

# Review<sup>®</sup>

MAY 8, 1975

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## Sculpting a Likeness of the Divine

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas; nor, like the sculptor, to chisel it from

marble. She has not, like the author, to embody a noble thought in words of power; nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."

—*The Adventist Home*, p. 237.

## 85 Years of Service

# BOLD IDEAS BUILT UNION

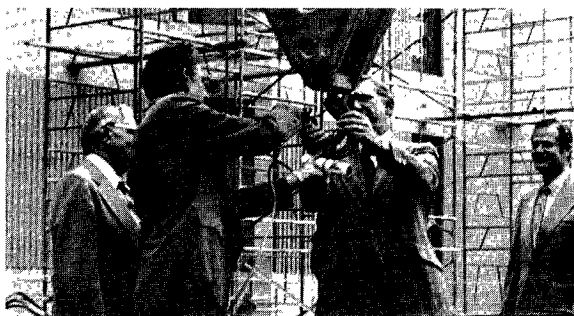
Union College was established over eight decades ago when General Conference officials realized that Battle Creek College was overflowing with students and a new school was needed. The college was established on the western frontier by Adventists with a vision and a goal.

They called the school "Union" because of the union of purpose of those who labored to build it, and the college grew not only in size but in stature. They called it the "college of the golden cords" because Union became a great missionary school sending hundreds of graduates from its doors to mission service at home and abroad.

Today Union College stands as a great bulwark for Adventist education in midwestern America. The graduates of the school number nearly 5,000 and its supporters are legion. Today Union is growing not only in enrollment but in plans and in purpose.

During the last decade the college has made major expansion of library, dormitory and science facilities. This campaign has been climaxed with the construction of a new \$1.8 million Classroom-Administration complex. The project has been made possible in a great measure by the voluntary support of alumni and friends of Union College who contributed nearly \$650,000 toward this project.

Dr. Everett Dick, research professor of history at Union College, worked with the Alumni Association and the Union College Advancement Association to establish a pattern of goodwill and communication with friends across the United States. As a result of these labors, Union College is looking forward to greater service in the years to come. For more information about Union College Advancement Association, write Dr. Wendall Wall, President, Union College Advancement Association, Lincoln, NE 68506.



Nebraska Governor J. J. Exon (center) and College President Myrl Manley raise the first beam for the top floor of the new Administration building as Dr. Everett Dick (left), research professor of history, looks on. Dr. Dick was a leader in the volunteer campaign to raise \$650,000 from alumni and friends for the building.



Union College's new \$1.8 million administration classroom building will be open for students this summer. A skyview board of trustees room tops the six story building—the location is the highest point in Lincoln, Nebraska's capital city.

The Clock Tower — historic symbol of Union College, is one of many interesting sights on the Union College campus. The Clock Tower symbolizes Union's commitment to train Adventist young people in professional and vocational areas for world-wide service.

At Union you will find 16 academic departments—

Biological Science, Business, Education & Psychology, English & Communication, Fine Arts, History & Sociology, Home Economics, Library Science, Mathematics, Medical Technology, Modern Languages, Nursing, Physical Education & Health, Physical Science, Religion, and Secretarial Science — offering quality programs.

The Department of Nursing offers a baccalaureate program with facilities at the Lincoln campus and at Porter Memorial Hospital in Denver, Colorado.

Career education offers two-year and certificate programs in Building Technology, Electronics, Child Care, Automotive, Auto-Body, Graphic Arts, Welding, Data Processing, Food Technology, and Office Services.

For more information about Union write:

Office of the President  
Union College

Lincoln, Nebraska 68506



# This Week

Our cover and two articles (Richard H. Utt, "No Room at Rushmore," p. 5; Wilma Ross Westphal, "Mother and the Amber Salt Jar," p. 18) pay tribute to our Christian mothers.

The heartwarming memories of these two authors of their mothers bring back memories of mothers who sacrificed to provide more for their families; of mothers whose care and advice are still needed and appreciated; of mothers to whom we owe much of our success today.

Ellen White has written a wealth of material concerning mothers and their vital importance to the family, so much, in fact, that it was difficult to decide which quotation to feature on our cover. Among those we could have used on the cover and almost did are:

"In the children committed to her care, every mother has a sacred charge from God. 'Take this son, this daughter,' He says; 'train it for Me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever.'"—*The Ministry of Healing*, p. 376.

"Child training is the grandest work ever committed to mortals. The child belongs to the Lord, and from the time it is an infant in its mother's arms, it is to be trained for Him."—*The Faith I Live By*, p. 264.

"The king upon his throne has no higher work than has the mother. The mother is queen of her household. She has in her power the molding of her children's characters, that they may be fitted for the higher, immortal life. An angel could not ask for a

higher mission."—*The Adventist Home*, p. 231.

Last week we began a series by Kay Kuzma, Ed.D., on "The Church and Child Care," which continues this week (p. 10). Last week Dr. Kuzma spoke of the great need for adequate child care in the United States, including our own church members. This week she discusses a unique child-care program in Loma Linda, California.

Dr. Kuzma attended Loma Linda University from 1959-1962 when she received a B.S. in Home Economics. In 1963 she received an M.A. in child development from Michigan State University. And in 1970 she completed her Ed.D. in early childhood education at the University of California at Los Angeles (UCLA).

She has worked in the pre-

school laboratories of several colleges and universities: Michigan State University, UCLA, San Fernando Valley State College, and Loma Linda University. She has also taught classes in these schools. In the summer of 1968 she organized the Head Start Training Program for the city of San Bernardino. Presently Dr. Kuzma teaches maternal and child health at Loma Linda University.

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## Scan news briefs from the religious world

### CALIFORNIA COURT BARS GOOD FRIDAY CLOSING

SAN FRANCISCO—The California Court of Appeals has held "unconstitutional" the closing of State offices from noon to 3:00 P.M. on Good Friday. It ruled that providing such hours for "worship" constituted "excessive government entanglement with religion."

The three sitting judges made the order effective immediately, and it, therefore, applied to Good Friday of this year, March 28. In the past, State offices have been closed from noon to 3:00 P.M. on Good Friday, and its employees were paid for time taken off from work during that period.

The court said the practice recognized Christian religions only, and that the State extended no

similar recognition to the Jewish Holy Day of Yom Kippur, or to holy days observed by other non-Christian faiths.

### CARDINAL SUENENS PRAYS FOR "SECOND PENTECOST"

COLLEGEVILLE, MINN.—Cardinal Leo Josef Suenens, the Roman Catholic primate of Belgium and a ranking leader in the charismatic renewal and ecumenical movements, speaking at St. John's University, which honored him with its Pax Christi Award, explained that he is praying for "a second Pentecost."

The Christian church was born in Jerusalem around the Eucharist on the day of Pentecost, and the Holy Spirit present with Christ's disciples then can bring Christian renewal today, he said.

### FOOD CONFERENCE

SOUTH ORANGE, N.J.—At a conference sponsored by the New Jersey Council of Churches and the Roman Catholic Newark Archdiocesan Institute for Human Relations, a U.S. Senate specialist on nutrition told delegates that this nation, despite current food scarcities, should develop a broader "multi-year" food aid policy aimed at the most needy nations.

### "SCRIPTURES" FOR THE POOR OR SELDOM READER

LONDON—A new Scripture selection, especially designed for adults who do not read often, has been produced by the British and Foreign Bible Society. It contains the Easter story from Luke, taken from *Today's English Version*.

Some literacy experts estimate that in Britain at least a third of the population cannot read the things needed in daily living.

### HOUSES OF PRAYER

ALBANY, N.Y.—According to Sister Ann E. Chester, I.H.M., and Sister Patricia Nagle, S.S.N.D., Roman Catholic nuns who are directors of the National Clearing Center for Houses of Prayer, located in Detroit, there are almost 100 houses of prayer in North America.

These houses of prayer—residences, convents, seminaries, and other locations where people come together simply to pray—are springing up so rapidly throughout the U.S. and Canada that an annual directory of such sites will be printed.

## Letters

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

### Lessons From Experience

How much easier it is to accept lessons illustrated by experience!

Thank you for the beautiful thoughts expressed in "The Discipline of Trials" (Feb. 6).

ALTHEA E. GILBERT  
Philadelphia, Pennsylvania

### Staff Pictures Appreciated

I appreciate your publishing the pictures of and information on the staff members of the REVIEW. I pray for all of them.

My wife and I would like to give enough to build one of those 300 urgently needed churches in Southern Asia but at present are not able. We will try to give more for the Thirteenth Sabbath Offering, the overflow of which will also go to India.

JAMES LUXURY  
Four Lakes, Washington

### Lives or Doctrines?

I can't believe that the author meant what he seemed to convey in his letter under the heading "Christlikeness" (March 13), when he said, "I've been thinking for some time that what people need is 'lives' not 'doctrines.'"

"Lives" will not grow, blossom, and yield fruit without doctrine first, then reproof, correction, instruction. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness" (2 Tim. 3:16).

Let's never downgrade doctrine. It is the root. Godly lives are the fruit.

OKAY HILL  
Spokane, Washington

### Let the Public Know

Re "Ignored by Silence" (Feb. 13). Dr. Hoehn has struck a vital note that should have been sounded long ago.

The public has lost much by not  
*Continued on page 17*

## Messages From Jesus

Port-of-Spain, Trinidad

Years ago, W. C. Hatch, now president of the Colorado Conference, was conducting an evangelistic campaign in one of the Southern States.

"Tomorrow night I am going to speak from the book of Revelation," he told his congregation. "Be sure and be back!"

As he was greeting people at the door one man paused to visit.

"So you are going to preach on Revelation tomorrow night?" he began. "Don't you know that Revelation is a sealed book and no one can understand it?"

"No," replied Elder Hatch genially, "I didn't know that. How could it be when the very title given the book—Revelation—means that which is open and revealed?"

"That can't be," the man responded, a bit taken aback. "It is closed and sealed."

"I tell you, friend, when you go home tonight look up the word *revelation* in the dictionary and see what it means," Elder Hatch suggested.

"I will," the man replied with a tone of certainty in his voice, "but I already know."

The next evening after the service the man stopped to visit again. He was not so sure of himself this time.

"Preacher," he began, "I looked up the word *revelation* as you told me to, and do you know what I found? The first mistake I've ever discovered in the dictionary!"

"Oh?" the evangelist replied, a bit surprised. "How is that?"

"Well, the dictionary says just what you told me that *revelation* means—open and revealed." The man continued, "But I know that is wrong. The book of Revelation is closed and sealed. It is the first time I've ever found a mistake in the dictionary!"

We smile, but there are many people who through the years have regarded Revelation as a closed and sealed book.

Not only does God make it clear that Revelation is not closed and sealed but He has some momentous messages for His people within its 22 chapters. In fact, these words are words from Jesus! "I Jesus have sent mine angel to testify unto you these things in the churches" (Rev. 22:16).

If Jesus has a message for my church I want to know what it is, don't you?

I am so glad the Sabbath school members around the world studied the book of Revelation for fully six months last year. God promises a blessing upon all who study this message from Jesus faithfully: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (chap. 1:3).

The Lord's messenger has much to say about the study of this last book of the Bible:

"Revelation must be studied."—*Testimonies to Ministers*, p. 112.

"Especially should Daniel and the Revelation have attention as never before in the history of our work."—*Ibid.*

"We are nearing the time when the prophecies of the book of Revelation are to be fulfilled."—*Ibid.*, p. 113.

"The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This

book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those 'that hear the words of this prophecy, and keep those things which are written therein.'"—*Ibid.*, p. 114.

"Satan has blinded the minds of many so that they have been glad of any excuse for not making the Revelation their study."—*Ibid.*, p. 116.

We are told that the prayerful study of these messages from Jesus will do much in bringing revival and reformation among the people of God:

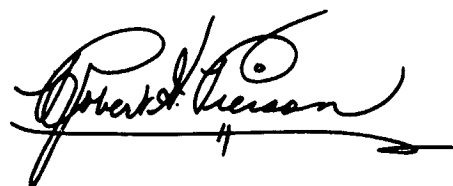
"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."—*Ibid.*, p. 114.

"When we as a people understand what this book means to us, there will be seen among us a great revival."—*Ibid.*, p. 113.

"The perils of the last days are upon us. . . . If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches. . . . We have no time to lose. . . . Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope."—*Ibid.*, p. 118.

When I first read some of these statements I was not certain what the Lord's messenger meant, but when I took my Bible and dug into the Word—into Revelation—I understood. Why not get out your Bible and study with me the following subjects in the book of Revelation? As you read, consider Ellen White's words carefully, and prayerfully ask God to use these solemn messages to kindle a revival in your heart!

1. Rev. 13:8—Jesus the Lamb slain from the foundation of the world
  2. Rev. 14:6, 7—The judgment-hour message
  3. Rev. 14:8—Babylon's fall
  4. Rev. 14:9—Mark of the beast
  5. Rev. 13:3—Resurgence of the beast's power
  6. Rev. 13:14, 15—The image to the beast
  7. Rev. 3:14-22—Sad but not hopeless condition of the church
  8. Rev. 22:11—Close of probation
  9. Rev. 16—Falling of the plagues
  10. Rev. 14:12—Character of the people ready to meet Jesus
  11. Rev. 14:14-16—Second Advent
  12. Rev. 20:7-9—Meeting of the whole human race
  13. Rev. 20:9, 10—Punishment of the wicked
  14. Rev. 21:1-4; 22:1-4—Home of the saved
- Don't the solemn inspired words of the book challenge you? May God help us diligently to study Revelation!



President, General Conference

BEFORE THE PREACHER AND A COUPLE of hundred witnesses, Miriam promised to cling "in sickness and in health, for better or worse" to the tall young man who stood beside her. Of course, to the bride the "sickness" and "for worse" bit was just an old formula—something the preacher said because he was supposed to, something that could never happen to her and her Charles. Ahead lay none of those painful, unhappy things. Life promised adventure, success, light, laughter, love.

Why not? After four years in an Adventist college, busy but almost idyllic to look back on, the bride had graduated with honors. And Charles had graduated as president of his class. Though quiet and almost shy, he was known as a most-likely-to-succeed type. He had been hand picked during his last year in college to be executive secretary to the college president. Both Miriam and Charles looked forward to the challenge of the classroom, to making their contribution as educators in God's cause. If they faced the future with optimism, who could blame them?

The college employed Charles to teach Latin and Greek, and Miriam to instruct in secretarial subjects. So they were off and running toward the fulfillment of those dreams.

Three years later, in summertime, they managed to buy a palsied 1919 Chevy and chugged, with frequent tire burstings and radiator boilings, to Yosemite Valley for a dream vacation. But hardly had they arrived and pitched their tent when Charles began to cough a lot. He looked pale and tired and had to rest often on the trails. A cold or bronchitis, they decided, but it proved to be tuberculosis. He had to drop out of his teaching job for a year while the young couple lived on Miriam's microscopic paycheck.

What thing was this that fate had dealt them? Miriam wondered. Dreams are not supposed to turn out this way. But there was no turning back, nothing to do but pray, work, wait, try to keep one's hold on God's promises.

Charles slowly regained his strength and hoped to get going on the job again. But just then a new college president arrived. One of his first acts was to cut several teachers from the payroll, including the teacher recently out with TB. It did not simplify matters any for Charles and Miriam to know that soon their family would number three, not two.

The clouds looked pretty dark. Then Charles received a call to another Adventist college across the continent. Opportunity also beckoned for Miriam: the college offered her half-time work teaching Spanish, and would remunerate her \$5.00 a week!

#### The Family Increases

The family remained in the East ten years. It grew to include three boys, aged 7, 5, and 3, but Miriam longed for a little girl too. Then the big event happened—twins, a boy and a girl. The long-awaited girl, who seemed to her mother the most beautiful baby on earth, was also one of the most delicate and sickly. Pale, almost bluish, the infant had a heart defect. With the doctor's help, the baby, named after her mother, managed to stay alive for six weeks, then breathed her last struggling breath.

More sickness plagued them. At one time the entire family came down with scarlet fever, and was quarantined from the community for several weeks. More doctor and nurse bills. One of the boys suffered from an illness that left him crippled

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*Richard H. Utt is book editor at Pacific Press Publishing Association, Mountain View, California.*

# No Room at Rushmore

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Little did Miriam know when she  
pledged to remain true "in  
sickness and in health" what  
experiences awaited her.

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and required frequent doctor visits. Their tiny salary simply refused to cover the bare-bone costs of living. Charles, quite discouraged, began to look for work in a State college. He found an opening and determined to take it. "I can't ask the family to starve," he told Miriam, "and besides, who's going to pay the old hospital bills? At the State college I'll get almost 50 per cent more salary to start, with regular raises for several years. I think it's the only way."

Miriam disagreed. "Charles, this isn't what our life is for. We've given our lives to God, and things will come out all right somehow."

"Miriam, we do have to live, and it isn't honest not to pay our bills."

"Yes, Charles, but just let me find some more overtime work and we'll pay everybody."

She found more secretarial work, and they stayed at the Adventist college.

By now she had developed an advanced degree of resilience, and confidence that she could endure almost any crisis. What, after all, was the meaning of verses such as "I can do all things through Christ which strengtheneth me" (Phil. 4:13)?

Still more torments followed. Tuberculosis again struck down Charles, this time more seriously than before. Forced to leave his college position, he spent more than a year in a State sanatorium. One lung had to go, and the doctors surgically collapsed it. One of the boys also developed tuberculosis and was committed to a children's sanatorium. Her oldest son was threatened with crippling. The family doctor told Miriam of some experimental work being done in a Chicago hospital which might help him, so she sent her firstborn to Chicago for almost two years.

This left Miriam at home minus a husband and two of her four sons. Friends later remarked that she was so busy and managed to appear so cheerful that one who didn't know would little suspect the misfortunes that had struck her. She never seemed to lose the confidence that she felt on that wedding day. The road would be beautiful, God was over it all, and the Spirit would lead. Was her beloved husband unable to work? Then she must work twice as hard. She taught college classes and worked long hours as a secretary, while her mother-in-law came to take care of the two children remaining at home.

By this time the depression of the thirties had come rough-riding over the suffering land, bringing in its Pandora's box unemployment for many, and successive cuts in pay for others. The family's boxy little house was now too expensive to support. Miriam and the two boys were forced to move out, forfeiting their house to the bank and renting a decrepit cottage in its place.

At last Charles, thin and pale, left the hospital. The doctors advised a drier climate, so the family sold most of their things and moved to California.

At times there was little food, almost nothing for school lunches. Charles was still too weak to hold a job, so Miriam had to find more income.

She heard of a man who paid a dollar an hour for secretarial help—twice the going rate. He paid double not because he was generous but because no one would work for him for less. In fact, a series of secretaries had already quit in tears. Miriam knew all this, but she eagerly sought and secured the job. Her new boss was an immigrant from Eastern Europe who spoke broken English, yet wanted to write books. A man of wealth, he could afford to publish and distribute his own stuff, for which there was very little demand. Ironically, the title of one of his books was *The Secret of Happiness*. He insisted that Miriam edit his manuscripts into flawless English, but at the same time he argued nearly every word and sentence with her, defending his broken English as the right way to say things.

He soon discovered, however, that the new secretary would not be bullied. Scrapping like a mother wolverine, she argued, cajoled, and good-naturedly browbeat him into submission. At last he learned to do things *her* way.

Eventually Charles was stronger again and able to return to an Adventist college as assistant professor of English. Scholarly, self-effacing, introverted, he sought no advancement or recognition. Let others sound their trumpets if they wished; he had only an old flute and rarely tweeted that. Sometimes Miriam, who was again teaching secretarial science, would chide him: "Charles, we spent three hours in faculty meeting. Almost everybody said something, but you didn't utter a word. How will people know you're there? How do you expect to be promoted when they think you haven't any good ideas?"

Charles listened indulgently. "So many of them *wanted* to talk, and enjoyed listening to themselves talk, that I thought I should let them. I didn't want to take any of their time."

Miriam bit her lip in frustration and decided to talk enough for both of them at all future faculty meetings—a resolve she was well able to carry out.

## MOTHER

By ELIZABETH BISHAI

I thought what you  
might have been,  
could have done,  
Without two little girls to  
tie you down,  
tire you out.  
Then I looked and saw  
you in my sister,  
you in myself,  
And loved all that you  
are today,  
are to me,  
More.

She counseled and prodded her children on up through elementary school, academy, and college, then into graduate and professional schools. Her vision of a meaningful future, a place in God's plan for each of her sons—now numbering five—never dimmed as the years passed. Rather, the hope seemed to grow brighter. The children graduated one by one. The oldest boy went on to earn his Ph.D., then accepted a teaching post at an Adventist college. The second became a foreign missionary, then a denominational editor. Number three finished at Loma Linda University, becoming an M.D. and psychiatrist. Sons four and five entered the dental profession. Their mother glowed with joy.

Miriam's heart began to give her trouble. It would slow down, skip a few beats, clash gears, then start racing in overdrive. At last the doctors advised heart surgery. The odds were poor at her age, but what other choice did she have? Her husband and five sons gathered at her hospital bedside for a little meeting and a prayer.

### Five Living Monuments

There were a few wet eyes around, but the meeting was mostly cheerful. Why should she or anyone be sad? After all, here was her beloved husband who had needed a strong, courageous wife so constantly. What more could any wife have done to keep her promise to stick with him "in sickness and in health, for better or worse"? She had never let him down, and she knew he was proud of her and most grateful. And here were five tall sons, each a living monument to her life of struggle and sacrifice.

The next day the family received the good news: Miriam would recover. For the next year she convalesced, but hard work was such a lifelong habit that she went job seeking again, only to find that women past 65, with recent heart surgery, were not eagerly awaited in the job market.

As Miriam grew older she didn't look like a battered wreck. On the contrary, people remarked that she grew more beautiful. "There was something about her, a presence, yes, a beauty about Miriam," remarked a church elder. "I could hardly take my eyes off her!" (She was nearing 70 years of age at the time!)

One day she slipped and fell to the sidewalk. The ambulance took her to the hospital, where after several days she seemed a little better. She lay in bed talking impatiently of what she planned to do as soon as the doctors would let her out of the hospital. As usual, she minimized her troubles. A little bump on the head—what was that? One of her sons had invited her to attend a concert, and she promised she would be up and away from the hospital in time to attend.

But three days later she lapsed into a coma and died.

The path she had eagerly hoped would be strewn with rose petals all the way was paved more often with dry leaves, thorns, and gravel. Illness, pain, separation, loss, poverty, hunger, and death—she had met them all. But she had never found time for self-pity. "Let courage rise with danger," as the hymn says. Until her last moment she had lived life with optimism, often with a joyful abandon.

She was never called a preacher or an evangelist, never named "doctor" of anything, never dignified with the title of administrator, lawyer, professor, or president. With that perversity which unthinking humanity exhibits so often, she was never listed in *Who's Who*, never given an honorary degree, never granted a standing ovation by Congress or the United Nations. No one carved her likeness on a South Dakota mountain. There's no room at Rushmore for a mere mother—my mother.

What an oversight!



# Natural Selection Re-examined

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While there has been adaptation  
and variation, the laboratories of  
science have been unable to  
demonstrate change from one major  
kind to another.

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By HAROLD G. COFFIN

ON A TELEVISION PANEL celebrating the centennial of Charles Darwin's book *Origin of Species*, Sir Julian Huxley began his comments by saying, "The first point to make about Darwin's theory is that it is no longer a theory, but a fact. No serious scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun."<sup>1</sup>

If *evolution* is used to mean simply change, then evolution can be said to be a fact. However, most people understand evolution to mean progressive change in time from simplicity to complexity, from primitive to advanced. This definition of evolution is not based on fact. The study of inheritance has revealed principles and facts that prove that changes can and have happened, but the obvious minor changes occurring to living things today give no basis for concluding that limitless change has transpired in the past.

Research on inheritance and observations of living animals and plants have shown that mutations can bring about completely new and permanent minor changes not represented in the heredity of either parent. Mutations are changes or disruptions of the genes in the chromosomes within the reproductive cells of the parents caused by cosmic radiation, heat, X-ray, and some chemicals.

Scientists consider the great majority of mutations harmful. While mutations that produce seedless grapes or navel oranges seem beneficial to man, such changes do not help to produce more grapes or oranges. The mutation that produced short-legged sheep (Ancon sheep) helps keep the sheep from straying or jumping over fences, but obviously this mutation does not benefit the sheep.

Scientists have produced many mutations of the fruit fly and have studied them in the laboratory. For example, they have produced a condition in which the eye lacks pigment (the fly has white eyes). If this condition occurred naturally and

if it proved to be an advantage to the fly, it is conceivable that eventually the entire population might become white-eyed.

However, as it turns out, female flies will not mate with the white-eyed males as long as normal-eyed males are available. Obviously, then, such a mutation could not become established under natural conditions. Here is an example of natural selection in operation—the mutation is not perpetuated to new generations.<sup>2</sup>

Natural selection, or survival of the fittest, formed one of the key concepts in Darwin's evolutionary theory. That more fit organisms have more chance to survive than the others is obvious. This principle does operate in nature.

Scientists in England have given intensive study to another interesting case involving natural selection. Before 1845, only white specimens of the peppered moth (*Biston betularia*) appeared in that country, but in that year someone collected one black one at Manchester. From that time until the present, black specimens have become more and more common until the present population in industrial areas of England is all black. However, this is not the case in the rural areas. Scientists discovered the reason for this when they noticed that the black moths blended with the trees blackened by soot and coal dust, whereas the white moths stood out plainly. These moths normally alight on the bark of trees. In the industrialized areas the tree trunks are black and devoid of lichens, but in the country they are lighter colored and plastered with white crustose lichens.

Recently scientists have obtained actual quantitative results by releasing fixed numbers of marked black moths and white moths in groves of trees in an industrial area and in a rural location. Through visual observation and photography they endeavored to ascertain to what extent the birds fed on the conspicuous moths but missed the others. After a time they attracted the remaining moths with lights.

Upon counting, they found they had captured 40 per cent of the black moths and 19 per cent of the white ones in the soot-covered region. In the unpolluted countryside they captured 6 per cent of the black moths and 12.5 per cent of the white specimens.<sup>3</sup> Obviously, the original supposition that natural selection operated in favor of the dark moths in industrialized areas proved correct. Scientists have found more examples of this same phenomenon in other parts of Europe, and nearly 100 species of moths in the Pittsburgh, Pennsylvania, region of the United States have responded to industrial pollution in this way.

## Geneticists Challenge Certain Aspects of Theory

Although natural selection does operate, geneticists recently have challenged certain aspects of the theory. Scientists have assumed that all mutations were either harmful or helpful to the organism. Under such conditions natural selection would operate. However, recent study has found that neutral mutations also occur. These may cause variations and change, but natural selection does not bring about a rejection or retention of these mutations.

Several scientists have criticized another aspect of the theory of natural selection and evolution—the equating of increasing complexity with fitness. Nothing in the theory of evolution explains why an increase in complexity should make an organism more fit for its environment. Nor does natural selection ensure that organisms that survive will be more complex. They may be more fit, but not necessarily more complex.

Does natural selection help select more and more complex organisms in a process of major progressive evolution? Or does it just bring about random minor changes with no notice-

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able trend toward greater complexity? This is a crucial question for the evolutionary theory.

Hundreds of unique and unusual niches in nature have their own specialized animals and plants. The little pool in the crotch of the jungle tree, the decaying leaves of a cactus plant, the cold stream in a cave in the depths of the earth, the shifting sands of an ocean beach, the spray-soaked cliffs behind a plunging waterfall, the litter and debris of a pack rat's nest, the cracks and crevices in a coral head, the piles of dung below the rookery of a colony of bats, or the furry body of a ground squirrel—each harbors a specialized group of animals marvelously adapted for life in that peculiar habitat.

As environments have changed, animals and plants have changed. Obviously much adaptation has occurred, but the question is, Has this adaptive change actually caused evolutionary progression from one major category to another? The evidence from science does not support this kind of change.

Although there is much evidence for adaptation and minor change, much of this change is of a degenerative nature. It is not difficult to demonstrate small changes among living things but it is difficult to find examples of progressive increase in complexity even in the realm of microevolution. However, it is not difficult to point to animals and plants that illustrate progressive grades of degeneration.

Several genera of animals have species that show progressive parasitism, from those that are completely free-living to others that depend entirely on host organisms. The nematode genus *Aphelenchoides*, small roundworms that exist abundantly in soil and on plants and animals, is represented by some species that are entirely ectoparasitic (live on the surface of the plant). Other species of the genus are partially ectoparasitic and partially endoparasitic (living within the plant). Still others are entirely endoparasitic.<sup>4</sup> There seems to be a gradation in this genus from one extreme to the other.

#### Progressively More Degenerate

Marine snails parasitic on starfish and sea urchins show a series of progressively more degenerate and more parasitic forms. The species at the parasitic end of the scale are hardly more than reproductive sacs. Marine snails have degenerated phenomenally, and biologists can determine that the creature is a snail only by examining the larvae.

Barnacles of the genus *Sacculina* are among the most unusual parasites in the animal kingdom. At one stage of its development the barnacle larva attaches itself to a "hair" on a crab's body, penetrates the hair, and travels down its hollow tube into the interior of the crab. It develops inside the crab, but the only external manifestation of the parasite is a formless reproductive sac that grows in the region of the crab's abdomen. The creeping, spreading growths of the parasite affect the reproductive organs of the male crab and probably help to bring about the development of the female organs that were originally present in rudimentary form only. Secondary female characteristics such as a wider abdomen develop. Thus, as a result of parasitism, the male crab can have sexual and anatomical alterations.<sup>5</sup>

Progressive degenerative change occurs frequently in nature, but such "progress" goes in the wrong direction. Degeneration fits animals more for the parasitic existence they live, but one would hesitate to insist that such animals are more complex than their nonparasitic relatives.

It is apparent that most changes are adaptative or degenerative. They are seldom large modifications—usually only within species and genera. This is microevolution. What would be the mechanisms that would provide for major change (macro-

or megaevolution) of organisms from one basic kind into another basic kind, or from a common ancestor?

Jay M. Savage, of the University of Southern California, has set forth this serious problem in the following words: "At the present time we have only the most shadowy impressions of the forces contributing to the adaptive radiation and diversification of life. For example, can the evolution and diversity of the flowering plants be explained simply on the basis of microevolutionary change, or are other forces contributing to macro- and megaevolution?"<sup>6</sup>

#### Experiments With the Gypsy Moth

Richard Goldschmidt, a well-known geneticist now deceased, spent twenty years working with the gypsy moth, *Lymantria*. After perhaps a million breedings of different varieties from around the world, he came to the conclusion that geographic variation is a blind alley that leads only to microevolution within the species. Because of his studies, he had to conclude that for major progressive evolution to occur, large mutations or macromutants must have existed in the past. Half jokingly, he called these "hopeful monsters." The science of genetics is still looking for the existence of these "hopeful monsters."

Any alert person who looks at the world around him can see that living things have undergone much change. Ellen White recognized considerable change in the past history of life and spoke of the almost endless varieties of species that have developed since the Flood. Creationists formerly believed in fixity of species; that is, all organisms are the same now as when originally created, but Adventists now recognize much adaptation and variation. But it is crucial to remember that there is no positive support from science for change of one major category into another. God who is a lover of variety made provision for minor changes. He also foresaw the need for living things to be able to adapt to the new environments brought about by sin. But He set boundaries beyond which change cannot pass and has never passed. The laboratories of science have been unable to demonstrate change from one major kind to another, neither has such change happened in the past history of the earth if we take the fossil record at face value.

In this series of articles we have looked at four strong and positive evidences from science for Creation. Living things exhibit an infinity of design and detail that requires in turn a Maker with omnipotent intelligence and creative power. Life,

## HOPE

By HERMAN ROBERTS

Hope is a sunbeam on a wintry day  
That probes the thickest gloom with gentle ray.  
Hope is a flower unfolding in the spring,  
A little bird that early dares to sing.

Hope's written books, performed in halls of fame.  
Hope has sung bravely wrapped in searing flame.  
Hope has preached Christ wherever men have trod.  
Hope is the lighted pathway up to God.



that profoundly unique quality, has ever been beyond man's ability to duplicate, or even to understand. Examinations of the fossils, stony records of the past, tell us that complicated living things suddenly began to exist on the earth. Furthermore, time has not modified them enough to change their basic relationships to one another. Modern living organisms tell us that change is a feature of life and time, but they also tell us that there are limits beyond which they do not pass naturally and beyond which man has been unable to force them.

The world in general awaits the grand truth about the Creator and His work. Many, especially of the younger generation, are interested in the subject of Creation. There is a

turning again to the basic questions of origins. Where did we come from? Why are we here? We who know the answers, who see the beautiful harmony between the Holy Scriptures and the natural world, must speak up loud and clear. Now is our day of opportunity. □

*Concluded*

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## Let's Talk About Health By RALPH F. WADDELL

### Kidney Stones

THE MAJORITY of stones in the urinary tract have their origin in the kidneys. Whether they remain there depends upon various circumstances. Smaller stones may slip into the ureter and give rise to excruciating pain. The presence of a stone may suddenly be made known by intense agony, probably the most severe humans are ever obliged to endure, or it may be accidentally discovered while having a routine X-ray. The severity of the pain usually has no relation to the size of the stone, except that the smaller the stone the greater the danger of its entering the ureter and causing blockage.<sup>1</sup>

Kidney stones are usually formed by the precipitation of urinary substances. If they remain in the kidney pelvis they may become large and either rounded or irregularly shaped to fit into the body of the kidney. The small ones have a tendency to slide into the narrow tubes (ureters) that carry urine to the bladder, and there give rise to severe pain.

Some investigators feel that stones are formed because of infection, interference with the outflow of urine, and/or vitamin A deficiency.<sup>2</sup> Others feel stone chemistry is directly related to diet and are willing to claim that practically all stones are formed because of dietary deficiencies and that diet therapy will correct the faulty chemistry that has formed them.<sup>3</sup>

Stones usually consist of

calcium, uric acid, or cystine, and in rare instances a combination of these various components. Williams reports that 96 per cent of all kidney stones are composed of calcium compounds. Persons who form stones seem to lack a particular substance that prevents normal or abnormal urinary constituents from settling out and clumping together in concretions.

Scientists at Harvard School of Public Health have shown that vitamin B<sub>6</sub> deficiency in experimental animals resulted in a marked increase in urinary calcium oxalate and the formation of calcium oxalate kidney stones.

They also discovered that the feeding of high levels of magnesium to rats that were deficient in vitamin B<sub>6</sub> prevented the formation of stones even though the excretion of calcium oxalate was not affected.<sup>4</sup> Vitamin B<sub>6</sub> seems to help control the body's production of oxalic acid, therefore lessening the amount of oxalates reaching the kidneys.

Many persons in our general population are predisposed to the making of kidney stones. Fifty-one such persons were subjected to a study by the Harvard investigators, during which time their diets were supplemented by magnesium and vitamin B<sub>6</sub>. At the end of the first year all showed a marked increase in their ability to maintain calcium oxalate in solution without its settling out into stones.

Based upon the work done earlier, 64 urologists cooperated in studying 149 carefully selected patients who had averaged 1.3 stones per patient per year during the previous five years. The diets of these patients were supplemented by magnesium oxide and vitamin B<sub>6</sub>. During the four and one-half to six years they were studied under this regimen their stone formation average dropped to 0.1 per patient per year. The doctors reported complete acceptance of the program by their patients since the supplement given was convenient, well tolerated, inexpensive, and completely harmless.<sup>5</sup>

Calcium oxalate stones result from surplus calcium and oxalic acid uniting in the kidneys after being filtered out of the blood. This union can result from an excessive calcium intake. It can result from taking too much vitamin D, which increases the calcium absorption from the intestines, or from increased calcium withdrawal from the bones, by prolonged immobilization as experienced in a body cast, by an inborn error in the handling of oxalates, or disease affecting the calcium-regulating endocrines.

Oxalates are present in many common foods and are found in high concentration in cocoa, chocolate, tea, rhubarb, spinach, chard, parsley, and beet tops. They are ordinarily nontoxic in the amounts usually eaten, since only 5 per cent of dietary oxalate is absorbed in a normal diet by a normal person. However, a diet high in oxalates and low in calcium

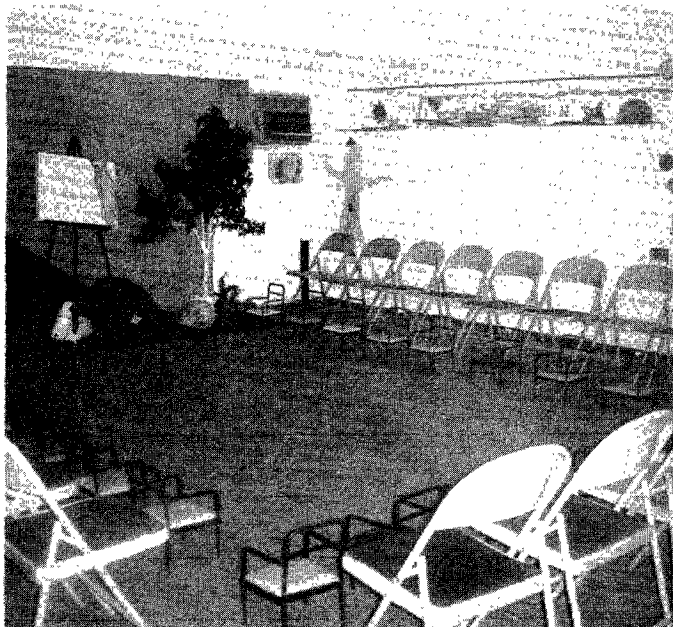
favors the excretion of large amounts of urinary oxalate, which may lead to kidney stones. It has been shown that a low intake of magnesium and vitamin B<sub>6</sub> leads to a significant increase in stone formation,<sup>6</sup> thus confirming the conclusions of earlier investigators.

Since calcium stones have an alkaline chemistry it is believed an acid ash diet creates a more favorable environment for the prevention of stone formation. Acid ash foods include whole grains, eggs, cheese, cranberries, prunes, and plums.<sup>7</sup> Vitamin B<sub>6</sub> is fairly widespread in most foods. Good sources include whole-grain cereals, soybeans, peanuts, corn, and a number of vegetables.<sup>8</sup> There appears to be a strong relationship between nutrition and urinary stone disease, a relationship that strikes at the kidneys as a vulnerable spot.

Eat right and keep fit!

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Sabbath school rooms of the Loma Linda University church are set up like those in many other churches for Sabbath morning activities.



But unlike the Sabbath school rooms in most churches, these rooms are transformed into a day-care center from Monday through Friday.

*The Church and Child Care—2*

# The Loma Linda Children's Center

The Loma Linda church has found positive results from the operation of its children's center.

By KAY KUZMA

"WHEN I ENROLLED TODD in the Loma Linda Children's Center for three mornings a week, it was for the sole purpose of providing him with other children to play with. But since that time, the benefits of this experience have been numerous. When Todd was born it was my intention that I would keep him at home as long as possible with me, send him to school only when he was really ready, and at that time find a job where I could work only when Todd was in school.

"However, after he became a preschooler, since he was the only child in the family, he became terribly bored at home. When we moved to Loma Linda, we didn't have friends in the community, we had no neighbors with children, and I felt his

biggest need was to have someone to play with. I was in a terrible predicament. So, to meet Todd's social needs, I enrolled him in the children's center and it has been a tremendous experience for him as well as for myself.

"Todd is almost six years old now. He's attending the center four mornings a week and he's receiving much more than kindergarten can possibly provide, including a good hot lunch. I wouldn't keep him in the center if he weren't happy, but I know he enjoys the experience because on the one day he's home with me, he's miserable. It's the hardest day of the week for him. He misses the activities and his friends at the children's center." This was the testimony of Mrs. Jan Hussong.

The Loma Linda Children's Center has been established by the University church to provide quality care and valuable educational experiences for young children, 2 to 7 years of age. The majority of these children have parents who must work part or full time. The children's center therefore is meeting an urgent need for Christian day care for both Seventh-day Adventist and non-Adventist parents.

Since the University church is one of the few Seventh-day Adventist churches running a day-care center, I asked the church's pastor, William Loveless, to comment on why he considers this an important church activity. "For many, the church has become a place not only of spiritual growth but of socialization. Where the church has provided day care of high quality for children of working parents, there have been seen positive results in the family life and in the adults' and children's attitudes toward God. In a busy urban society the church, whether it likes it or not, must assume leadership in areas that have traditionally been left to the home and school."

Using the Sabbath school rooms of the church, the center provides care for approximately 150 children each day. The center is unique in that it not only provides care for children but functions also as a laboratory and training facility for Loma Linda University students studying child development and family relations. All of the teachers within the program have had experience working with young children and have taken special courses in child development and nursery school education.

Paul Roesel, director of the children's center, is a faculty member in the field of child development in the Department of

*Kay Kuzma, Ed.D., teaches maternal and child health at the Loma Linda University School of Health.*

Consumer Related Science at Loma Linda University. When I asked him why he feels it is important for Seventh-day Adventist churches to establish day-care centers, he stated:

"Churches should establish day-care centers only if there is a real need for quality Christian child care in the community. In one room, where we have 22 children enrolled, only seven of the homes represented have two parents living in the home, and in the majority of these seven homes there is a foster parent or a stepparent represented in the home. These parents need to work to provide a living for their families. If the center were not here, these children would have to be cared for in homes or centers that possibly would not provide the Christian experience and the care during the day that is in harmony with Ellen G. White's principles such as is provided here at Loma Linda Children's Center.

"This program is one way of reaching many homes that would not otherwise know about the Seventh-day Adventist Church or its beliefs. When the program started we had only three non-SDA families. However, at the present time we have 38. These families were told when they enrolled their children about the spiritual emphasis of the program, that their children would be taught about God, to pray, and the importance of living Christian lives. Each of these parents has mentioned that this is exactly the kind of program they wanted for their children. One has even asked for Bible studies.

"I firmly believe that if Seventh-day Adventist churches establish centers, they should be for the purpose of providing quality Christian Seventh-day Adventist care for children and not for the purpose of making money. A good child-care program is expensive to operate and if a profit is realized, this profit should be put back into the child-care program to provide even better care and more qualified teachers, rather than into some other aspect of the church program."

#### "Spiritual Growth Amazing"

Mrs. Jan Hussong says, "What I like best is the spiritual emphasis of the program. Todd's spiritual growth is amazing. Todd has always gone to Bible school, to camp meeting, and to Sabbath school, but having a consistent daily religious experience, which includes a stimulating and meaningful worship, has had a real influence on his life. I notice the spiritual growth at home as he is praying. In Sabbath school, he is able to participate more meaningfully because he has learned the songs during worshiptime at the center. Each day when he comes home, he relates to me the stories he has heard about sharing, kindness, or about the Flood, or about God's care.

"I know that we as Adventist parents can provide this experience for our children at home, but to be able to have it both at home and at the day-care center is a wonderful experience. Spiritual emphasis is also important to non-SDA children. One such child in Todd's class has become a Christian witness to his parents. Every day he tells his parents the new things he has learned, and now he sincerely wants to pray about problems when they arise. The teachers are excellent examples for the children in Christian living. They are happy. They are sharing their faith with the children. In Todd's room, during naptime, the children can even observe their teachers reading their Bibles."

Mrs. Carol Abrano says, "The teachers at the center have the unique opportunity of playing a vital role in the lives of these children and they take this responsibility seriously. They realize that they are a substitute for the home. They have the children longer than a mother has them if the mother is working full time. One of the things I like best is that the center as closely as possible tries to resemble a good home. The children are disciplined, they are taught proper behavior pat-

terns, they are fed properly, and are developing good eating habits, such as not eating between meals."

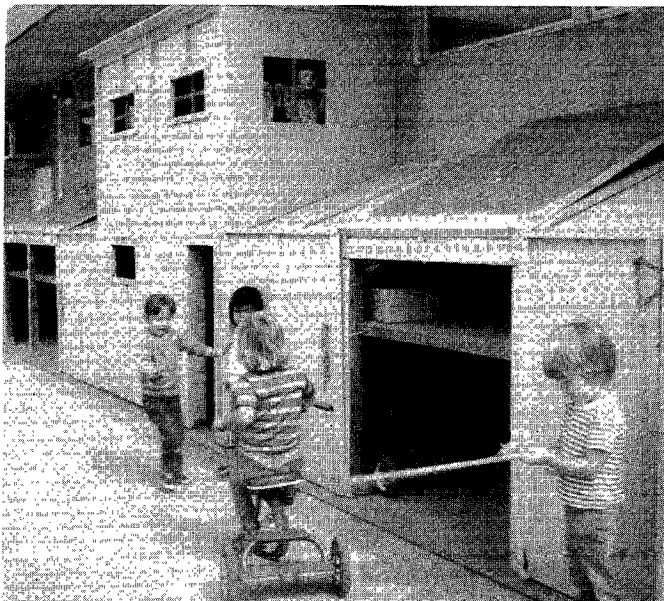
Mrs. Jan Sutton, whose boy, Shawn, is almost 7 and has been at the children's center for four years, says, "Many children at the center don't have fathers in their homes. Shawn really enjoys having several male teachers and he responds to them in a positive way. He often comes home with his first words being what Teacher Paul has done that day."

It is important that children have their needs met, whether they are in the home full time or are attending a center. Mrs. Hussong said, "The music program at the center has fulfilled a real need in Todd's life. He has learned to sing many songs, but my real surprise came the day he arrived home and began playing tunes on the piano. This skill was immediately reinforced in the school situation by his being asked to play for worship. He now plays 'Jesus Loves Me,' 'The B-I-B-L-E,' 'Silent Night,' and others. He has always been a shy child but the recognition of this skill and the encouragement of it has made a real impact on Todd's life, and it all started at the center."

The teachers at the center cooperate with the parents in working with each child and his needs. Mrs. Hussong said, "Todd's teacher, Helen, was always so good working with me on the little problems she was having with Todd and it was usually something that I was also working with at home. For example, Todd was the indoor type, so we talked many times about how we could interest him in enjoying outdoors more.



Inexpensive but practical playground equipment at the center was made by the custodial staff from discarded tires and cable spools.



A two-story playhouse nestled under the building's eaves gives the children privacy. Storage areas on each side hold more playthings.

We were truly working together to help him reach his full potential."

The most unique aspect of the Loma Linda Children's Center is that it seeks to operate completely under the guidelines set forth by Ellen G. White. The children are not held to rigid time schedules where they must conform to the teacher's planned activities. All the children are expected to participate in worship, to eat lunch at a regular time, and to take an afternoon rest, but other than this the children are able to choose the activities that they would like to work with, whether inside or outside. A wide variety of special activities is planned each day but the children are "free as little lambs" to choose the activities in which they are interested.

Children are not confined to the center. It is not uncommon to see a number of children accompanying a teacher to the store or on an errand. There are many places to which the children go as a group, such as the library, the fire station, the hospital, or to some area near the center for walks. In the Loma Linda park, the children are watching bees build a hive in a tree and can actually see the cells forming. They also enjoy the lawn in front of the School of Dentistry where they run races and talk with students passing by.

Ellen White suggests that parents should direct their children to God throughout the day so that these children will learn not only from teachers or textbooks but also will learn to draw lessons and discern truth for themselves. Says Paul Roesel, "We have tried to apply the following counsel to every aspect of the children's center program: 'In their gardening, question them as to what they learn from the care of their plants. As they look on a beautiful landscape, ask them why God clothed the fields and the woods with such lovely and varied hues. Why was not all colored a somber brown? When they gather the flowers, lead them to think why He spared us the beauty of these wanderers from Eden. Teach them to know the evidences everywhere manifest in nature of God's thought for us, the wonderful adaptation of all things to our need and happiness.'" —*Child Guidance*, p. 35.

Child care in a Christian center can be a good experience for children, but it doesn't just happen. It takes a qualified staff, much work, money, and dedication and planning for this to be achieved on a large scale. □

*To be continued*

## For the Younger Set

### A Boy Named Benjamin

By MARY P. MAUR  
as told to Ella Ruth Elkins

BENJAMIN lives at Roxas, Oriental Mindoro, in the Philippines.

One day Benjamin's father and mother, who are not Adventists, called him to them and said, "Benjamin, you are a big boy now and shall be starting school soon. We shall take you to the public school right near us and enroll you there."

Benjamin looked straight into his mother's eyes and said, "But Mother, I don't want to go to public school. I want to go to the Central Adventist Rural School!"

A look of surprise swept over his mother's face and she looked to father for an answer, only to find a puzzled look on his face also.

"What is this you say, Benjamin?" Father stepped closer as though to be sure he was hearing right.

"The Central Adventist Rural School. I want to go there. I don't want to go to public school. Please let me go to the Adventist school."

Father put a hand on his son's shoulder. "But what do you know about schools? You've never been to one in all your life!"

Benjamin stood a little taller than before. "I just know that is where I want to go."

And so it was that in July of 1968 Benjamin's parents brought him to the Adventist school to enroll him in the first grade.

"But why do you bring your son to this school when there is a public school right near your home?" asked the teacher.

"Those who bring their children here must pay a large tuition fee each month. But if you send him to the public school near your home it won't cost you nearly as much."

"I know," the mother answered timidly. "But Benjamin says he does not want to go to any other school."

He loved all his classes. He liked the Bible class even

more than the others. He listened carefully to every word his teacher read from the Bible. He learned his memory verses and he learned to pray. He learned that Jesus is the children's Friend. And he learned to love and trust Him.

After many days there was a barrio (village) fiesta (holiday or festivity) at Roxas. In every home that was not an Adventist home, pork and wine were served to entertain visitors. Benjamin's mother had taken special effort to have their pork fixed just right. Soon it was dinnertime and all the relatives, along with grandfather and grandmother, came to the table and sat down.

Soon almost everyone was merrily talking and eating. Grandfather smiled first at one person and then another as he ate his portion. He took another bite and turned to Benjamin. "How do you like . . ." But there sat Benjamin with an empty plate. Grandfather stopped chewing in shocked surprise.

"Why Benjamin! Why have you not been served?" Grandfather held his hand out for Benjamin's empty plate.

All the talking stopped, and everyone looked at Benjamin.

"No, Grandfather." Benjamin shook his head and held his plate firm to the table. "I have learned from the Bible that God does not like His children to eat pork, because it is the dirtiest animal in the world, and He does not like us to put anything dirty in our bodies because they are God's temples."

A look of amazement crossed grandfather's face as if to say, "Is that so? I never knew *that* before!"

No one laughed or made fun, and Benjamin had a warm feeling of loyalty inside of him.

I'm sure his angel had a good report to write about him that day. And when his teacher heard the story, she was very, very proud of him too.

# Hold Fast That Thou Hast

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It is selfish humanity that looks for a  
painless method of supporting the  
Lord's work.

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By CHARLES H. BETZ

RAISING FUNDS FOR THE SUPPORT of the church has been a perennial problem since the days of the apostles. As Luther Powell says, "In seeking support she has been tempted constantly to exploit and abuse the very things for which she stands." Throughout much of its history the Christian church has been joined in some way to the state and the problem of its support has been solved by a religious tax or some form of civil pressure.

In colonial times the tradition of freewill giving was not well developed and the church had little understanding of the principles of stewardship. As a result, the pastors who were dependent upon freewill support suffered real want. Ellen White speaks of extreme hardship: "I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat."—Manuscript 14, 1885.

The methods of church support used by the various religious bodies in the mid-nineteenth century, when the Seventh-day Adventist Movement arose, included lotteries, collections, subscription lists and glebes, and the sale or rental of church pews. The early meetinghouses were often built without seating of any kind. People stood to sing, to listen to the sermons, and knelt on the dirt to pray. Later, plain benches appeared. Then some of the more affluent members partitioned the church to allow them to build pews for their families. The fourth meetinghouse in Hampton, New Hampshire, had only one pew and that was for the minister's family.

When pews were provided for the parishioners, they were sold at auction. The highest bidders owned and occupied the best seats. (In that day the choice seats were near the front!) As late as 1896 a commentator wrote in the *Spectator* about the growing attitude of many people against the pew-rented church: "A building divided into wooden pews, after the manner of a cattle market, with the entrance to each pen secured against intruders by lock and key, and the interior adorned by various arrangements of cushion and hassock."

Lotteries for church support during this era were very common. One of the first lotteries was held in a Presbyterian church in 1749. It was held for the purpose of "finishing the church." Lotteries in those days had one thing in common—there was a tremendous outlay for every dollar cleared. For instance, the Second Presbyterian church of Baltimore spent

\$20,450 in prizes and it realized only \$1,511 in profit. This church advertised in the newspaper that the first drawing was to take place in a Mr. Meyers' tavern!

Another favorite method of fund-raising current in the mid-nineteenth century was subscription lists. A sheet of paper was circulated among the members inviting them to put down an amount they would be willing to give to the church for its support. Subscription lists usually were circulated for the support of the pastor or for building new churches. Social pressure, of course, played an important part as the largest givers headed the list.

Often goods and services were pledged. A list for the salary of a Joshua L. Wilson of the First Presbyterian church of Cincinnati, circulated in 1807, listed 222 gallons of whisky, 40 bushels of wheat, 100 pounds of beef, 21 yards of linen, 1,420 pounds of pork, 700 pounds of flour, and money amounting to 13 pounds 8 shillings. It is not surprising that the most frequent cause for discipline of ministers in those early days was overindulgence of strong drink.

The Sunday offering was first introduced in colonial America to support definite projects. These offerings were received only on special occasions. For example, on communion day an offering for the poor called "table money" was received. At first these offerings were never used for routine expenses. Foreign missions were supported entirely by this method. The Presbyterian Synod appealed to the churches in 1719 to take a yearly collection "for the spreading of the said noble and pious design of planting and spreading the everlasting gospel in these provinces."—*Historical Discourses—First Presbyterian Church of Newark, N.J.* (Quoted in Luther Powell's *Money and the Church*, p. 136.)

A glebe is the land or farm belonging to, or yielding revenue to, a church or ecclesiastical beneficence. The idea was brought to America by the first settlers and in almost every colony the church made use of the glebe.

## Popular Methods of Finance

Late in the nineteenth century and early in the twentieth century, much financial support for Protestant churches was derived from the church suppers, fairs, raffles, and games of chance. Faithful warnings often appeared in the *Review and Herald* and in the *Testimonies* from the servant of the Lord against such practices. Sister White quotes Howard Crosby, a popular writer of her time, in *The Great Controversy*: "If funds are wanted now, . . . nobody must be called on to give. Oh, no! Have a fair, tableau, mock trial, antiquarian supper, or something to eat."—Page 387.

In speaking of this kind of church support the servant of the Lord says, "In this tide of worldliness and pleasure seeking, self-denial and self-sacrifice for Christ's sake are almost wholly lost."—*Ibid.* Ellen White further admonishes, "If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full. There would then be no occasion to resort to fairs, lotteries, or parties of pleasure to secure funds for the support of the gospel."—*The Acts of the Apostles*, p. 338. While spurious methods of fund raising were roundly condemned by Ellen White, true stewardship based on Bible principles was constantly set before the church.

Seventh-day Adventists who had come out of Babylon saw the danger and stepped on the platform of truth. In time per capita giving among Seventh-day Adventists far exceeded that in the nominal churches. Our work grew. Rapid strides carried the third angel's message around the world. Seventh-day Adventists witnessed to their relatives, friends, and neighbors the blessings they had received in faithful stewardship.

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Charles H. Betz is director of the Sabbath school department of the Northern California Conference.



Especially during the past two or three decades, there has been an increasing emphasis on stewardship in large segments of the Protestant church. Tithing is now loudly proclaimed in pulpits across the land. At the same time, earlier forms of fund raising are now losing hold in Protestant circles. It is believed that the witness of Seventh-day Adventists and God's blessing upon this movement have had their effect.

Seventh-day Adventists have not been guilty of conducting lotteries or raffles, but occasionally our churches become involved in business enterprises to raise funds. School children sell candy or Christmas cards; Dorcas Societies put on white elephant sales; Home and School organizations may serve a spaghetti supper to raise money. So many things are needed: choir robes, pianos, floor coverings, et cetera. While all these fund-raising projects may not be categorically condemned, there is danger in them. It is human nature to look for a painless method of supporting the Lord's work. We naturally seek some substitute for outright giving. A church that emphasizes these methods of fund raising is endangering its spiritual maturation.

Not only is the church in competition with legitimate business but she is dissipating her energy that might be used in direct soul winning in order to raise a few dollars. Moreover, she is giving the wrong witness to the world. Even though it may be untrue, many people may believe that the only way the church can exist is for it to engage in business enterprises, and that it would fall if it were to depend on direct support.

Most important, the church members are robbed of the blessing of direct giving to these needy projects. All of us desperately need the blessing of constant and sacrificial giving lest we be caught up in the slavishness of covetousness and material values. When men are forced by law to bring their tithes to the church or when the church is supported by tax levy, or when she substitutes business ventures for direct giving to the Lord, she is robbing herself of a powerful means of grace. David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24).

Gross materialism is engulfing our society. Modern advertising is powerful and seductive, leading millions to believe that a man's life *does* consist in the abundance of the things that he possesses, the words of Jesus notwithstanding. Never before have men been so immersed in things. How can we save ourselves and our children from being ruled by material values?

We thank God for the great truths regarding church finance given to this people through humble, earnest men and women who were willing to open God's Word and listen to His counsel. "Continual giving starves covetousness to death."—*The Adventist Home*, p. 370. As we give systematically and with benevolence week by week, covetousness and selfishness will die and we will find that our hearts will follow our gifts into the kingdom. □

*Concluded*

## An Encouraging Membership Gain By NEAL C. WILSON

EARLY IN THE FOURTH QUARTER of 1974 the membership in the North American Division passed the half-million (500,000) mark. This achievement calls for rejoicing—but not for boasting! God is honored not so much by great numbers as by the character of those who serve Him. Pride and ambition may prompt a church to assess its strength in terms of finances and numbers. But true prosperity is the result of the blessings of the Holy Spirit rather than of clever plans or the abilities of any leader.

While genuine success cannot be measured in terms of numbers, every soul added to the family of faith is cause for rejoicing and gratitude. In heaven there is rejoicing over every sinner who repents. At the same time the church's continued growth (several divisions are approaching the North American Division in membership) should cause it to do some sober thinking so as to develop greater dependence on God's leading.

"All boasting of merit in ourselves is out of place. . . . Not in our learning, not in our position, not in our numbers or entrusted talents, not in the will of man, is to be found the secret of success."—*Evangelism*, pp. 131, 132.

Consider the fact that in 1873 the membership in the North American Division was 5,871. One hundred years later the membership at the beginning of the year was 470,622. One hundred years ago the tithe and all other funds contributed by the members of the North American Division amounted to somewhat more than \$40,000, and in 1974, approximately a quarter of a billion dollars. But it is possible for a church to have an impressive membership and yet be "wretched, and miserable, and poor, and blind, and naked" spiritually.

*Neal C. Wilson is vice-president of the General Conference for the North American Division.*

Let us suppose that instead of 500,000 we would have 5 million or 50 million members in North America. Even this would not necessarily indicate that the church was spiritually strong and had fulfilled its mission. Drawing lessons from Elijah's misjudgment of the number of faithful ones in Israel of old, Ellen White comments, "Let no man attempt to number Israel today, but let everyone have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world."—*Prophets and Kings*, p. 189.

Would it not be well to ask ourselves, What has been the main contributing factor to our growth? Is it Christian education, literature, the health message, radio-television, public evangelism, pastoral ministry, or is it a combination of all these? What degree of importance do we attach to the character of Christ being reflected in the personal lives of dedicated members in one-to-one witnessing?

The members in the North American Division are a small part of our world family of brothers and sisters in Christ, made up of converts from every nation, kindred, tongue, and people. We are greatly encouraged and blessed as we hear of growth and God's leading in our sister divisions around the world. We are confident that He who slumbers not and who can deliver by few as well as many, will thwart the designs of wicked forces and will give an abundant harvest.

While rejoicing over encouraging gains, we confess we have nothing to boast about, but we do have much for which to give thanks! Our desire should be for a heart like Christ's that reaches out for the salvation of a lost world and for every neighbor and friend and loved one who is not committed to Christ and preparing for His coming.



# Is Christian Education Overpriced?

## No

RE "IS CHRISTIAN Education Overpriced?" (Dec. 19, 1974):

I would like to share some personal observations: *First:* Even the poorest of us (in the United States at least) seldom do without the things we feel are most important to us. In the final analysis, it is a matter of priorities.

*Second:* This church spends more of its resources on Christian education than on almost anything else to give its members quality education. To ask the church to spend more, as Dr. Brown points out in his article, is to jeopardize other important aspects of our work, and/or to place a heavier burden on the constituency.

Our church certainly has made Christian education a priority (seemingly to some, almost over-much). The question is, are we as members willing to give top priority to obtaining a Christian education?

*Third:* Without question, Christian education is costly, as is any nonpublic education. However, because it falls within the scope of building up the "spiritual man," the element of faith probably has more to do with its availability than does one's financial resources. May I share from personal experience?

My parents started their family during the depression years. Jobs were scarce and my father worked at whatever he could find to do. When it came time for me to begin academy (I was the eldest of five) they sold the family farm on which we were living (the only apparent security we had), and, against the advice and counsel of almost everyone (including the college president, who said there were no jobs to be found around the small community of Keene, Texas), we moved, lock, stock, and barrel.

My father worked at sales

jobs, which usually offered no guaranteed salary and took him away from home much of the time. My mother worked outside the home for a mere pittance that hardly took care of the weekly grocery bill. We children all worked at whatever jobs we could find.

I can remember more than once coming home with the monthly statement that contained those all-too-familiar letters from the business office, and wondering how we would meet this crisis. But two other things stand out even more clearly in my memory. One is that the Lord never let us down—not once did any of us have to drop out of school even for one term. The other thing is that in all those hard years, my parents never once even hinted that they might have to take any of us out of church school or academy and put us in a nearby public school. I really doubt that it ever occurred to them, so intent were they on our having a Christian education.

Several years after my college graduation, an old family friend met me on the grounds of a certain camp meeting. Clasp my hand and with tears in his voice, he offered this unforgettable testimony:

"Rosalie, you can be so thankful that your parents saw the value of a Christian education. Now all of you are in the church and in the Lord's work. My wife and I did not see the need for sending our children to our schools; we thought the public schools were just as good. Today none of our children are in the church. Oh, how we wish we had it to do over again."

Do my parents think Christian education was too costly? If you were to ask them, you would discover that they are more than satisfied with the dividends of their large investment in Adventist education. For their treasures are scattered over the country, not in safes or bank vaults, but in

flesh and blood bodies, numbering 22, 12 of whom are their grandchildren, who are now in the process of obtaining a "costly" Christian education.

ROSALIE HAFFNER LEE  
Kalamazoo, Michigan

## Yes

IS ADVENTIST education overpriced? The answer is simply Yes, it is overpriced. If anyone yet has doubts, Dr. Brown's (Dec. 19) comparative figures should convince him.

Years ago, when tuition and boarding rates were considerably lower, Dr. Brown heard the same argument that the Seventh-day Adventist schools had priced themselves out of reach. What he heard then was true for some Seventh-day Adventists. Today, this statement is sadly true for many more. The fact that many still send their children to church school is evidence of their remarkable devotion to the church and support for its institutions, despite the overpricing problem. I am confident that these loyal church members would be just as devoted if the tuition were lower.

The premise that it would be natural to expect our school costs to rise at least by 4.21 times (the rise in the cost of living) is false. There is no such economic law for the cost of anything, including educational costs. The price index represents an average, and if every component of an average rises over a period of time by at least 4.21 times, the average itself would surely be higher than 4.21 times.

Another point to remember is that the price index does not account for all quality improvements. If SDA education is typical of other consumer items, then it could have made some improvements without raising its costs much faster than the consumer price index.

Using the analogy of the

fully equipped Ford automobile is particularly inappropriate. Mrs. White counseled the church to practice strict economy in our schools and not to go after luxuries. Nor is quality education to be equated with the large expenditure of means. There are many examples of pampered schools that have failed to teach even the basics of education. And even though I have no figures to back me up, I will venture to say that the majority of the church members who bought automobiles the past year settled for those that cost much less than \$5,650 each.

Comparing the cost of education with the worker salary base is legitimate. After all, a very high percentage of the cost of operating all educational institutions is made up of salaries for teachers and other workers. The higher quality, which we all want, in our schools comes from the spiritual sensitivities and deeper dedication that these men and women bring to our schools. Their salary base has increased faster than the cost of living, but by a modest amount—a mere 17 per cent faster for the 40-year period, to use Dr. Brown's figures. Seventh-day Adventists will gladly settle for increases in school expenses at that modest increase.

The great divergence between the cost of attending our schools and the cost of living cannot go on like this for long. If the same performance is repeated over the next forty years, then the cost of attendance will have risen four times as fast as the cost of living—a dizzying rate of acceleration. Who is responsible for solving this dilemma? The responsibility lies with those who have authority over our schools, namely, and in order, trustees, administrators, faculty and staff, and finally students and parents. All must pull together to solve this problem if we are to have viable schools.

ANTOINE JABBOUR  
Takoma Park, Maryland

# Of What Nature Is the Resurrection Body?

In a recent Bible Questions Answered column (Jan. 2) we quoted a statement by Ellen White that has evoked several questions from our readers. Since these questions may represent similar queries in other readers' minds, we decided to deal further with the implications of this apparently, to some, previously unknown statement.

We quote it here in its entirety as it appears in *The SDA Bible Commentary*, Ellen G. White Comments, on 1 Corinthians 15:42-52, page 1093:

"Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him.

"Paul illustrates this subject by the kernel of grain sown in the field. The planted kernel decays, but there comes forth a new kernel. The natural substance in the grain that decays is never raised as before, but God giveth it a body as it hath pleased Him. A much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body."

One reader asks, "Are we to understand that this body we now have will not be raised? If that is the case, I would appreciate an explanation of some texts that seem to teach that this body will be raised. John 5:28, 29 says, 'All that are in the graves shall hear his voice, and shall come forth.' What would be the purpose of opening the graves if the body that was placed in the grave is not to be raised? And what about 1 Corinthians 15:53, 'For this corruptible must put on incorruption, and this mortal must put on immortality'?"

### Valid Questions Deserving Considered Answers

These are valid questions that deserve careful consideration. Do the Scripture texts referred to indeed contradict Ellen White's statement that "the same particles of matter or material substance as went into the grave" are not preserved in the resurrection?

First of all let us notice that in their understanding of what happens to man at death, during the intermediate state, and at the resurrection, Seventh-day Adventists differ from most Christians. Whereas Seventh-day Adventists speak of the resurrection of a person, other Christians generally speak of the resurrection of the body, their belief being that at the resurrection there is a reunion of the body to the soul from which, during the intermediate state, it had been separated.

These Christians use the expression "resurrection of the body" even though they admit that it does not occur in the Bible. Their doctrine of the resurrection is their rationalization for an event clearly taught in the Bible, but one for which there would be little purpose if their belief that at death a soul enters the bliss of heaven were true. Seventh-day Adventists believe in the unity of the person, that no conscious existence is possible without the body.

Let us consider the scientific problems that present themselves if in the resurrection each man's body were to be composed of the same particles that went into the grave. A man may have particles in his body that at one time were parts of someone else's body or of several bodies. For example, someone has observed, the cannibal and his victim cannot both possess the same body in the resurrection.

Or consider the case of Roger Williams. When his body was exhumed, it was discovered that the root of an apple tree had followed his spine, had divided at his hips and had come out at his toes. A number of people had eaten apples from that tree, which, during its growth and production, fed on Roger Williams' body. When this circumstance was discovered, the *Providence Journal* ran an article entitled, "Who Ate Roger Williams?" Because of the cycles in nature, it is possible for a particular particle or molecule to have been part of many bodies. The question then, as to whose resurrection body the particle shall become a part, is similar to the question presented to Jesus concerning the woman who had had seven husbands: "In the resurrection whose wife shall she be of the seven?"

What about the case of amputees? Perhaps a limb is buried in one country, the rest of the body in another. One writer has actually represented the resurrection day as a time when limbs will hurtle through space to join the bodies of their former owners. For example, the arm amputated in China flies thousands of miles to England to join the rising body of its former owner.

The point that a person can still have the same body even though the particles change has been illustrated as follows: Body cells constantly are renewing themselves. The old cells die and are cast off. After a period of say ten years practically every cell has been replaced. But would a person say that he does not now have the same body he had ten years ago? Hardly. His claim, then, to having the same body is not dependent on his body's possessing the same molecules it possessed ten years ago.

The interesting anecdote is told of a Baptist pastor who attempted to prove that he was a native of South Carolina although he was born in another State. He based his claim on the ground that the body he brought with him from Tennessee had replaced its physical particles by particles from Carolina.

It is simpler to accept the statement of Ellen White quoted above, "There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death," and avoid scientific speculation.

But is her statement in harmony with the Bible? We believe it is fully in harmony. Let us look first at John 5:28, 29. If the Adventist position is kept in mind, that is, that it is the *person* who is resurrected not merely his body, then these verses

present no difficulty, for they simply state that the people who went to their graves are to be resurrected. The question as to whether the resurrection body will be composed of the same particles as the body placed in the grave is not even raised. It is the same people who will be raised. The identity is preserved, as we shall later emphasize.

It, or at least a related question, is, however, raised in 1 Corinthians 15. In this chapter there is an extended argument to show that the two bodies will be different. While it is not stated, it almost appears that some of the opponents to the doctrine of the resurrection to whom Paul was speaking were setting forth some of the scientific objections cited above. Paul answers them, "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body" (verses 36-38).

We should notice the phrase, "Thou sowest not that body that shall be." In other words, the body that "shall be" is different from the body that is "sown," that is, put in the ground at death, on the analogy of the planting of seed.

### Resurrection Body Different From Present Body

And to show that the concept of having a resurrection body different from the body of death is not farfetched, Paul points out that in nature there are many kinds of bodies: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption" (verses 39-42).

Then Paul makes the interesting observation, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (verse 44).

What is a spiritual body? On this point another reader raises a question, "How can spiritual bodies build houses, as Isaiah says the redeemed will do in the new earth?"

In our next editorial we shall consider this as well as further questions relating to the resurrection.

D. F. N.

*To be continued*

## Praise the Lord!

More than 37,000 converts were added to the church in the South American Division during 1974. In a single day, the third Sabbath of September, almost 10,000 young people followed their Master in baptism. Praise the Lord!

It means that on the average a church of more than 100 members was added to the remnant church on each one of the 365 days of 1974 and that enough members to constitute an entire conference were baptized in September. Again, praise the Lord!

In Bolivia, Ecuador, and Peru, only the Roman Catholic Church has more members than the Seventh-day Adventist Church. SDA membership is more than that of the other Christian denominations working in these countries. In fact, the combined membership of all Protestants and evangelicals in each of these three countries is less than the membership of our church. When we think that SDA's keep the Sabbath, pay tithe, give offerings, renounce worldly entertainments, we must admit that this situation is, indeed, miraculous.

Furthermore, in many South American and Latin American countries the Seventh-day Adventist Church is the fastest-growing church. We may think that we are growing rather slowly, but our observers are amazed and alarmed at our rate of increase.

As a result of the recent phenomenal growth in membership in the South American and Inter-American divisions, with the exception of English, today more members of the world SDA Church speak Spanish than any other language. And it should be remembered that Brazil, with almost 100 million inhabitants, is a Portuguese-speaking country. If the present trend continues, Spanish will stand first in a few more years.

We are not stating these facts to propagandize the South American Division or the Spanish language, but to share with the REVIEW readers, all over the world, what the Lord is doing in this section of His vineyard, and to ascribe the glory to Him only. Furthermore, we want to inspire our brethren in other countries, believing that what the Lord is accomplishing in South America and Inter-America He can do in every area of the world.

And we assure our readers that in South America we are well aware that what has been done is only through the grace of God. That is the reason why we say again: Praise the Lord!

G. C.

## Letters *continued from page 3*

being informed about our SDA worldwide humanitarian work. The church public relations leaders have lost opportunities by failing to contact various news media about our work.

What about the Pitcairn Island story that has been shown several times on television in the past few years? Not one single word about Seventh-day Adventists. The public should learn more about the outstanding accomplishments of our church. What other church carries out so many worldwide projects as the SDA Church?

The Spirit of Prophecy tells us that we should be the head and not the tail. Why should other organizations present SDA news, getting

all the credit? Is it that they are capitalizing on our worthy projects while our public relations people are sleeping?

AL COSSETTA  
Kansas City, Missouri

### Sidelight on Rockefeller

In the REVIEW of January 9 appears an article on "An Easy Road to Better Health." In the last column, on page five, a paragraph is given to John D. Rockefeller's "broken health" at the age of 52, and his recovery through philanthropy. An interesting little sketch, but it does not contain the facts that enabled him to reach his ninety-sixth year.

I was in Battle Creek, Michigan, from 1896 to 1901, as a student in the old college, and after school hours served as a helper in the world-famous sanitarium. Mr. Rockefeller spent some time there each year. His trouble was "dyspepsia," and fortunately for him Dr. John Harvey Kellogg was an expert in helping such cases. It was common knowledge that Mr. Rockefeller had offered a large sum of money to the doctor for a new stomach. But although Dr. Kellogg was even then a widely known surgeon, neither he nor other able surgeons were transplanting abdominal organs in those days. However, the doctor assured Mr. Rockefeller that if he

would faithfully follow the 20 rules prepared for him by the doctor, his future would find him in good health, leading on to old age.

Mr. Rockefeller enjoyed his annual stay at the sanitarium. With better health came greater generosity. Needy institutions over the country were blessed by his large gifts of money. His helpful influence continues through the foundations organized before his death.

Let us be fair to all men and women and thankful to God for the good they have accomplished for others.

ERNEST LLOYD  
Deer Park, California

# Mother and the Amber Salt Jar

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Mother always seemed  
able to find a way  
out of any dilemma.

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By WILMA ROSS WESTPHAL

ONE OF THE earliest recollections I have of mother was of her voice singing as she went about her household tasks; of her brushing a stray curl of chestnut-brown hair from her forehead, her blue eyes twinkling as she would say, "Now, if you'll help me shell these peas [or whatever], I'll tell you a story as we work together." Work—all kinds of it—seemed like fun around mother.

When we lived in the San Luis Valley in Colorado we got our wood supply from the foothills of Mount Blanca. On these treks the entire family joined in, and mother made them into gala occasions. She would get up early in the morning and bake some delicacy, such as apple dumplings, and pack a delicious lunch for the occasion. Then while we all helped to stack wood she told us stories and sang songs.

One time we were notified by responsible officials that the upper reservoir dam had a crack in it and was likely to break and inundate the entire valley at any moment. The whole valley population had to evacuate immediately. Mother gathered us children together and said, "We're going to the foothills on a little camping trip. We'll have to hurry because the valley may be flooded at any time. We'll take along only what we absolutely need—food, bedding, and only the few clothes we have to have now."

"But, Mommy," I protested, "our new house, an'—an'—everything!"

My sentence hung in mid-air, for she broke in and said, "Don't worry, honey. These are *mere things*. The only thing that really matters is human life. Try always to remember that, dear!"

That occasion stands out even today as one of the happiest

of my childhood. She drew all the children present around her like a magnet, and by the score. She told one story after another—some funny, some with a moral lesson (which was built in, not merely tacked on at the end). She sang songs. She played games with us—happy, gay little games that caused us all to forget the impending disaster that had brought the valley residents to this mountain area.

Mother wasn't one to complain often, or to criticize even under severe stress, or in difficult times. When we needed new clothes she and father were the ones who went without so that we could be as well dressed as means would allow.

I had learned to sew while very young, and one day daddy came to me and said, "Your mother needs a new 'best dress' badly. She's waited for a new one far too long already. We can ill afford the ready-made ones right now. Do you think you could make one for her if I buy some nice material?"

I was panic-stricken over such a prospect, but agreed to do my best. I did do my best, and I don't believe I ever turned one out any better, even to this day! It was her "best dress" for the next 15 years. She had, of course, others in between, but that one was her favorite.

This was another thing about our mother: whatever any of her children gave her or did for her turned out to be (according to her) the very thing she'd been longing for, for years; or if you did her a favor no one could have done anything that pleased her more! Her delight and evident exuberance over a birthday card or a small gift made it an act of sheer pleasure to do anything for her.

Mother always seemed to be able to find a way out of any dilemma. During the worst of the depression she and father always had a lovely garden, and they would use some of the produce from it to exchange for other basic foods such as flour, sugar, macaroni, rice, and legumes. Father and the boys would dig potatoes on shares, and thus we would be assured of our winter's supply of potatoes. Through it all they faithfully paid their tithes and offerings and, amazingly, they never lost their home as so many friends and neighbors had in the Rogue River Valley where they then lived.

On one occasion there was no money, no work, nor any prospects of any in the foreseeable future. There was plenty of home-canned fruit, an abundance of potatoes and other basic foods, but there was not a spoonful of salt in the house. What was worse, there was not a cent with which to buy any!

Mother grew pensive for a moment, then said, "Any kind of food can be pretty insipid without salt; even Jesus implied that if salt had lost its savor things could be pretty tasteless!"

Then she suddenly jumped up, a twinkle came into her clear-blue eyes, and she smiled. "I have the answer," she said on a note of triumph. "We have some rock salt left over from the last time we made ice cream. We'll put some to soak in our salt jar and use the water to season the food with!"

"It's a pretty state of affairs when we can't even afford common table salt," one of the children blurted.

Mother drew her mouth into a thin line, lifted her eyebrows, threw her slight shoulders back, and said with finality, "There'll be no criticism or complaints now. Your father and I are doing the best we can, with God's help, to hold things together and give our family not only plenty to eat but a balanced diet! If you can detect any difference in the flavor of the

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*Wilma Ross Westphal is a teacher of interior design living in Angwin, California.*

food seasoned with rock-salt water there'll be no discussion of the matter!" And that was that!

In our own home now I have an amber-colored jar in which we keep our salt for cooking purposes. I recall that, when I was a child, mother had used this same jar for her cooking salt, and that she told us that her own mother had used it when she was a young bride.

Thinking of the lesson learned from the "rock-salt days," I asked her one day to give it to me when she had no further use for it. She laughed, and said, "It's really of no value, dear, but if you want it you certainly can have it. I can't imagine though why you should want it!"

I still use that amber jar every day, and using it, I'm constantly reminded of God's blessings—blessings as trivial as common table salt.

Mother thought little of social life per se, but both she and father were, by nature, sociable. They used to invite folks home to dinner on Sabbaths who looked lonely, or were strangers. But it didn't stop with this. One hard cold winter during the depression years they took care of a family of eight in their own home.

She carried on her own little missionary projects, too. One day as she was walking down the streets of Medford she carried a large box under one arm, while in the other she bore a great armload of flowers. She had a habit of smiling and greeting those she met along the street. On one particular day one woman was so amazed that she turned around and stared at her. Meeting another person, the woman immediately asked, "Who is that woman with the lovely smile and beautiful flowers in her arms? Why, she spoke and smiled at me, a mere stranger!"

"Oh, don't you know who she is? Everybody in Medford knows her as the 'egg and flower lady.' She takes fresh eggs to the needy and flowers to the sick and the shut-ins. Her name is Mrs. John Ross."

"I'd like to know a person like that! Where does she live?"

"I don't know, but I do know that she belongs to the Seventh-day Adventist Church."

One Sabbath years later a stranger came up to mother in the Valley View church and, throwing her arms around her, said: "You don't know me, but I know you. Long ago you spoke and smiled at me—a mere stranger on the streets of Medford. I was so impressed that I inquired who you were, and found that you belonged to the Seventh-day Adventist Church. Soon after this we had to move away, but I looked up the address of the Seventh-day Adventist church in our new community, took Bible studies, and was baptized. All this happened to me because you smiled at me that day—a day when I was especially discouraged. When we moved back here I inquired to discover which of the various Adventist churches you belonged to, so here I am a member of the Valley View church where you are a member!"

Only heaven will reveal how many such people were helped by our mother!

Mother always kept toys, children's books, and magazines in some special boxes on the front porch by the studio couch. Children frequently stopped by for some stories, or some games, or simply to read or visit with their aging, but sparkling friend.

Her sons and her daughters brought their own companions into the family, and each one of them was as precious to her as her own. Through the years it has been a delight to watch her face as one of her children (and this happened frequently) responded to her love in a little act of thoughtfulness.

Surely "her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28). □

## Especially for Men By WALTER R. L. SCRAGG

### The Bright Red Apple and the Mocking Demon

THE SNAKE HEAD leers from the canvas past the bemused rapture of Eve. Downward pressure on the bough has nestled the bright red apple into an open hand.

In the artist's mind the moment of temptation is already over. Bent limb and open hand speak of lost battles and willing subject. The struggle ended when Eve lifted her arm and opened her hand to receive the descending fruit.

Eve anticipates the change that will bring her pleasure, while the serpent chokes back his mocking laugh.

David had little hope of escape when he sent the messenger to call Bathsheba from the rooftop. Judas could not push back the sack of coins proffered by the eager priest. Peter had no power to choke off his words of denial.

What hope do we have when the illicit rendezvous is kept in auto or motel? How can we expect deliverance when the pen hovers over a dishonest piece of paper? Who has the power to push back the joint or the bottle when it circulates to our turn?

The trouble is that the mocking laugh never fails to follow the bright-red apple. In fact, the laughter begins as the hand opens to receive the fruit.

Of course, we know this. Jesus knew humanity when He said, "If a man looks on a woman with a lustful eye, he has already committed adultery with her in his heart" (Matt. 5:28, N.E.B.).

Yet something stops our believing that nurturing the cocoon of evil in our hearts ensures the emergence of the moth of sin. We think ourselves able to skirt the boundaries of evil and then retreat to safety, enjoying the titillation of temptation without succumbing.

It never has worked this way. The steps to sin go like this: "Temptation arises when a man is enticed and

lured away by his own lust; then lust conceives, and gives birth to sin" (James 1:14, 15, N.E.B.).

And the smirk of the tempter becomes the sneer of derision the moment we have yielded. In Satan's guidebook to human downfall, accusation always follows temptation.

We have all kinds of names for the human condition that follows sin. Call it remorse, despair, doubt, or anguish. Clothe it in the language of psychology and call it inferiority complex or depression. It has the same origin—guilt.

#### Lash of Guilt

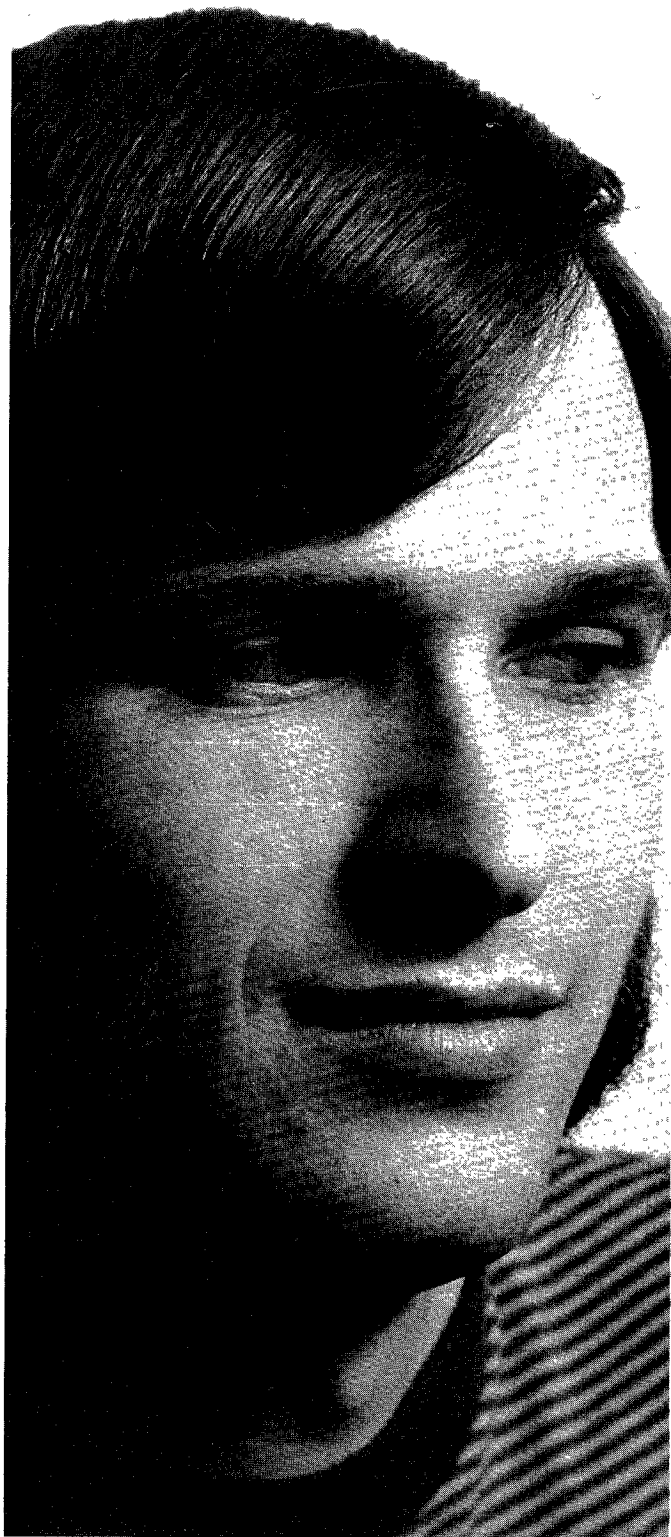
Which is Satan's most powerful tool, temptation or accusation? The bitter guilt of the Garden sent Adam and Eve scurrying for fig leaves to try and assuage that feeling. David's Watergate sent his lover's husband to certain death. Judas contrived an awful and bloody suicide. All fell further under the lash of guilt.

The devil seems determined to have us either way. No one wins with him. He polishes and turns the apple until we reach for it. We consider the succulent pleasure of the first bite that will change our lives to happiness. The leap to sated passion, to quieted greed, to banished fear, seems so utterly desirable.

But once take that leap and the mockery of the accusing demon drives us further from rightness.

Solutions? Joseph stands in contrast with David because he did not orbit near the pull of lust. Daniel contrasts with Eve because the wisdom of Babylon had no foothold among the concepts of truth.

"And to all he [Jesus] said, 'If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and come with me'" (Luke 9:23, N.E.B.).



Ellen White's concerned letter to her nephew, Frank, contains an appeal to every Christian young adult as he considers the course of his life: "Will you be a Christian now? Will you be converted . . . ?"

# A Letter to Frank

[This warm, sober letter to her nephew reveals Ellen G. White to be very personally involved in the well-being of her growing family. Her appeal was not merely wishful and emotional; she grounded her concern in clearly stated theology. The soundest reason for emphasizing the overcoming, victorious Christian life to her nephew was simply: "Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example." It seems without exception that she signed her full name to all her letters, Ellen G. White.]

Healdsburg, California  
March 14, 1878

Dear Nephew:

Since our last conversation with you my mind has been drawn to you instinctively. . . . You are the child of my dear sister. I have a few thoughts I wish to present for your consideration.

Be careful of your associates. . . . In choosing your friends, you should place your standard as high as possible. The tone of your morals is estimated by the associates you choose. You should avoid contracting an intimate friendship with those whose example you would not choose to imitate. The influence and tendency of such friendship is to assimilate you to their ideas and their views, and unless there is a continual counteracting influence, all unrealized by you their spirit and habits have become yours.

There may be those who have naturally a good intellect and a good cultivated understanding, who have so misapplied and abused these precious gifts of heaven that their standard is low and their habits dissipated. This was the character of one employed in the [Review and Herald] Office. I knew him only by the name of Guss. I learn he died without repentance and without God. How much his associates are accountable for their influence which they might have exerted and did not, over this sad case, must be left for the judgment to unfold, when every man's work will stand for just what it is. There will be no glossing over of wrongs and sins. Right will stand out, clear and prominent, as right; fidelity and true integrity will not be called narrowness or meanness. Lawlessness and unfaithfulness will not be termed liberality, toleration, and benevolence. Neglect and unfaithfulness will be neglect and unfaithfulness. God's estimate will be placed upon character.

If your most intimate associates are persons of moral worth, you may gain advantage in mingling in their society. Intelligence with moral worth in your associates will have no deleterious influence upon you, but will insensibly invigorate your powers of mind and your morals. If you are found in the society of those whose minds are cast in an inferior mold, and whose opportunities of mental and moral culture have been narrow and low, you will, in the minds of others, lose their respect and your mind will gradually come to sympathize with the imbecility and barrenness with which it is constantly brought in contact . . .

I will not weary you with a long letter which you may wish



I had never written, but I would say, . . . in no case neglect your present opportunities and privileges. Choose for your associates those who hold religion and its practical influence in high respect. Keep the future life constantly in view. . . .

If you rightly improve your privileges you will have reason to rejoice, at the close of your probation, that your most intimate associates were persons whom God loved. . . .

Frank, I have been troubled by dreams on your account. I know that you will make decisions at once, decided for time and eternity. You will not be long in deciding whether you will be the servant of Christ or the servant of Satan. May God help you to choose rightly. . . .

Sinners are continually crying, "You are narrow, so narrow." "Liberalism," cry the lawless; "Bring not your claims of law upon us." "The religion of Christ," says another, "is too hard. I cannot be a Christian; it involves too much." . . .

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours. Is your path thorny? Christ's was so in a tenfold sense. Are you distressed? So was He. How well fitted was Christ to be an example!

Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He "grew, and waxed strong in spirit" (Luke 1:80). It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example.

The character of Christ was one of unexampled excellence, embracing everything pure, true, lovely, and of good report. We have no knowledge of His ever visiting a party of pleasure or a dance hall, and yet He was the perfection of grace and courtly bearing. Christ was no novice; He was distinguished for the high intellectual powers He possessed even in the morning of His life. His youth was not wasted in indolence, neither was it wasted in sensual pleasure, self-indulgence, or

frittered away in things of no profit. Not one of His hours from childhood to manhood was misspent, none were misappropriated.

The inspired record says of Him: "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). As He grew in years He grew in knowledge. He lived temperately; His precious hours were not wasted in dissipating pleasures. He had a truly healthful body and true powers of mind. His physical and mental powers could be expanded and developed as yours or any other youth's. The Word of God was His study, as it should be yours.

Take Jesus as your standard. Imitate His life. Fall in love with His character. Walk as Christ walked. A new spring will be given to your intellectual faculties, a larger scope to your thoughts, when you bring your powers into vigorous contact with eternal things, which are intrinsically grand and great.

Thoughts of God and of heaven are ennobling. There is no limit to the height you may reach. . . . Vital religion is of such a character that it will widen the scope and stimulate the movements of the human understanding. There is nothing belittling in the pure religion of Christ. The gospel received will bow down the loftiness of human understanding and lay the haughtiness of man low, that God alone may be exalted. But in this it does not dwarf the intellect and cripple the energies. It transforms the man, renewing his heart, changing his character, and not cramping the intellect.

True religion unfolds and calls out the mental energies. Conviction and repentance of sin, renunciation of self, and trust in the merits of the blood of Christ cannot be experienced without the individual being made more thoughtful, more intellectual, than he was before. No one will become mentally imbecile by having his attention directed to God. Connection with God is connection with all true wisdom.

But I expect you will become weary of this long letter. Indeed, I had no thought of writing this long letter when I commenced, but I have gone on and on as my thoughts have pressed upon me until you see them on paper.

Frank, will you be a Christian now? Will you be converted to God? Return from your backsliding and repent before God. You alone can break the chains of Satan that bind you. Come fully on the Lord's side.

Your Aunt,

*Ellen G. White*

## Needle Hidden in a Haystack By LESLIE HARDINGE

When I was working on my doctoral dissertation I was obliged to consult many sources, most of which were written in Latin and some in old Irish. I must have averaged 12 footnotes per page.

When it came time to proofread all these I recognized the need for absolute accuracy. With my wife's help I checked out the books once more, and we went line by line through the manuscript.

There was one particularly important statement for which I could find no book reference. The more I looked the more hopeless the task of locating it appeared. We prayed about this many times over a period of two weeks or more.

One afternoon, beginning my verification in the

Bodleian Library in Oxford, I prayed again. I had prayed in the car coming over, and after praying now I waited a few moments, and the impression distinctly came to my mind to look up a particular work that consisted of four huge volumes.

I went into the section of the library where these were and stood in front of them for a moment wondering where the illusive needle lay hidden in the haystack! I pulled out volume three and laid it on a little table nearby. Opening up this 1,200-page book at random, my eyes fell right on the sentence for which I had been looking, lo, these many days! My prayer of thankfulness was immediate, most heartfelt, and remembered to this date.

## Puppetry Studied by GC Sabbath School Department

By HOWARD F. RAMPTON

SINCE PUPPETRY in its various forms is becoming increasingly popular in television, schools, and Sunday schools, the Sabbath School Department of the General Conference set up a committee to study this visual medium. Research was made into its early history, the attitude of the Catholic and Protestant churches to puppetry through the centuries, its association with the theatrical world, and its impact on children. No direct reference to puppets could be found in the writings

Howard F. Rampton is associate director of the GC Sabbath School Department.

of Ellen G. White, but there were many references that the committee felt had a bearing on the subject. As a result of this study, the committee prepared the following statement on the use of visual aids:

"The work of the Sabbath school, particularly for the children, is a most delicate and important work. It is more than mere entertainment or amusement. It is much more than changing habits or behavior patterns. It is more than educating individuals to fit into the world about them, as the following inspired counsel would indicate:

"To mold and fashion the character of children and

youth is a work of the very highest importance."—*Counsels on Sabbath School Work*, p. 52.

"Teachers should strive to realize the greatness of their work. They need enlarged views; for their work, in its importance, ranks with that of the Christian minister."—*Counsels to Parents and Teachers*, p. 498.

"The salvation of our pupils is the highest interest entrusted to the God-fearing teacher."—*Counsels on Sabbath School Work*, pp. 122, 123.

"The teaching aids used in Sabbath school and Sabbath-school-sponsored programs should be of the highest quality and designed to reach hearts in a dignified and effective way.

"Therefore, we recommend that only those visual aids be used in the Sabbath school and Sabbath-school-

sponsored programs which have the primary goal of character development and are free from misrepresentations of truth. Little children particularly do not have the ability to discern between fantasy and reality. Fairy tales, goblins, puppets as generally portrayed in the entertainment media, are to the children very real. Children's minds are especially impressionable and are often unable to discern between the real and the make-believe. The type of puppets which consists of animals or humanlike figures which are distorted and unnatural, even crude and grotesque, take on an air of reality in the mind of the child, leaving a confused picture of our wonderful Creator God who made the world of nature.

"Animal figures, or inanimate objects that are made to talk or impersonate, leave false impressions on the childish mind and are in reality acting a lie.

"What the child sees and hears is drawing deep lines upon his tender mind, which no after circumstances in life can entirely efface."—*Child Guidance*, p. 199.

"Illustrations with a natural appearance, which will etch in the memories of the children an impression of the handiwork and character of God, shall be used, rather than those which are undignified, crude, and unnatural. This is in harmony with the counsel of the Spirit of Prophecy to follow Christ's method in using object lessons from nature and everyday life."

### Universal Types

Puppetry, manipulating an inanimate object in a theatrical performance, is found in almost every civilization and in almost all historical periods. Puppets usually represent universal types rather than individual persons.

It is worthy of note that the Church of England placed a ban on puppets during the Reformation. A little later the Catholic Church at the Council of Trent took similar action.

"Because of controversy within the Church as to the suitability of their use there, puppets were finally banished by the Council of Trent, and



### CURED LEPROSY PATIENTS TAKE ADVENT MESSAGE TO THEIR VILLAGES

J. S. Myers, veteran worker in the Sierra Leone Mission in West Africa, welcomed 19 newly baptized members into the Yele church on November 30. Seven of the baptismal candidates had been presented by Layman James Gbla, who has been studying the Advent message with interested people in Manowo. He has been sponsored by Victor Anders, Sustentation Overseas Service teacher at Masanga Leprosy Hospital.

During 1974 the Sierra Leone Mission has seen openings in three new villages, namely Katonga, Bonthe, and Makar. Two are openings that came as a result of the work of former patients at Masanga Leprosy Hospital who returned to their villages with the gospel story. Requests have been made by the chiefs of these villages for workers.

G. M. WOODRUFF  
President, Sierra Leone Mission

by the sixteenth century they were no longer cloistered. Instead they appeared on the church grounds surrounding churches and also in market places and elsewhere, but still serving a religious purpose by enacting the popular miracle plays based on stories from

the Bible."—*Colliers Encyclopedia*, vol. 19, pp. 529, 530.

However, this fascinating art form has made a successful comeback into many churches. It has a very high entertainment value, capturing the attention of young and

old. It is therefore widely used as a tool of education and entertainment.

Then why should not the Seventh-day Adventist Church also adopt it as a medium for teaching its children? Is it not an ideal way to capture and maintain attention in the Sabbath school and its outreach programs for the community?

It is undeniable that the Scriptures contain an abundance of imagery. The rise and fall of nations and institutions is frequently illustrated by animals with multiple heads and horns. Trees are made to talk. At least one instance is given of an animal talking to its master. The whole sanctuary service was a dramatic representation in miniature of the sacred ceremonies being enacted in the courts of heaven. "By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating, that reached beyond things seen and transitory, to the unseen and eternal."—*Fundamentals of Christian Education*, p. 95.

#### Degree of Mockery

This imagery as used in Scripture and intended for mature minds would hardly compare with the comical caricatured figures used in modern puppetry. The hand- or string-manipulated figures of the entertainment world are highly amusing, but they do nothing to add dignity to religious themes. Rather they insinuate a certain degree of mockery. They relegate that which is holy and sacred to the realm of myths, fairy tales, ghosts, and goblins.

In *Counsels to Writers and Editors*, pages 167 and 168, speaking of illustrations in our publications, Ellen G. White says: "Pictures to represent Bible scenes must be no cheap designs. . . . The glory of God must be kept before the mind's eye, not the cheap, earthly representations that imprint in the mem-

ory scenes which give a false conception of Christ and heavenly beings. A proper illustration of Bible scenes requires talent of a superior quality. With these cheap, common productions, the sacred lessons of the Bible disdain comparison. . . . *God forbid that we should please the devil by lowering the standard of eternal truth by using illustrations that men, women, and children will make sport of.*" (Italics supplied.)

There is a standard to maintain in handling divine truth. That which is cheap and fanciful is unnecessary when the power of the Holy Spirit is available.

"I am troubled in regard to the use of pictures in our publications. Some of our papers seem bent on using them in season and out of season. And some of the cuts are very inferior, and poorly illustrate the subjects represented. I hope our publications will not come to resemble a comic almanac."—*Counsels to Writers and Editors*, p. 172.

While this counsel was written for Adventist publications, the implied emphasis upon quality and propriety can be a guide for illustrations used in Sabbath school. When dealing with children, teachers need to be particularly cautious not to leave wrong impressions.

As they endeavor to portray truth, teachers should avoid that which makes room for false philosophies to creep in. When angels are depicted as children with wings, the unwary may accept the teaching that little children at death become angels.

The art of illustrating truth is worthy of deep study. Jesus constantly drew lessons from nature to impress His followers. In nature is a wealth of illustrative material that points to a loving Creator. The church has an abundance of art work prepared by denominational publishing houses and producers of felt aids for illustrating the great themes of the Bible and the beauties of nature. When used wisely, these illustrations enable teachers to very effectively reach hearts, impressing them with a mold that will fit them for heaven.

## Scientists Confirm Coarse Food Counsel

A recent *Reader's Digest* article sets forth as "new" some information on nutrition and health that Ellen G. White wrote about more than a century ago. Before the publication of Testimony Number One, the servant of the Lord declared: "If we wish good health we must take special care of the health God has given us, deny the unhealthy appetite, eat more coarse food with little grease. Then you can consistently ask God's blessing upon such food as is congenial with your natures."—*Manuscript 1*, 1854.

A little insight into the American diet of that period is provided by the children's hymnal compiled by Anna White and published at the Review and Herald office the same year. The first stanza of hymn No. 88 reads:

"I saw a wide and well-spread board,  
And children young and fair,  
Come one by one, the eldest first,  
And took their stations there.  
All neatly clad and beautiful,  
And with familiar tread,  
They gathered round with joy to feast  
On meats and snow-white bread."

In keeping with popular opinion, the "well-spread board," it should be noted, included "snow-white bread." That same year Ellen White was shown that those who wished good health should "eat more coarse food." She gave no scientific reasons for this advice. She simply passed along the instruction that the Lord had given her.

The December, 1974, *Reader's Digest* supplies a sound, scientific basis for the inclusion of coarse foods, such as whole-grain cereals, in the diet. In his article, "Is a Vital Ingredient Missing From Your Diet?" Lawrence Galton links inadequate roughage with a number of diseases, including cancer of the colon and rectum, diverticulosis, and heart disease.

Galton cites the "brilliant detective work" of the distinguished British surgeon, Denis Burkitt, as well as other physicians, in support of his contention that the addition of fiber to the daily diet will result in better health. Galton's recommendation is referred to in the editorial caption as "a startling new theory," but it is neither new nor startling to thoughtful Adventists. Rather, it is just one more reminder that what Ellen White wrote 120 years ago is still very much up to date.

R. W. OLSON  
Associate Secretary  
Ellen G. White Estate

## GC Visitor Sees Growth of Church in Sarawak

By D. W. HUNTER

BRUCE JOHNSTON is presently in charge of the work in Sarawak, a small country in the northern part of Borneo, as well as in neighboring Sabah. Former evangelist for the Far Eastern Division, Elder Johnston had helped initiate the TARGET 80 program, which calls for doubling the number of Adventist churches in the Far East by the summer of 1975, and doubling the membership in the Far Eastern Division by 1980. When a vacancy occurred in the presidency of the Sarawak Mission, Elder Johnston was invited to head up this work and thus put into operation the plans that he had helped lay.

His leadership, planning, and enthusiasm are paying great dividends. The following diary of my trip to Sarawak illustrates the type of work that is going on there.

**Friday Afternoon.** I was met at the airport and whisked off for a brief visit to the Sarawak Mission office in Kuching and the Sunny Hill School nearby. Sunny Hill is a large, self-supporting mission school. I was invited to conduct the Friday night service. An auditorium is presently used for church services, but plans have been made to build a new church structure in the middle of the campus.

**Sabbath.** Every day of the week the president of the Sarawak Mission is in radio contact with every district leader in the outlying villages. At seven o'clock they have the Adventist Radio Network in full operation! Elder Johnston speaks to the district leaders individually.

*D. W. Hunter is associate secretary of the General Conference. He was invited to go to Sarawak in connection with his attendance at the Far Eastern Division Council in Singapore, November 7 to 19, 1974.*

They exchange announcements, list needs, or ask for help with special problems. After this briefing session, the pastors and Elder Johnston have a short devotional and sign off until the next morning.

On the Sabbath morning of my visit, two calls came in for medical evacuation to the hospital in Kuching. Bill Belles, volunteer architect and pilot who is helping in the construction of jungle chapels, made the first trip to bring in a boy suffering quite severely. Nearing the airport in Kuching, he asked the men in the control tower to call for an ambulance so that as soon as he landed the boy could be rushed off to the hospital. The second medical evacuation was made later in the day.

When Mr. Belles returned from his flight, I joined Elder and Mrs. Johnston for a trip into one of the remote villages where a baptism was to be conducted during the morning church service.

Sabbath school had begun by the time we arrived, so Elder Johnston and I called the baptismal candidates aside to a separate room to talk with them before the baptism, which was held in the river. After the baptism and a visit to the longhouse, where everybody in the village lives, we flew to another village to make the next medical evacuation.

As soon as the patient was loaded into an ambulance at the Kuching airport, we took off again, this time heading for the coast line where the literature evangelists of Sarawak were holding a weekend retreat and rally. The beach served as our landing field this time.

It was only midafternoon when we left the group of colporteurs, but we hadn't taken time to eat since breakfast, so we headed back to the Johnstons' house, which is conveniently lo-

cated next to the Kuching airport. With our late dinner just settling, we drove over to Sunny Hill School in time for the five-o'clock vesper service.

**Sunday.** A workers' meeting was scheduled at Ayer Manis School, some 35 miles from Kuching, which meant that Elder Johnston would fly out to transport many of

the workers to the meeting place. He passed by some villages because clouds blinded his view, but dropped messages explaining that he would return, if possible, or the workers could go to another village where he planned to stop.

It was my privilege to visit a Sarawak village in which nearly every resident is a



### TENNESSEE LITERATURE EVANGELIST DONATES \$700 FOR CHURCH IN INDIA

Frank Lounsberry, left, a literature evangelist from Tennessee, recently visited the office of Duane S. Johnson, an associate secretary of the General Conference, to leave a contribution of \$700 toward the church building program in Southern Asia. When Elder Johnson asked how he had become interested in Southern Asia, Frank said he had been reading the *Review and Herald*. On January 9, 1975, the *Review* carried a Heart to Heart message from the president of the General Conference appealing for funds to build 300 churches in South India as an Operation Extra Lift project.

Frank told Elder Johnson that he really believes in and supports the 2X plan for Sabbath school giving and that his contribution toward Operation Extra Lift was owing to his changed attitude toward giving rather than his prosperity as a colporteur. While he was drifting in the Washington area more than a year ago, he and a friend had together bought a sailboat. Then Frank was converted. His values changed, and he sold the boat and brought \$700 to General Conference headquarters.

Elder Johnson introduced Frank to B. H. Stickle, treasurer of the Southern Asia Division, who reminded him that the Thirteenth Sabbath Offering overflow for the first quarter of this year was going to the Southern Asia Division for the improvement of Spicer College and for churches. Sabbath school and church members, like Frank, who are following the 2X plan for Sabbath school giving week by week are preventing inflation from crippling the spread of the gospel to every nation, kindred, tongue, and people.

DUANE S. JOHNSON

Seventh-day Adventist. Clarence Goertzen, principal of Ayer Manis School, took us in his four-wheel-drive vehicle up the jungle roads, past hills of picturesque pepper plantations and scattered tapioca plants. Upon our arrival, someone started ringing the village bell to call everyone to meeting. Almost everyone in the village gathered. A new chapel is being built in this village, and a school is only a quarter of a mile away.

My stay was almost over, and yet it seemed as if it had just begun. I spent the night at Ayer Manis with the Goertzens, then rose early Monday morning to meet with the school faculty, and then with the workers at their morning session before a quick flight to Kuching, and then back to Singapore for the division council.

#### CALIFORNIA

### Council Studies Evangelism for Deaf

An evangelism-for-the-deaf council was held February 17 in Pleasant Hill, California, under the direction of Caris H. Lauda, General Conference secretary of North American Missions. During this meeting of deaf laymen and workers for the deaf, careful and prayerful study was given to the problem of how to evangelize the deaf. Nearly 40 persons attended from Western Canada, Washington, Oregon, California, and Arizona.

Though a small segment of the North American population, the deaf and hard-of-hearing number in the millions, and the problem of effective communication presents a challenge to the church. Normal evangelistic methods are too often ineffective in penetrating this communication barrier.

It was recommended at the council that the television programs *It Is Written* and *Faith for Today* consider the use of basic-English captions, thus making their programs meaningful to the millions who cannot hear. Another recommendation was that

General Conference leaders study the possibility of beginning a small educational center for deaf children.

Careful study was also given to camp meeting sites for deaf church members. Since camp meetings are of interest to the deaf because they give many of them opportunity for fellowship and Bible study not readily available during the rest of the year, it was voted that camp meetings be held in different areas from year to year and that such meetings provide an evangelistic outreach for the deaf in nearby communities.

CLARENCE N. KOHLER  
*Pastor*  
*Healdsburg, California,*  
*Church*

#### HONG KONG

### Baptism Is a Result of Health Institute

A Better Living Institute held in Hong Kong from late October to mid-December resulted in the baptism of 69 persons on Sabbath, December 14.

Director of the institute was Milton Lee, South China Island Union Mission evangelist. During the opening week, the Boundary Street church saw from 350 to 500 eager listeners crowding into its pews nightly. Before the main presentations, doctors and nurses gave free physical examinations to interested persons. The Hong Kong Adventist Hospitals provided free blood counts, urinalysis, and serum cholesterol, and stool examinations. Then, coordinated physical and spiritual lectures, complete with visual aids, were presented by the institute's director, staff physicians from both branches of the Hong Kong Adventist Hospitals, and Mrs. Milton Lee, nurse, nutritionist, and child-training counselor.

People with a spiritual interest continued in a Bible marking class, and many later joined a pastor's class in preparation for baptism.

S. R. KETTNER  
*Temperance Director*  
*South China Island*  
*Union Mission*

## Norwegian Health Program Interests Many in Church

By J. H. WOLLAN

"OPERATION FINNMARK," a demonstration to the Norwegian people of the Seventh-day Adventist philosophy of life, is making an influence that may, under the guidance of the Holy Spirit, lead many to Christ.

Last year Norwegian public health authorities invited members of the Seventh-day Adventist Church to assist in a massive operation seeking to reduce the incidence of coronary heart disease (CHD) in Finnmark, Norway's largest and northernmost province. Having heard the results from a coronary heart disease study conducted in California, the government felt the Seventh-day Adventist Church was best able to inform the Norwegian people of a way of life that would reduce the risk of CHD.

The primary high-risk screening of Finnmark's residents was done by the National Radiography Service.

John Berglund, a Norwegian who recently graduated from the Doctor of Health Science program at the Loma Linda University School of Health and now is associate health and temperance director of the West Nordic Union, was asked to organize and direct health education programs. Helping him were ten Adventist physicians, all of whom spent some time in Finnmark.

As a result of this planning, anticoronary clinics, including Five-Day Plans to Stop Smoking, dietary control of cholesterol programs, and combined programs for other primary risk factors, are being conducted by a minister-physician team in one of Finnmark's 20 counties during the autumn of 1974 and the spring of 1975.

Although the programs are specially designed to help those who in the primary

screening were found to have high CHD risk, the general public is also being invited to participate. During the first four months the team also arranged special lectures for teen-agers in local schools, and so far, more than 3,000 have attended these lectures.

During the preparation phase, government coordinators were told that the Seventh-day Adventist definition of health included a four-dimensional view of man, aiming at physical, mental, social, and spiritual well-being. A government representative responded: "There is nothing this country needs more than what you Adventists can offer, in all four dimensions."

Province health authorities report measurable short-term effects of "Operation Finnmark": Cigarette sales have shown a marked reduction since the program started, and skim milk sales are up by more than 50 per cent, while whole milk and cream sales are down.

Many people have gotten their first direct exposure to Seventh-day Adventists through "Operation Finnmark," and many have already indicated a desire to find a deeper meaning to life. Special plans have been made to help these people.

Those who have attended the Five-Day Plan to Stop Smoking have been helped to organize local nonsmoking groups. Several study groups are presently in operation. Some of them have more than 30 active members, and one group has already doubled its membership by helping other smokers to quit.

Many Bible studies have resulted from these contacts. People who have indicated a special interest in "spiritual" health will be offered Bible correspondence courses. The Adventist Church has only two ministers in the whole province of Finnmark, but interested people will be contacted by one of them.

J. H. Wollan is temperance director of the Northern Europe-West Africa Division.

# Ordinations



## ARGENTINA

During the South Argentine Conference session, held in Buenos Aires, January 29 to February 1, three men, pictured above with their wives, were ordained to the gospel ministry. They are Orlando Sorace and Ubaldo Schimpf, district pastors, and Jorge de Souza Matias, newly appointed conference youth, communication, and temperance director.

H. J. PEVERINI

*Field Secretary*

*South American Division*

## RWANDA

Four pastors were ordained at one of the Central Rwanda Field camp meetings held at Gitwe College. The sermon was preached by W. D. Blehm, Oregon Conference president. The ordination prayer was offered by D. B. Hills, Trans-Africa Division departmental director. P. G. Werner, Central African Union president, offered the dedicatory prayer, and S. Sembeba, Central Rwanda Field president, extended a welcome to the new pastors. Pictured are Efasto Ayabagabo, Elikana Munyurangabo, Mathias Ntamukunzi, and Zabuloni Mutagorama.



## PHILIPPINES

Troadio L. Pangan, center, secretary-treasurer of the East Visayan Mission, Tacloban City, Philippines, was ordained to the gospel ministry during ceremonies on Saturday afternoon, February 1, at the Sagkahan Adventist church. Fourteen ministers participated. L. E. Montana, left, Central Philippine Union Mission president, welcomed Elder Pangan to the ministry.

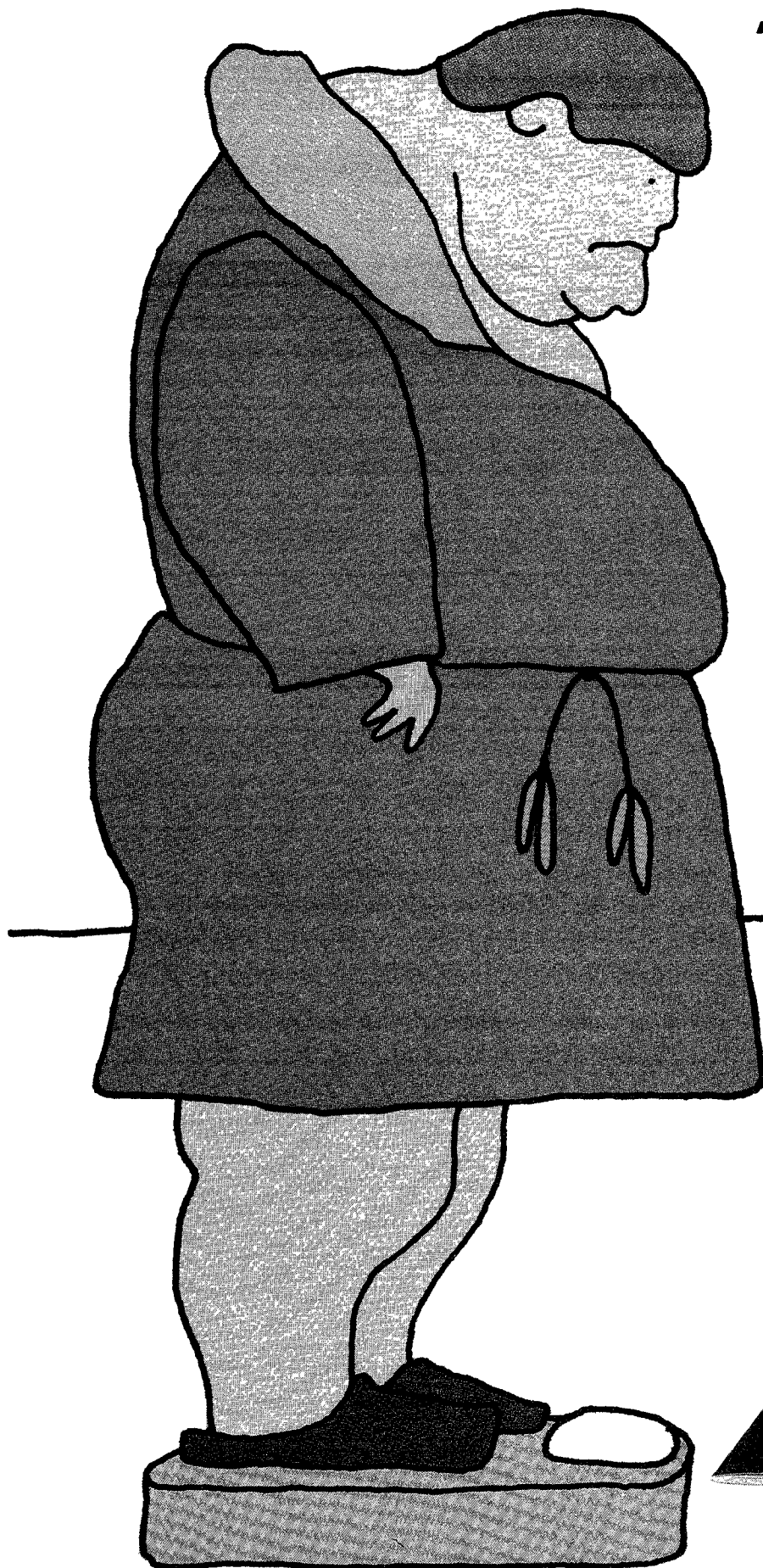
EZEKIEL B. SARSOZA



## CALIFORNIA

Seven ministers were ordained in the Northern California Conference during the summer of 1974 at Rio Lindo Adventist Academy camp meeting. Those ordained were Don McEune, Ronald Stretter, James Michael Wilson (top), Melvin Derby, Sam Alexander, Gary Mattison, and George Gregoroff (bottom).





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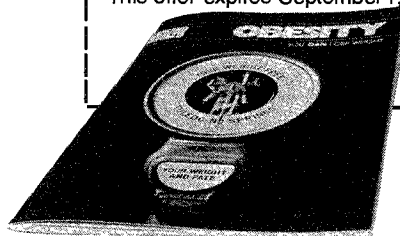
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OB 202

## Australasian

● Final publishing department figures for 1974 reveal a sales total for the year of US\$1,232,476, almost US-\$250,580 better than for 1973, the previous best year. Baptisms from literature evangelist contacts were also a record, 120. The number of books sold was more than 150,000.

● K. J. Bullock has been called from the presidency of the South New Zealand Conference to be president of the South New South Wales Conference. C. V. Christian, division youth director, has been invited to be president of the South New Zealand Conference.

● Enrollment at Avondale College has now reached 530, an all-time record.

● Seven hundred people attended the Adventist Polish Congress in Canberra, and 600 attended the Adventist Yugoslav Camp in Nunawading, Melbourne, in January.

● An updated report from the Papua New Guinea Union Mission indicates that student literature evangelists during the 1974-1975 vacation sold US\$8,817 worth of literature. Eleven students earned full scholarships and another three earned partial scholarships.

## Inter-American

● Church elders in the Central Mexican Conference met for a profitable three days of study in Mexico City in March. Eighty-seven elders from 30 churches and groups of the Mexico City metropolitan area attended to study how to give better service to their churches.

● Evangelism is in full swing in the West Indies Union. H. S. Walters, union president, is holding a tent crusade in Montego Bay, Jamaica. On March 23, 205 persons were baptized, and the baptism of 200 more is planned. S. N. McKinney, Bahamas Conference president, has baptized 108 from his crusade effort in Nas-

sau, Bahamas. At the close of the Week of Prayer at West Indies College, 41 students were baptized.

● Lay congresses were conducted during March in the Antillian Union, the Franco-Haitian Union, and the Caribbean Union. Speaker was A. H. Riffel, Inter-American Division lay activities director.

● The COL-PAC foods industry at Mexican Pacific Academy in Navojoa, Sonora, Mexico, reports US\$179,200 in sales during 1974. This was more than double 1973 sales. During the past five years the number of full-time employees in the industry has increased from two to ten, and the number of student employees from five to 34. These students earn part of their way through school by preparing food products. The main product of the factory is Soyapac, a texturized soy bean preparation. The factory also produces Tri-Soy, a ready-to-eat cereal of wheat and soy beans.

● On March 22, 106 persons were baptized in Panama, bringing total baptisms from a crusade held there to 221.

## Trans-Africa

● A new company of believers has been established in Kapiri Mposhi, Zambia, as the result of the work of Kapande, a literature evangelist.

● Theology students who finish the first year of ministerial training at Good Hope College can now complete their training at Helderberg College. Ministerial training has been provided by Helderberg College since 1928 and by Good Hope College since 1932.

● A two-day ministerial workers' retreat was held in Bethlehem, Republic of South Africa, toward the end of 1974. Union officers met with conference workers in a time of study and heart searching.

● Blind children have been successfully integrated into class studies at the Lower Gwelo School in Rhodesia. This field of education has

received wide attention in Africa and overseas. At the present time study is being given to the possibility of sending a suitable teacher to Malawi for advanced training in this field.

● A vocational seminar is to be held at Solusi College, December 19, 1975, to January 13, 1976. Candidates may include any pastor or teacher employed by the denomination. Those with college requirements will receive college credit. The courses to be offered are: administration, horticulture-landscaping, interior-exterior painting, librarianship, vegetarian food preparation, vehicle maintenance, welding, and electrical wiring.

## North American

### Atlantic Union

● Atlantic Union College has instituted a nine- to 14-week evening class in conversational Spanish in the hope of encouraging wider language study and cultural awareness. It is offered to professional people in the community who have need to communicate in the Spanish language, namely, doctors, nurses, policemen, managers, clerks, secretaries, and teachers.

● An evangelism emphasis meeting and baptism took place Sabbath afternoon, March 15, when 2,000 representatives from the Spanish churches in New York City met in the Central Brooklyn church. Forty-nine persons were baptized during the service. Other baptisms during March make a total of more than 100 in the Spanish-speaking churches for the month.

● Four Lowell, Massachusetts, residents have been baptized, 25 have made decisions for Christ, and 35 are attending baptismal classes as a result of a crusade conducted by Herman Bauman, assistant professor of religion, and the public evangelism class at Atlantic Union College.

● On March 2, James Beaman and the Ecstasistics of the Ephesus church in New York

City marked the singing group's third anniversary by presenting their fourth Gospel Caravan. During the program the group was presented a plaque for visiting prisons from the City of New York's Department of Correction.

### Canadian Union

● A new company of believers was officially organized in Smithers, British Columbia, in January. Already this small group has begun community outreach, holding a Five-Day Plan to Stop Smoking.

● The Home and School Association of Canadian Union College in Lacombe, Alberta, conducted a metric system workshop for students and community residents.

● A Five-Day Plan to Stop Smoking was televised in French in Quebec by Erwin Morosoli.

● The new Perth, New Brunswick, church was officially opened recently with approximately 100 persons in attendance.

● Plans have been approved for a new ten-grade school in Calgary, Alberta.

● A series of youth meetings was held in the Manitoba-Saskatchewan Conference by C. D. Watson, General Conference associate temperance director; union and conference personnel; and Ronald Hoover, Monterey Bay Academy Bible instructor.

### Central Union

● Pastor and Mrs. Richard D. Necker joined Pastor and Mrs. Ray Wyatt in a series of meetings in Cedaredge, Colorado. Ten persons have been baptized as a result of the meetings, and more are in a baptismal class.

● Twenty-four persons completed the Training Light Bearers class taught by Raymond Morris in the Park Hill church, Denver, Colorado.

● Community Service Awards recently were presented to the Natrona County, Mills, and Paradise Valley fire departments for their efforts during the fire that almost totally destroyed the Casper,

Wyoming, church last July 2.

- Don Martin has moved to Canon City, Colorado, to pastor the district.

### Columbia Union

- Ivy Nebblett, wife of Milton Nebblett, pastor of Metropolitan church, Hyattsville, Maryland, was interviewed on Washington, D.C., radio station WGAY's half-hour weekly community-service program. Her subject was alternate ways of obtaining protein in today's life-style. Mrs. Nebblett is a nutritionist and coordinator of meals for home-bound senior citizens at United Planning Organization, a Washington-based community-action program agency.

- Hyattsville and Bladensburg, Maryland, churches combined in a month-long Family Life Campaign conducted by Dr. and Mrs. John Cannon. Dr. Cannon is an associate director of the General Conference Department of Education. A number of non-Adventist friends attended the meetings.

### North Pacific Union

- A new Community Services center has been opened in Salmon, Idaho.

- A new church has been dedicated in Eagle, Idaho. Guests who participated in the service were N. C. Wilson, General Conference vice-president for North America, and E. R. Walde, North Pacific Union Conference president.

- In a special recognition ceremony, 363 members of the Walla Walla College senior class heard Calvin B. Rock, president of Oakwood College, say that young people should live counter to normal social trends by joining God in remaking humanity rather than destroying it.

- Rural nursing was the subject of a special course conducted recently on the Walla Walla College campus. The course was sponsored by the Blue Mountain Chapter of the Association of Seventh-day Adventist Nurses.

- Volunteer workers have

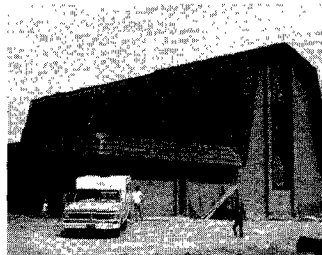
completely renovated the Upper Columbia Academy cafeteria. The program was initiated by Clinton Wall, head of the General Conference Food Consulting Service at Andrews University, who visited the campus and surveyed the needs.

- New school facilities, totaling more than 6,000 square feet of space, have been completed at La Grande, Oregon. Constructed mostly by volunteer labor, the new school is situated on an eight-acre tract adjoining the La Grande church.

- Since 1970 the elementary school in Caldwell, Idaho, supported by three churches, has grown from 47 students to 150 students enrolled this year. Work is nearly completed on a new multipurpose building attached to the school.

### Southern Union

- Ground was broken February 2 for a new church and school in Port Charlotte, Florida, where the congregation has outgrown its previous facilities. Nineteen persons were added to the membership after evangelistic services in



### NEW CAMARILLO CHURCH IS COMPLETED

The Camarillo, California, church, with approximately 200 members under the leadership of Lonnie Melashenko and Harry Hansen, opened on January 4. The group was begun by Edwin Zackrisson, and for the past six years members have worked and sacrificed toward building a sanctuary. The church, planned for a congregation of 300, has been the scene of much volunteer activity.

P. C. WAN

February conducted by Arthur Swinson.

- Barry Ulloth, pastor of the Marion-Laurel, North Carolina, district, has been elected president of the ministerial association of Old Fort, North Carolina.

- Baptisms in the Georgia-Cumberland Conference during the first quarter of 1975 totaled 205, according to Everett E. Cumbo, conference secretary. Of these, 102 took place in the month of March.

- W. A. Marshall, Alabama-Mississippi Conference lay activities and Sabbath school director, reports an attendance of 845 persons at the 30 combined Sabbath school-VBS workshops and laymen's rallies held during the first quarter of 1975.

- V. W. Esquilla, a retired minister, conducted an evangelistic crusade in Pine Mountain Valley, Georgia, with 13 baptisms.

- Donald Sharpe, a literature evangelist in Largo, Florida, delivered \$3,135 worth of books in one week during March and took orders for future deliveries worth \$898. Total deliveries for the month of March amounted to more than \$7,000. In five months this door-to-door worker has sold more than \$21,000 worth of books and periodicals.

### Southwestern Union

- The Denham Springs, Louisiana, congregation officially opened its Community Services center on March 18. Delores Clement is center director.

- During a dedication service January 4, the Lincoln, Arkansas, church was formally set aside to the service of the Lord.

- Several youth leadership training seminars have been held in the Oklahoma Conference, resulting in 29 persons completing the ten-hour course and the organization of several Master Guide Clubs.

- Norman Baker, evangelist from "Town Hall of the Air," and James Micheff and W. Jesske conducted an evan-

gelistic crusade in the Mineral Wells, Texas, church, January 4 to March 1. Six persons have been baptized.

- Pastor Mike Deming of the Albuquerque Heights church in New Mexico spoke to five senior sociology classes at Albuquerque's Del Norte High School. At the request of the school, the church's pastors have been doing this for the past nine years. Some 200 students learned what Seventh-day Adventists believe and why they believe and live as they do.

### Loma Linda University

- Kenneth Cooper, director of the Cooper Clinic and president of the Institute for Aerobics Research in Dallas, Texas, was the guest speaker at the School of Nursing Alumni institute, April 14.

- The first completely student-run Week of Devotion was held on the Loma Linda campus of the university in mid-April. The Week of Devotion was split into five sections; students chose which subject area they would like to attend.

- Two LLU professors will head up the Middle Eastern Studies program in Beirut, Lebanon, this summer. They are Anees A. Haddad, associate professor of sociology, and coordinator of the Middle Eastern Studies Program; and Fred H. Osbourn, associate professor of religion and family studies and coordinator of the marriage and family program. Four courses will be offered at Middle East College through the summer program: social psychology; religion; marriage and the family; and directed individual studies in readings and research thesis.

- A 416-page commentary on the social and religious ferment of mid-nineteenth century America has been released by a major publishing company. Edited by Edwin S. Gaustad, professor of American and church history at the University of California at Riverside, *The Rise of Adventism*, is a compilation of lectures originally presented at the Loma Linda University church in 1972 and 1973.

# CUC in 76...by George

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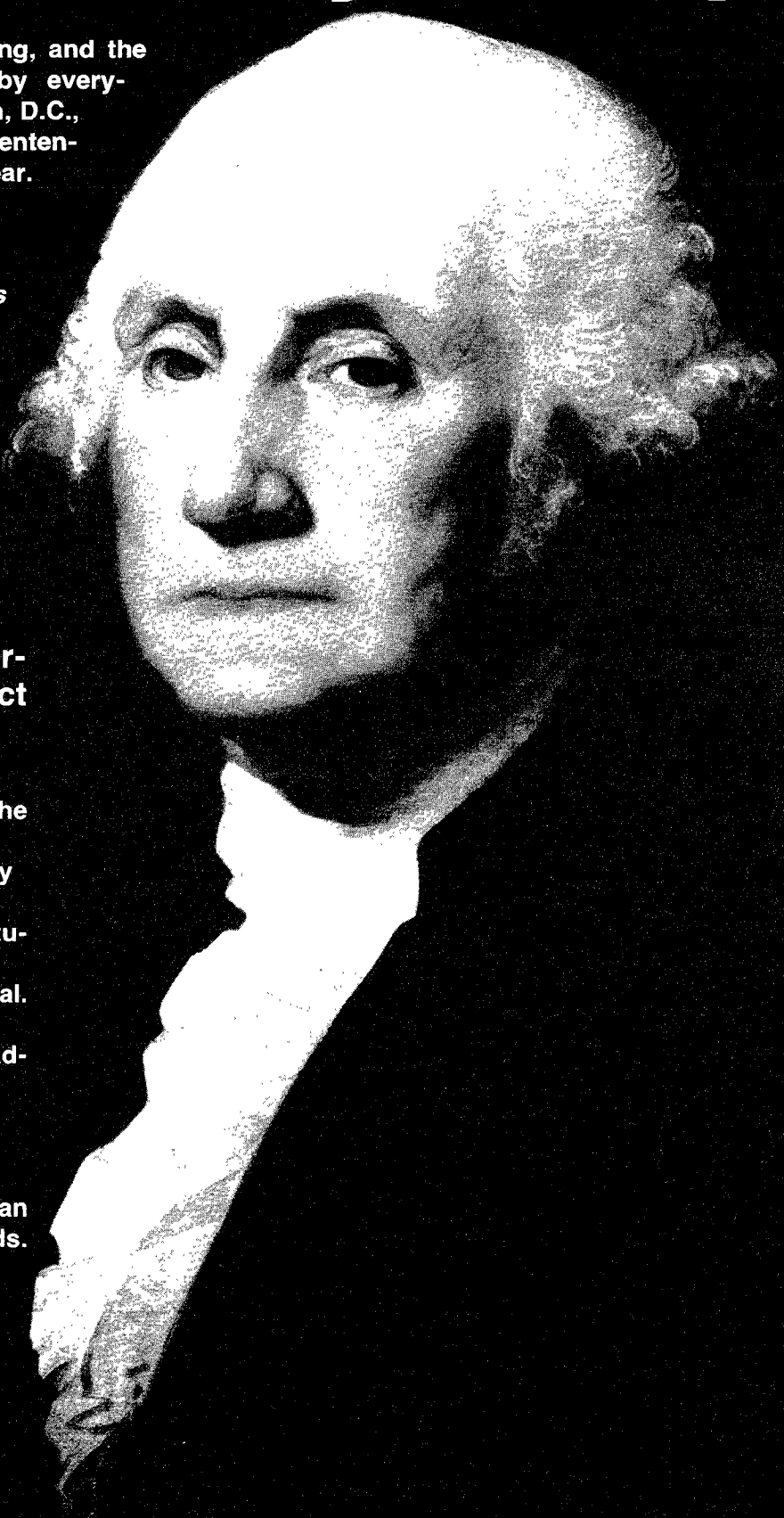
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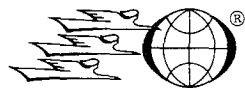
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cepted without remuneration and will be  
returned only if accompanied by a stamped,  
self-addressed envelope.

An index is published in the last Review  
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indexed also in the Seventh-day Adventist  
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## Health Personnel Needs

### NORTH AMERICA

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Cytotechnol. Nurses, staff  
Diet., ther. Nurs. serv. dir.  
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Med. transcrib. Psych. tech.  
Nurse's aides Receptionists  
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Write or call Health Personnel Place-  
ment Service, General Conference of  
SDA, 6840 Eastern Avenue NW.,  
Washington, D.C. 20012. Telephone:  
(202) 723-0800, Ext. 349.

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the United States and Canada.

## To New Posts

### FROM HOME BASE TO FRONT LINE

**John Clifton Alspaugh** (PUC  
'65), returning as chaplain, Bang-  
kok Adventist Hospital, Thailand;  
**Loretta Jayne (Mountain) Al-  
spaugh** (PUC '65), and two daugh-  
ters, left New York City, Feb-  
ruary 23, 1975.

**Donald Leroy Crowder** (Oak-  
wood Col. '46), to serve as stew-  
ardship secretary, West Indies  
Union, Jamaica, and **Carey Lou-  
irma (Patterson) Crowder** (No.  
Carolina U. '55), of Kansas City,  
Missouri, left Miami, Florida,  
March 6, 1975.

**Atilio R. Dupertuis** (AU '64),  
returning to serve as theology  
teacher, Central American Voca-  
tional College, Costa Rica, and  
**Eunice Isabel (Perez) Dupertuis**  
(River Plate College), and two  
children, crossed the border at  
Laredo, Texas, March 6, 1975.

**Wesley Gordon Jenson** (AU '59),  
returning, to serve as ministerial  
and field director, Northern Un-  
ion, New Delhi, India, and **Betty**  
**June (Amoroso) Jenson** (PUC  
'46), left San Francisco, Califor-  
nia, March 5, 1975.

**Lyndle Merle Lamberton** (U of  
Oreg Dent Sch '57), returning, to  
serve as orthodontist, Bangkok  
Adventist Hospital, Thailand, left  
Los Angeles, California, January  
13, 1975; **Janet Maxine (Flahaut)**  
**Lamberton**, and two children, left  
Los Angeles, California, March 2,  
1975, to join her husband.

**John Stephen Shank** (LLU '70),  
returning to serve as physician,  
Guam Mission Clinic, Guam, and  
**Donna Dolores (Moshos) Shank**  
(LLU '69), and son, left Los An-  
geles, California, February 28,  
1975.

**Clarence L. Thomas** (Oakwood  
Col. '62), returning to serve as  
secretary-treasurer, Lower Ama-  
zon Mission, Belém, Brazil, and  
**Carol (Barron) Thomas**, and three  
children, left Miami, Florida,  
March 13, 1975.

## Literature Requests

Literature requests cannot be acknowledged,  
and will be published only if forwarded  
through one's local conference office. In-  
dividual requests ordinarily will be published  
only once during each calendar year. When  
only name and address are given, send  
general missionary supplies.

### Africa

**Joseph Guto**, Mecheo SDA School,  
Box 83, Keroka, Kenya, E. Africa.  
**S. Mwape**, Box 792, Mufulira, Zam-  
bia.

**Mrs. D. E. Lessard**, Box 591, Kisii,  
Kenya, E. Africa, c/o Kamagambo  
Teachers' College: Spirit of Prophecy  
books, teachers' guide books for  
grades 1 and 2, Bible textbooks, social  
study books, arts, crafts and music  
books, children's poems and songs,  
primary library books, biology and  
science books with teachers' helps,  
MV reading-course books, Sabbath  
school helps.

**Charles Ongaki**, Box 316, Keroka,  
Kenya, E. Africa.

### Australia

**Eileen Bazley**, Box 124, Monto,  
Queensland, Australia 4630: Clean  
copies of *Guide*, *Primary Treasure*,  
*Little Friend*, memory verse booklets.

### Burma

**Joseph Suang**, SDA Mission, Buan-  
man, Thuklai, Chin Hills, Burma:  
Braille Bible Concordance, other  
Braille literature, other religious  
books.

**Saya Thang Khuma**, SDA Mission,  
Cherry Road, Maymyo, Burma.

**Gin Dal Lian**, SDA Mission, Mosok-  
win Road, Myaungmya Myo, Burma:  
Spirit of Prophecy and religious books.

**H. Buanga**, Thana SDA, Ex-Service  
Street, Tahan P.O., Kolemmyo, Burma:  
Spirit of Prophecy books, Christmas  
cards, church periodicals, band instru-  
ments.

**T. L. Tung Pau**, SDA Bible Semi-  
nary, Mosokwin Road, Myaungmya  
Myo, Burma: Spirit of Prophecy books  
and songbooks.

### North America

**Idamae Melendy**, Review and Her-  
ald, Washington, D.C. 20012: New  
Testaments, Bibles.

### Philippines

**SDA Multi-Grade School**, Solano,  
District 3, Nueva Vizcaya 1510, P.I.:  
colored magazines, cookbooks, de-  
nominal books, new Bibles,  
*Hymnal*, children's books, Christmas  
cards, *Review*, *Primary Treasure*,  
*Guide*, *Little Friend*, Sabbath school  
supplies, but no quarterlies.

**G. D. Mostrales**, Northern Luzon  
Mission, Artacho, Sison, Pangasinan,  
P.I.: prophetic charts, visual aids,  
stereopticon with films, Bibles, books,  
papers.

**Oscas I. Zamora**, Northern Luzon  
Mission, Artacho, Sison, Pangasinan,  
P.I.: *Guide*, *Primary Treasure*, *Re-  
view*, *MV Kit*, Bibles.

**Gliceria H. Saraus**, Kinogitan,  
Misamis Or., P.I.

**Jenyle H. Saraus**, Philippine Union  
College, Box 1772, Manila, P.I.

**Bonifacio Deiparine**, SDA Church,  
Bansalan, Davao del Sur, P.I.

**Josue Subang**, Canla-on City,  
Negros Or., P.I. 6524.

**Ernesto P. Castardo**, Consuelo,  
San Francisco, Camotes, Cebu, P.I.  
**Severiano M. Tobias**, Mayo Mati,  
Davao Or., P.I.

**Sharon M. Arroyo**, Isio, Cawayan,  
Negros Occidental 6005, P.I.

**D. G. Jucaban**, Negros Mission,  
Box 334, Bacolod City K-501, P.I.  
**Edmundo Galabit**, Sta. Felomina  
Street, Pulupandan, Negros Occ.,  
6032, P.I.: flannelgraphs, visual aids,  
Sabbath school and youth supplies,  
greeting cards, books, Bibles, song-  
books, Bible dictionary, *The Great  
Controversy*, papers.

**D. R. Tamares**, West Visayan Mis-  
sion, Box 241, Iloilo City K-421, P.I.:  
*The Great Controversy*, *The Desire  
of Ages*, *Steps to Christ*, *Signs, Life  
and Health*, *These Times*, *Liberty*,  
*Listen*, *Review*, *Insight*, *Guide*, *Pri-  
mary Treasure*, *Little Friend*, tracts,  
booklets.

**Marie F. Banosia**, Bayugan, Agu-  
san del Sur 8102, P.I.: religious rec-  
ords, children's devices, flannel-  
graph, memory verse booklets,  
greeting cards, magazines.

**Jose Ancheta**, Mabini, Alicia, Isa-  
bela, P.I.

## Coming

**May**  
10 Disaster and Famine Relief Offering  
17 Spirit of Prophecy Day  
24 North American Missions Offering/  
Home Foreign Challenge

**June**  
7 Bible Correspondence School  
Emphasis  
7 Church Lay Activities Offering  
14 Inner-City Offering  
28 Thirteenth Sabbath Offering  
(Euro-Africa Division)

**July**  
5 Church Lay Activities Offering  
12 Adventure in Faith Offering

**August**  
2 Dark County Evangelism  
2 Church Lay Activities Offering  
9 Oakwood College Offering  
30 Christian Record Braille Founda-  
tion Offering



## Missionary Packets for GC Delegates

Adventist World Radio has prepared special Bible correspondence course enrollment card packs for delegates who wish to share their faith en route to Vienna and the General Conference session in July. AWR program logs are also included in the missionary packets.

Requests for this material should be sent directly to: AWR, Apartado 2590, Lisbon 2, Portugal. Please state which countries will be visited and how many cards are desired. Those planning to travel after the session are requested to pick up their packet at the general exhibit in the Stadthalle front lobby in Vienna.

ALLEN R. STEELE

## Allegheny East Triennial Session

Five hundred seventy-five delegates representing 53 churches met in Boyertown, Pennsylvania, recently, for the first triennial session of the Allegheny East Conference.

L. R. Palmer, Jr., was elected president, succeeding Edward Dorsey, who had served five years. M. C. Van Putten was returned to office as treasurer, and the entire departmental staff was asked to serve again. Baptisms, tithes, and mission offerings were far above those of any previous period. W. B. Quigley and W. A. Thompson, president and secretary, respectively, of the Columbia Union Conference, led out in the organization of the session. H. D. Singleton and C. E. Bradford, of the General Conference, also were in attendance.

C. E. BRADFORD

## Philippine Teamwork

The number of Adventists in the Philippines has increased rapidly during the past few years. There are now more than 165,000 Adventists in the three Philippine union missions.

The secret of the evangel-

istic success in that country is pastor-laymen teamwork. Giving an example of such teamwork, Clinton Shankel, Far Eastern Division lay activities director, writes: "The district of Southern Palawan, under Rodolfo Bautista, had an outstanding soul-winning program. There were 12 churches and companies in his district. Pastor Bautista challenged all his churches to double the number of churches and companies. He challenged the lay preachers especially to work in the unentered territories of the district. The new-member goal given by the mission for their district was 100 persons, but he encouraged the members to double the goal.

"As a result of the coordinated labors of the church members, 20 cottage meetings and public crusades were conducted, 11 new churches and companies were established, and 213 persons were baptized." V. W. SCHOEN

## Southeast Asia Relief

During the years of struggle in Vietnam, Seventh-day Adventists were known as "the peacemakers." Thousands of persons found healing at the hands of physicians, nurses, and health-team workers at the Saigon Adventist Hospital. To more than a hundred families in Vietnam the ministry of the Loma Linda University heart team at the hospital brought that miracle of new life, and Adventists were dubbed "the heart menders."

Adventist laymen, literature evangelists, teachers, pastors, and medical workers are now among the hundreds of thousands of displaced persons in Indochina. The news media have announced that thousands of these people are being evacuated to North America, Australia, and other areas. Many Adventists are among them.

An emergency situation thus confronts the church, and funds have been appropriated to initiate relocation of Adventist and other refugees from Indochina as they face a totally new world. Church members have telephoned, cabled, and written to offer

personal care and financial help in this crisis.

In response to the need and desire of Seventh-day Adventists to help, the General Conference has established a special Indochina Relief Fund. Many church members will want to participate in bringing peace and happiness to brothers and sisters who are homeless. Mark your contribution "Southeast Asia Relief" and send it to the General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

ROBERT H. PIERSON

## In Brief

**Visitation:** At a recent communication council in São Paulo, Brazil, an ambitious home visitation program was planned. On August 17 and 18 Adventists in the eight countries of the South American Division will visit 300,000 homes and hope to contact more than a million people. They aim to discover friends and listeners of the Voice of Prophecy program and invite them to enroll in the correspondence courses.

**Newly appointed:** Roberto Conrad, director of the Brazilian Voice of Prophecy. He has been granted study leave at Andrews University for a year before the full assumption of his duties. He replaces R. M. Rabello, who has given 30 years service as Voice of Prophecy director and speaker and has seen the program grow to be what many consider the most popular religious broadcast in Brazil.

**Cambodia loss:** Equipment left behind at the English-language school in Phnom Penh, Khmer Republic (Cambodia), by regular and volunteer workers included chairs, blackboards, tape recorders, typewriters, books, Voice of Prophecy lessons, refrigerators, two generators, dishes, pots and pans for the student missionary kitchen, a set of Spirit of Prophecy books, the Seventh-day Adventist Commentary Reference Series, and the personal effects of Pastor and Mrs. Ng Gan Theow. D. A. Roth, Far Eastern Division assistant

secretary, writes that the volunteers and Pastor Ng were reluctant to leave this equipment behind when they left the country, but they were infinitely more reluctant to leave the 30 newly baptized church members.

**Camp meeting sales:** Adventist Book Center managers in the North American Division, currently looking forward to the coming camp meeting season, report that sales during 1974 camp meetings totaled \$2,206,225. This is a gain of \$457,057 over sales in 1973.

**Royal visit:** When the Duke of Edinburgh visited the island of Guanaja, one of the Bay Islands off the coast of Honduras, on March 14, he was welcomed by the Seventh-day Adventist pastor for that district, LeRoy Haughton. Elder Haughton took His Royal Highness on a tour of the SDA church and secondary school on the island.

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