of faith at the conclusion of meetings held in Mankato, Minnesota, by H. G. Crowson, union evangelist, and V. K. Burgeson, pastor.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Nine out of 16 students baptized last year at Lynwood Academy, Lynwood, California, were from non-Adventist homes.

✦ Sixteen persons, first fruits of a MISSION '72 program, have been baptized into the Pittsburgh, California, church by Joseph Jones and Joe Ray.

✦ KMEX-TV, one of two Spanish television stations in Los Angeles, interviewed G. Edward Bryan, chaplain of Glendale Adventist Hospital, on the Four Dimensional Key Program and the causes of alcoholism. The half-hour program was sponsored by the Tuberculosis and Respiratory Disease Association and the White Memorial Medical Center.

✦ Fifty Stockton, California, Pathfinders sold more than 200 cases of peanuts, enabling them to purchase a 67-passenger bus for club outings.

✦ To provide wholesome recreation, the Northern California Conference sponsored an 11-day pack trip into some primitive areas of California.

✦ As part of MISSION '72, Pine Hills Junior Academy in Auburn recently sponsored a temperance speech contest for all Placer County school children in grades 7 through 10. The student body

of Pine Hills felt their responsibility to involve their community in the war against tobacco, alcohol, and narcotics. Each school in the county was urged to conduct their own contest, the winners meeting at the Pine Hills Auditorium for a runoff contest. Because the contest was well received by the community, it is hoped that this program will become an annual event.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Gulfport, Mississippi, is the first district to reach its 1973 Ingathering Silver Vanguard goal. W. P. Blake, the pastor, reports victory as of July 19.

✦ Reach Out for Life meetings resulted in ten baptisms at the Altamonte Springs, Florida, church.

✦ Students of the Florida Conference educational system baptized during the 1971-1972 term totaled 227.

✦ Two new industries—a wood window-frame factory and a wood pallet factory—have been opened on the campus of Georgia-Cumberland Academy, Calhoun, Georgia.

✦ G. S. Culpepper, director of the publishing work in the Georgia-Cumberland Conference, reports that the total sales of 36 literature evangelists were \$215,455.36 for the first six months of 1972.

✦ More than 1,000 persons from widely separated parts of the country convened in the Madison Campus church on Sabbath, June 24, for the Madison College Alumni Association homecoming. Guest speakers included L. L. Bock, of the General Conference, and William Philpott, of Attleboro, Massachusetts.

✦ Fifty-nine persons have been baptized to date as a result of the Holley-Boling evangelistic meetings held in the Greater Chattanooga, Tennessee, area.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The women's auxiliary of Memorial Hospital, Beeville, Texas, under the leadership of Mrs. J. P. Groves, purchased an automatic X-ray processing unit valued at more than \$7,000.

✦ A camp for blind children sponsored by the Christian Record Braille Foundation has just ended at Horseshoe Canyon Camp, in Oklahoma. The young people participated in all the normal camp activities, including a talent program on Visitors' Day. The camp was a cooperative effort of the Christian Record Braille Foundation and the Oklahoma Conference.

J. N. MORGAN, *Correspondent*



*Personal
Messages
From
Your*

General Conference President

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Oil on Wheels
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"Wanted, a Man"
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Students gather for a flag-raising ceremony at Pakistan Union School. E. R. Hutchinson was principal of this school prior to his becoming principal of Goalbathan Academy, Dacca, Bangladesh, where he was killed when a would-be robber shot him in his home.

Meditations on a Southern Asia Tragedy

By DUANE S. JOHNSON

TWO missionary families were spared massacre in the early morning of June 21 at the new Goalbathan school in turbulent Bangladesh. But (as reported on the back page of the July 6 REVIEW) Edwin R. Hutchinson, a veteran missionary to Pakistan, first at Chuharkana in the Punjab and since last year at Dacca in Bangladesh, was cut down by bullets from a Sten gun jammed through the front door of the Hutchinson home.

Edwin and Marion Hutchinson made their home at the new school site in the partially built brick industrial unit. Two of their daughters—Alice, a senior at Andrews University, and Ann, a senior at Far Eastern Academy in Singapore—were with them for vacation. Oliver Lange and his wife, Sylvia, both veteran missionaries, were guests in the temporary home. Twenty robbers surrounded the building at midnight determined to force entrance. One of the criminals, not to be placated either by plunder or reason, fired senselessly through the battered door, and Edwin Hutchinson became another innocent victim in the age-old tragic controversy between good and evil.

Pathos grips us and admiration for Ed is deepened as we learn more about this 49-year-old veteran of two wars and 16 years of missionary service. He was drafted into the armed forces from Derry, New Hampshire, on March 19, 1943. After basic training at Fort Devens, Massachusetts, he was sent to the India-Burma theater in September, 1943.

Ed's outfit was the Thirty-first Malaria Control Unit, and on October 20, 1943, when he was just 21 years old, he disembarked with his unit in fever-ridden Calcutta, India. On his first Friday in Calcutta he and some fellow servicemen were riding down Park Street in a black horse-drawn carriage called a praetoria. Suddenly Ed bounded out of the praetoria

and across the curb toward a gate, telling his mates to go on without him. He had read the sign saying Seventh-day Adventist Church, 36 Park Street. As long as he remained in Calcutta, on each Friday evening and Sabbath morning he was a part of the great Adventist family.

During 1944 American troops were pushing into Northeast India toward Burma and China, and the Thirty-first Malaria Control Unit was in the advance units. Ed was moved from one little base to another back along the Brahmaputra River basin, including isolated stations at Tezpur, Dibrugarh, Gauhati, Cherrapunji, and Shillong. He carried the address of the Adventist church in Shillong, but had a problem locating the building until Friday evening, when he heard the organ playing and voices singing in Khasi, "There'll Be No Dark Valley When Jesus Comes." No question, he had found the Adventist church.

At the Shillong church service he met a veteran missionary, Pastor C. J. Jensen from Denmark, who told him of Assam Training School, 30 miles away along a broad mountain trail. With no buses available, Ed began the walk with the Indian hill mailman, arriving at the school ahead of the mail that evening.

There he met the zealous Adventist youth evangelists of the Assam hills of Northeast India and the principal of the school, O. W. Lange. He also learned



E. R. Hutchinson was murdered in Dacca, Bangladesh, June 21, by a robber's shot.

devotion to service and a spirit of sacrifice there with the Langes in the hills of Northeast India. These lessons strengthened his resolve to attend Atlantic Union College after the war. In 1947 he married Marion Holmberg, and in 1956 answered a General Conference call to Assam Training School.

Political problems thwarted his application for a visa for India and Assam, and even for the training school at Falakata in Northeast India, but not Edwin's or Marion's commitment to serve among the youth of Southern Asia. After service at Mount Aetna Academy in Maryland they sailed for Karachi and the Chuharkana School in Pakistan on July 4, 1957.

During the years since 1945 Oliver W. and Sylvia Lange have served in Northeast India, the Southern Asia Division, Northern India, and for the past eight years in Pakistan with the Hutchinsons.

Unique in this dreadful experience is the fact that Edwin Hutchinson breathed his last in distant Bangladesh near the Assam hills he fell in love with 28 years ago, again with O. W. Lange beside him, his veteran companion in the service of Jesus, though now wounded. Marion rode with him in the speeding car as Alice drove to the hospital in Dacca for help. Pastor Lange and Ann crouched beside him as he lay on the back seat, hoping he would survive one more battle; Sylvia was there to pray with them and help them through. Ed's body couldn't survive his mortal wound, and his fellow workers and friends laid him to rest at Goalbathan School on the afternoon of June 21.

Back at the Chuharkana School near Lahore where the Hutchinsons served capably for 12 years, he is known as Prof. Each aspect of that school—physical plant, curriculum, personnel, student body, food, health, relations with the constituency and community, spiritual activities, and finance—was put to the test of true educational principles and improved or discarded.

One of the recruits who had a year's internship with Prof at Chuharkana and was then asked to pinch-hit as principal during the Hutchinsons' absence on furlough, wrote: "Prof taught me a great deal, and his mark of quality is etched on the work in Pakistan for years to come." He included for me that quotation from *Christian Service* that lists the many veterans' benefits for the Christian soldier: an opportunity to perfect Christian character, a closer relationship with our Father and our Elder Brother and Saviour, a brighter vision and more vivid hope, an alertness to the times and the good that can be accomplished, and winning souls to Christ adding luster to the crown of our Redeemer. Then he repeated the question that is asked, "Who is eager to lay off the armor, when by pushing the battle a little longer, he will achieve new victories and gather new trophies for eternity?"—Page 275.

That soldier from New Hampshire brought with him into his Christian

Duane S. Johnson is an associate secretary of the General Conference.

service two characteristics he kept pure through the years—an attachment to Southern Asia and her millions of people, who so urgently need the hope in Jesus that our Adventist youth can bring, and an overriding compulsion for building people and facilities more useful, durable, and beautiful.

Edwin Hutchinson was demobilized from the service of his country with honors, and then accepted a commission in the army of the Lord, in which he

could represent the better country, where citizenship is awarded on faith and service. The apostle Paul wrote: "I have fought a good fight, . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness. . . . and . . . unto all them also that love his appearing" (2 Tim. 4:7, 8). The apostle Paul, Prof Hutchinson, or any other volunteer in Christ's army understands the enduring veterans' benefits that the Lord provides.



(Conference names appear in parentheses.)

Herman E. Davis, public relations and church development secretary (Carolina), formerly pastor, Asheville, North Carolina.

From Home Base to Front Line

North American Division

Edelma P. M. de Leon (M.A. degree '72), returning as English teacher, Philippine Union College, Manila, of Pampa, Texas, left Los Angeles, California, June 12.

Walter E. Stilson (PUC '63; LLU '67), to be relief physician in Far Eastern Island Mission Clinic, Agana, Guam, Donna Lucille (nee Beardsley) Stilson (LLU '64), and two children, of Moab, Utah, left Los Angeles, California, June 12.

Daryl Louis Meyers (SMC '66; AU '69), returning as mission evangelist in Liberian Mission, Monrovia, and Kerstin Marianne (nee Pettersson) Meyers (Newbold College '64; SMC '67), left New York City, July 10.

Barbara Jean McDonald (LSC '47; LLU '50; PUC '54; LLU '59, '70), returning as instructor, school of nursing, Bella Vista Hospital, Mayaguez, Puerto Rico, left New York City, July 18.

Adventist Volunteer Service Corps

David B. and Deborah Ann Rawson, of Takoma Park, Maryland, to be teachers in Japan Missionary College, Tokyo, left Los Angeles, California, June 27.

Frederick M. Bischoff, of Hendersonville, North Carolina, for relief work in Bangladesh, left Washington, D.C., July 17.

Student Missionaries

Rebekah M. Wang (AU), of Berrien Springs, Michigan, to teach in Taiwan Adventist Hospital, Taipei, left San Francisco, California, July 17.

Mark Steven Stelpflug (AU), of Berrien Springs, Michigan, to be construction worker at Ecuador Academy, Santo Domingo de los Colorados, left Miami, Florida, July 7.

Bruce Eugene Nicola, of Angwin, California, to be teacher and pastor in Liberian Mission, Monrovia, left Washington, D.C., July 11.

CLYDE O. FRANZ



There's no rattling room in the dormitories at Bethel College in the Transkei of South Africa. Which would you prefer—an upper or a lower? But in this school are found the words of eternal life. And that's why students attend. Other schools benefiting from the September 9, 1972, Mission Extension Offering are Middle East Secondary School, Beirut, Lebanon; Nanga-Eboko, Cameroun Junior College; Caribbean Union College; a secondary school at Bucaramanga, Colombia; and the Adventist College of West Africa.

WASHINGTON, D.C.:

Schools' Lack Tries Trust and Patience

I shall never forget my reaction the first time I visited one of our elementary schools overseas and saw the jumble of hard metal cots that filled every available foot of space in the rooms of the dormitories.

This is a dreadful way for students to have to live, I thought, and reflected on the comfortable room I had occupied at Columbia Union College, at Takoma Park, Maryland. "How can they find any space to study? or breathe?"

Then I visited another school and saw children sleeping on thin mats on the cement floor—mat after mat with but a few inches between.

"Surely our schools should provide better housing than this!" I exclaimed to myself and searched my mind for some remedy.

Then I learned of the hundreds of young people who cannot even have space for a thin mat on a crowded floor

at an Adventist school, who must hear the words: "Sorry, we have no room this year. Perhaps next."

And the disappointment drains both child and parent of hope. It stretches the fiber of patience until no elasticity remains and the droop of indolence seeps in, destroying ambition, and perhaps blotting out a soul!

Must the faith, the trust, the patience always be evidenced by those who people the far places of earth?

Missions Extension places the answer to that question squarely in your hands—and mine—each year. This year these funds will be channeled into six schools—six schools where patience, trust, faith, have long been a part of everyday living. How is it with us? Will these elements of Christianity become a part of our living, so that others will see the reward of their faith in opportunities realized, and the kingdom of heaven brought nearer?

Think about it—before September 9.

M. CAROL HETZELL
Associate Secretary
GC Public Relations Bureau

Church Calendar

Bible Correspondence School Evangelism	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
Review and Herald and Insight Campaign	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering	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
Community Relations Day	October 21
Temperance Offering	October 28
Church Lay Activities Offering	November 4

First MV Congress Held on the Amazon

More than 1,000 youth from Brazil attended the first youth congress held in the heart of the Amazon, in the city of Manaus, situated on the banks of the Black River as it empties into the Amazon River.

Among the reports given was the story of how nine medical students traveled more than 1,000 miles to the congress from the mouth of the Amazon by boat. They stopped whenever they found a need and cared for more than 1,500 people, pulling some 500 teeth, and preaching nightly. Delegates were stirred by stories of the success of our mission boats in carrying on the work of Pastor Halliwell, who pioneered in this area.

The congress theme was "Eda," meaning "Go" in Portuguese. The youth returned to their homes determined to follow the command of Christ. They accepted the plan of the South American Division MV department to conduct some 2,000 Voice of Youth evangelistic series in 1978.

J. M. Vianna, South American MV secretary, reports a renewed interest in youthful soul winning. Approximately 13,000 baptisms have resulted to date from MV Outreach.

LAWRENCE NELSON

West Indies Union Holds First Session

Four years ago the West Indies Union Conference was formed. Recently it held its first union session. During the session the delegates re-elected the entire union staff, and reappointed the officers of the missions within its territory.

The reports presented show growth in every area for this past four years. The membership increased from 47,817 to 63,256, a net gain of 15,439, or 32 per cent. Baptisms totaled 21,395 for a gain of 42 per cent. Tithes for 1971 was \$1,321,393, and the gain for the quadrennium was 71 per cent. Mission offerings gained 66.87 per cent, and Ingathering, 83.95 per cent.

The spirit of evangelism activates the entire working force. There were 45 centurions from this union in 1971, and it is evident that there will be at least 60 in 1972.

D. W. HUNTER

NAD Members Provide Aid for Bangladesh

North American Adventists provided \$40,000 in response to the appeal to aid Bangladesh refugee resettlement. These funds have been sent to the Southern Asia Division. SAWS and Southern Asia have appropriated an additional \$10,000, and several other divisions have also provided funds.

O. R. Scully, former director of SAWS

Health-Personnel Needs

Present openings for personnel in SDA hospitals include those listed below:

North America

- 1 respiratory therapist
- 1 food-service director
- 1 stationary engineer
- 13 RN's—staff
- 9 RN's—charge
- 2 RN's—operating room
- 1 LPN
- 1 maintenance mechanic
- 3 occupational therapists
- 3 nursing assistants
- 3 plumbers
- 3 cooks

Information regarding openings and placement assistance may be obtained by contacting the Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

in Chile, is now in Bangladesh to supervise the SAWS relief operations. One housing project involving 225 homes has been completed; work on another 425 houses is progressing; and materials are being transported for a new project of 1,150 houses. Additional housing projects are planned, as well as community centers and tube wells.

J. R. Mittleider, from Loma Linda University, has responded to the invitation to supervise an agricultural training program in Bangladesh. This will include development of cooperative and scientific farming practices with use of tillers and irrigation equipment.

Other relief and rehabilitation programs are being studied to assist in the development of the affected people of Bangladesh.

The funds contributed are being used to give the best help to the greatest number of families. We ask the Adventist family to pray for these efforts and for the people of Bangladesh.

C. E. GUENTHER

257 Baptized as Result of Meetings Held in IAD

Simultaneous evangelistic campaigns held in two places in the San Juan, Puerto Rico, metropolitan area have resulted in 257 people joining the Adventist Church by baptism. One hundred and fifty more persons are expected to join the church in the near future.

Salim Japas, head of the theology department, Antillian College, was the director and main speaker for the dual series. One series was conducted in the Adventist Youth Center in Rio Piedras, with attendance reaching 3,500 and averaging 1,700 to 1,800. In the other series, held in the Bayamon church, attendance

reached 600 and averaged approximately 350 to 400. Twenty-seven regular workers and students from Antillian College assisted Elder Japas in the three-month series that closed July 31.

DAVID H. BAASCH

Appeals Court Rules Discharge Discrimination

Charles B. Riley, a Seventh-day Adventist, was discharged by Bendix Corporation in Cocoa, Florida, for refusal to work on Friday nights. When this matter was taken to court, the court of the Middle District of Florida ruled against Brother Riley. The U.S. Court of Appeals for the Fifth Circuit, however, in reversing the lower court decision stated:

"We conclude that since it is clear on the record that the employer here did not demonstrate that he was unable to reasonably accommodate to Riley's religious observance or practice without undue hardship on the conduct of the employer's business, Riley's discharge was an unlawful discriminatory employment practice under Title 7 of the 1964 Civil Rights Act."

This is a major victory for Sabbath-keepers who may be discriminated against for religious reasons.

M. E. LOEWEN

IN BRIEF

♦ **New Position:** Harold L. Calkins has been named president of the Southern California Conference, succeeding Helmut C. Retzer, recently elected president of the Northern California Conference. Elder Calkins has been in the Southern California Conference for the past 16 years. For the past five and one-half years he has served as secretary of the conference.

♦ **Death:** John L. Brown, 83, August 8, Deer Park, California. He served more than 40 years in Inter America, South America, and Spain.

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