

# Review

NOVEMBER 27, 1975

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



## A Thankful Song

Can a little child like me  
Thank the Father fittingly?  
Yes, oh yes, be good and true,  
Patient, kind in all you do.  
Love the Lord and do your part.  
Learn to say with all your heart,  
Father in heaven, we thank Thee.

For the fruit upon the tree,  
For the birds that sing of Thee,  
For the earth in beauty blessed,  
Father, mother, and the rest;  
For Thy tender, loving care,  
For Thy bounties everywhere,  
Father in heaven, we thank Thee.

—Author Unknown

### The Peril of Aid

At the 1972 Annual Council, held in Mexico City, the North American Division Committee on Administration (NADCA) adopted a new policy on church-state relationships in the United States. That policy established guidelines under which church-operated educational institutions could accept Government aid. It also called for a careful system of monitoring the flow of funds, and said that "General Conference auditors in cooperation with the union auditors shall report each year to the Annual Council of the North American Division Committee on Administration the nature and extent of involvement by church institutions . . . with Government loans and grants."

In harmony with this action, a report was given at the 1973 Annual Council and at each succeeding one. Here are a few facts gleaned from the report presented at the recent council.

The amount of support received from the Government and from the church was almost equal last year—\$14,979,859.53 from Government, \$15,161,360.29 from the church. Capital funds (one-time grants) totaled about \$905,000, while money for operating totaled more than \$4,600,000. Loans and scholarship funds totaled nearly \$7,800,000, and money for research and service, more than \$1,603,000. Of the approximately \$13 million received by Loma Linda University, \$8 million came from the Government, \$5 million from the church.

These figures represent no dramatic change in the amount of money received by our educational institutions compared with previous years, although it might be worth noting that church contributions rose only about \$600,000 this year while Government subsidies increased more than \$3 million. Advocates of accepting Government funds suggest that the tendency under the former church-state policy was to conceal Government subsidies, and that not all funds were reported. They argue that under the new policy reporting is more accurate, and hence it appears that the amount of Government support is increasing.

#### A Serious Threat

Perhaps they are right. But we feel as we did two years ago, namely, that the enormous amount of money that Government is providing to our schools "is not an unqualified blessing. It can pose a serious threat to our institutions. In the first place, it can provide a subliminal influence that, in spite of the best efforts of conscientious Adventist educators, may well provide a stimulus to pattern our schools after the world, to encourage them to meet secular standards rather than divine standards.

"Further, . . . to accept large sums of money on a continuing basis may cause men to be silent when they should speak. One lesson that Watergate should fix indelibly in our minds is that money tends to corrupt. It is a power that often stifles individual conviction.

"Also, a large flow of outside funds, such as those from Government, tends to encourage the building of

ever-larger institutions, institutions that, in spite of the warnings and attempted safeguards in the new church-state relationships policy, may become so large and so dependent on money from 'the world' that they cannot be supported by God's people alone. Institutions that grow large by gorging themselves on Government money will inevitably require more and more outside support in order to be maintained. Thus the bright hope that assistance from non-Adventist sources will solve the money crisis and will relieve the church from the heavy financial load of its institutions of higher education proves disappointing; eventually it may become the instrument that pries the system away from church control."—*Review and Herald*, Dec. 27, 1973.

We are not alone in our concern. A recent article (*U.S. News & World Report*, Sept. 1, 1975) entitled "Rising Complaints From Educators About the Role of 'Big Brother,'" said, in part: "School administrators, from kindergarten to college, are balking at the price they have to pay for federal support of education. Many are asking whether it is worth what it costs in the loss of academic freedom. The situation is this:

"'Big Brother,' the Government in Washington, is pouring billions of dollars into education at all levels. But strings are attached to almost every penny. . . . Federal intrusion into education is accompanied by what one schoolman described as 'sheaves of fine print, bales of report forms and panoplies of inspectors.'

"This intrusion, it is charged, is diminishing able leadership on school grounds and campuses, weakening institutional autonomy, and threatening academic diversity, creativity and reform."

A chart that accompanied the article is entitled "Money: The Growing Federal Club Over Education." The chart points out that in 1965 only \$3.8 billion was earmarked for education; today the total is \$11.5 billion. In ten years Federal outlays for education have tripled.

"The trouble is that for many school systems and colleges today, federal financial aid has come to mean the difference between life and death."

The problem is serious, for, in one sense, the policy of accepting Government funds is self-defeating. A school that accepts funds must comply with Government regulations; but the cost of complying with the regulations may be so high that further financial aid from the Government is necessary. And on, and on.

Stephen K. Bailey, vice-president of the American Council on Education, declared earlier this year at a meeting of college business officers, that in one private university, the cost of complying with Government regulations rose from \$110,000 in 1965 to \$3.6 million in 1974-1975.

The *U.S. News* article quoted President John A. Howard of Rockford College as saying: "If academic freedom once existed in this country, it is now a thing of the past, and federal subsidy has been the bludgeon employed to demolish it." It also quoted Yale's President Brewster as saying: "Leverage of the federal

*Continued on page 10*

# This Week

Our cover picture this week has an interesting history that we would like to share with our readers.

During a visit to Seoul, Korea, D. A. Roth (now an associate secretary of the General Conference) called at several of the city's orphanages, taking pictures. In one priceless shot he caught these children in a group at prayer.

When we were trying to think of a Thanksgiving cover that would have worldwide appeal, Aileen Andres remembered a song her father had taught her as a child that seemed to epitomize a thankful spirit for any place or season.

When she talked with Jocey Fay about illustrating the song, Jocey remembered the photo in the file.

In cover committee, we decided that the picture would have the most impact if Elfred Lee, one of the Review and Herald art department illustrators, who has an unusual gift for catching a

person's distinctive look in a portrait, would do a drawing from the photo.

We are pleased with the result because we think it portrays the essence of thanksgiving at any time of the year in any place.

Every person, large or small, old or young, receives so many bounties from his Father in heaven that a lifetime of giving thanks will just begin to express his gratitude. No wonder the Biblical writers again and again burst forth with a "praise be to God," as they were overcome with the magnitude of His blessings to the human family.

Elden Walter's three-part series begins this week with "Assurance in Witnessing" (p. 4). In this article Elder Walter talks about the assurance we must have of our own salvation and God's love for us before we can convince others of salvation and that love.

A graduate of Walla Walla College with a B.A. in Biblical languages, Elder Walter has



The praying children on our cover were photographed in Korea.

served as a pastor and evangelist in the Washington, Texico, Arizona, Michigan, and Central Union conferences and is presently Ministerial secretary of the Southwestern Union Conference.

**Art and Photo Credits:** Cover, Elfred Lee drawing of D. A. Roth photo; p. 5, Rudolf Varesko; p. 8, Bob Taylor; all other photos, courtesy of the respective authors.

## 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.]

### "Others May, You Cannot"

The article "Others May, You Cannot" (Sept. 25) had special meaning for me.

Many Adventist women wear some make-up. The "still, small voice" tells me I cannot. I've been an Adventist for only a little more than a year and the problem keeps rearing its ugly (or shall I say "painted"?) head. I cannot wear it (make-up) with a clear conscience, and yet it appears that some can.

It helps me to know that I'm not alone in facing the "Others May, You Cannot" problem. I was beginning to think that I was becoming an extremist, since I've never run into anyone else with the problem.

ONGIE HAMLEY  
Conyers, Georgia

### Friend, Take Heart

My heart ached when I read in the letters to the editor (July 10) in reference to the article "The Vital Ingredient of Success" (March 27), "It is abundantly

clear to me now why I will never be a success."

Most parents make mistakes in training their children and wish they could do some things over. Some children succeed *because* of their home training; others succeed *in spite* of it. The one with an unfavorable background needs to remember the text, "Forgetting those things which are behind, and reaching forward unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Also "I can do all things through Christ which strengtheneth me" (Phil. 4:13). God loves you and you *can* be a success if you believe these promises and act upon them! Each person is "the arbiter of his own destiny" (*Messages to Young People*, p. 31). Friend, take heart, success is for everyone.

VELMA BEAVEN  
Anchorage, Alaska

### Consistency

How amazing it is that some among us are so quick to criticize the wearing of a wedding ring, but admire engagement watches that obviously are more expensive and elegant in style than necessary for indicating the correct time. Do we consider the

wise use of money as we should? What is the value of a watch that no longer runs?

Perhaps in some areas such display of commitment is unessential. I feel that those who work in jobs in which the public is frequently encountered are advantaged by a wedding ring. While it's true that there are some people who have no respect for the marriage commitment, honest, well-meaning persons appreciate a simple sign (such as the wedding ring), which can eliminate a need for embarrassment.

MRS. JODY BRANNON  
Birmingham, Alabama

### Explanation Appreciated

In the May 22 issue of the REVIEW you printed my letter and two others from REVIEW readers, inquiring as to why the work in Zaïre was progressing so slowly. It had been reported (see "The Advent Hope Reaches the Kasai," Feb. 27) that in 1972 there were 100,000 people interested in joining our church, while now many were no longer interested.

I want to say that I appreciate Elder Pierson's article, "What Went Wrong in Zaïre?" in the August 28 REVIEW. His logical explanation is evidence that we should never pass judgment until

we know all the facts. Our letters were meant merely as inquiries, but I'm sure other readers were glad to learn of the circumstances and problems involved. We rejoice that nothing has gone wrong, and that, as Elder Pierson states, "the pace is accelerating."

CLYDE BROOKS  
Eagle, Michigan

### Vienna and Dallas

Your two suggestions in the Editor's Viewpoint "On Vienna and Dallas" (Sept. 18) have my full support. The big question is, Will this ever take place within the Seventh-day Adventist Church?

BILL ZELENAK  
West Carrollton, Ohio

### "By a Prophet"

I hope this article ("By a Prophet," Oct. 2) will be translated and printed in the denominational periodicals in countries throughout the world. It was certainly one of the most challenging and important sermons at the General Conference session.

H. O. OLSON  
Glendale, California

The article was a knockout.  
OLIVER E. THOMPSON, M.D.  
Riverside, California

# ASSURANCE IN

THE MESSAGE OF RIGHTEOUSNESS by faith is a multifaceted jewel. It must be viewed and examined from many angles. Understanding this message is vital to the mission of the church. Our priority in mission is to seek and save the lost. Could it be that a new look at righteousness by faith will increase the effectiveness of our witness to the lost? I believe that the answer to that question is Yes!

There are two ways in which a thorough understanding of righteousness by faith will dramatically affect our soul-winning efforts.

1. It can bring to the one who witnesses a revival and reformation that will sweep away his anxieties and uncertainties. Any attempt to reach the lost without a happy, joyous Christian life is futile. "If you do not feel lighthearted and joyous, do not talk of your feelings. Cast no shadow upon the lives of others. A cold, sunless religion never draws souls to Christ. It drives them away from Him into the nets that Satan has spread for the feet of the straying."—*The Ministry of Healing*, p. 488.

An anxious, uncertain Christian is never a good witness; and he never really feels like sharing his spiritual confusions. He isn't enthusiastic about sharing the kind of experience he has!

2. It will change our attitude toward the lost. If we are in doubt about our own acceptance with God we will have little faith that our lost neighbors will make it to heaven, so why encourage them to try? On the other hand, if we believe that both we and they can be assured of God's acceptance the moment we come to Christ and that this assurance may continue to be a reality all through our growing experience, then we are strongly motivated to invite our neighbors to accept this gift.

The Bible contains the following formula for successful evangelism: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12, 13). Without the "joy of . . . salvation," there is little effective evangelism. I believe the main reason the church is not winning souls as it might, especially from the standpoint of lay evangelism, is that the members' experiences are not as happy and positive as they ought to be.

The apostle Paul says, "Let us draw near with a true heart in full assurance of faith. . . . Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:22, 23).

Regarding this certainty and assurance, the apostle John is supremely persuasive: "If we receive the testimony of men, the testimony of God is greater" (1 John 5:9, R.S.V.). That is his first argument to us. He says, "Look, we believe what *men* say to us. Then surely we can believe God's testimony." He continues, "He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son" (verse 10). John is very positive. He is telling us

that if we don't believe this, we are saying that God's testimony isn't as reliable as man's testimony; we are doubting the veracity of God!

Finally, he says, "This is the testimony"! Here it is—this is God's testimony that we are to believe: "God gave us eternal life, and this life is in his Son. He who has the Son *has life*; he who has not the Son of God has not life. I write this to you who believe in the name of the Son of God, that you may *know* that you *have* eternal life" (verses 11-13).

John had a valid basis for saying this—he had heard Jesus say it. With a double affirmative, Jesus said, "Truly, truly, I say to you, he who hears my word and believes him who sent me, *has* eternal life; he does not come into judgment, but has passed from death to life" (John 5:24, R.S.V.). This gift of eternal life is not just a hope, it's a reality. On another occasion Jesus asserted: "Truly, truly, I say to you, he who believes *has* eternal life" (chap. 6:47, R.S.V.).

Ellen White explains the concept of the believer's having eternal life as follows: "Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours."—*The Desire of Ages*, p. 388.

"Has become" represents past completed action. The paragraph continues: "Those who see Christ in His true character, and receive Him into the heart, *have* everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*Ibid.* These are tremendous statements. *We can have eternal life now*, if we truly permit Him to be our personal Saviour, allowing Him to live His life in ours, so that we may overcome as He overcame (*ibid.*, p. 389). Jesus said it. John testified to it. Ellen White clearly taught it.

## Ellen White's Concern

Ellen White was concerned about people who had no assurance. At a camp meeting she called "those to come forward who wanted to be Christians and who had not the evidence of their acceptance with God."—*Testimonies*, vol. 4, p. 304.

Let's look at several other clear statements about assurance. "By the messengers of God are presented to us the righteousness of Christ, justification by faith, . . . the comfort of the Spirit, the well-grounded assurance of eternal life in the kingdom of God."—*Christ's Object Lessons*, p. 317. Ministers should be preaching this, so that God's people will have confident, happy lives and something to share with others. Christians will become enthusiastic about sharing their faith with others because they *know* what Jesus has done *for* them and what He is doing *in* them. They *know* that through Him they have eternal life.

Many church members are looking to some future time when they will find an assurance of acceptance, but this is not God's plan for them: "The Lord would have

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Elden Walter is ministerial secretary of the Southwestern Union Conference.

# WITNESSING

By  
ELDEN  
WALTER

His people sound in the faith—not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. . . . He hath taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven.”—*Selected Messages*, book 1, pp. 394, 395.

If we wait to come to Jesus until we feel that we are good enough and have gained victory over sin, we will



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never come. We need to come as we are: “Many think that they must wait for a special impulse in order that they may come to Christ; but it is necessary only to come in sincerity of purpose, deciding to accept the offers of mercy and grace that have been extended to us.”—*Ibid.*, p. 396.

Some suppose that when persecution comes this will somehow help them to be good enough to have assurance! Persecution does purify. But do we have to wait until then to have assurance? No. We can have it now. Some are saying, “When the latter rain falls, when the second Pentecost comes, *then* that will purify me. I am determined to be among those who receive that outpouring. Then I will have assurance.” No doubt the outpouring of the latter rain will do wonders toward finishing the work of God in our lives, but are we to wait in uncertainty about our acceptance until then?

We must recognize that any such postponement of assurance is based upon the illusion that assurance is dependent upon reaching some elusive level of goodness. This is a misconception. “He who has the Son has life.” We have eternal life because we have made our covenant with Him.

Among the last things Ellen White wrote was a letter to a sister who had no assurance. To her she said: “It is your privilege to *trust* in the love of Jesus *for salvation*, in the fullest, *surest*, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, ‘Him that cometh to me I will in no wise cast out;’ That is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory.”—In *Review and Herald*, Feb. 25, 1971.

The following sentence is significant: “We should not make self the center and indulge anxiety and fear as to whether we shall be saved.”—*Steps to Christ*, p. 72.

The reason for unnecessary anxiety is pointed out in that sentence: “We should not make *self* the center.” If we are looking to self, if we are resting the assurance of salvation on what man can do, then we certainly will have anxiety and fear as to whether we shall be saved.

How soon after accepting Jesus as our peace and our Saviour should one expect pardon from God? “The moment the sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him.”—ELLEN G. WHITE, in *Signs of the Times*, May 19, 1898. In other words, in coming to Christ we begin the life eternal.

Those who trust in self are in real trouble, like Peter who, when walking on the water, lost sight of Jesus. In *Messages to Young People* appears the statement that “if we will but keep our eyes fixed on the Saviour, and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness. We dishonor Him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus.”—Page 107.

Oh, how I wish that this statement had been more insistently impressed upon our youth. Traveling from city to city to hold evangelistic meetings, I find hundreds of young people who have lost their way. Many of them did not lose their way because they doubted the message, but they doubted that they would ever make it to heaven! They gave up. Why? Because somehow they believed that their salvation depended upon their own righteousness. They did not keep their eyes fixed on Jesus.

Assurance must never be based upon the feeling that one is perfect and that one has gained the victory over all weaknesses and failings. If we are trusting in our own righteousness we will have fear and anxiety, but if

we are trusting Christ's righteousness in our behalf and His ability to do the same work in us as we cooperate with Him, we will have security and peace.

When as a junior in college I began preaching righteousness by faith, I was distressed by the fact that some resisted it so earnestly. Some were afraid of it and others argued against it. Why, when it is such good news? I must confess that even in my own heart there has been a certain inclination to resist the fact that without Christ I cannot live a good life. The reason is that I don't get any credit for personal discipline and will power. Without Christ imputing and imparting righteousness in my life I am no better than a lost sinner. Such a recognition bruises my ego!

There is a very poignant sentence in *The Desire of Ages* that says, "The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ."—Page 300. Thus it is the natural reaction of our proud hearts to oppose the truth that Christ's righteousness, both for justification and sanctification, is entirely a gift from God. This bothers us. But God calls His righteousness a gift.

"The free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many. . . . If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ" (Rom. 5:15-17, R.S.V.).

God wouldn't call it a gift if it were earned. If it were earned, He would call it wages. "Now to one who works, his wages are not reckoned as a gift but as his due" (Rom. 4:4, R.S.V.).

Why is it that Christians, once having heard the precious good news of righteousness by faith, drift into legalism? It would seem that a whole church, once believing, would always cling to it. But no. Take the church at Galatia, for example. Deceived by the Judaizers, the Galatians, who had experienced righteousness by faith, turned back to "weak and beggarly elements" (Gal. 4:9). The book of Galatians is Paul's response. "O foolish Galatians," Paul exclaimed, "who hath bewitched you?" (chap. 3:1).

Writing to the Philippians, Paul related his own experience, how in his youth he had been brought up in the most pious manner, living "blameless," according to the Jewish law. Good breeding, good upbringing, good spiritual discipline, enviable zeal, all these accomplishments were the answer, he once thought. But later he understood better. "All such assets I have written off because of Christ. I would say more: I count everything sheer loss, because all is far outweighed by the gain of knowing Christ Jesus my Lord, for whose sake I did in fact lose everything. I count it so much garbage, for the sake of gaining Christ and finding myself incorporate in him, with no righteousness of my own, no legal rectitude, but the righteousness which comes from faith in Christ, given by God in response to faith" (Phil. 3:7-9, N.E.B.).

To the Ephesians Paul wrote: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast" (Eph. 2:8, 9, R.S.V.). □

*To be continued*

*One in the Series  
Victorious Living*

## Be Thankful Always

By ADLAI ALBERT ESTEB

"Giving thanks always for all things" (Eph. 5:20).  
"Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray."—*The Ministry of Healing*, p. 251.  
"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

How can our haughty hearts now sing,  
And for "all things" give grateful thanks?  
We know it's not an easy thing—  
Doubt tends to permeate our ranks.  
So many things in life bring pain;  
Can we thank God for all of these?  
Can suffering yield us greater gain?  
Can we find blessings in disease?

And what about our tragic trials,  
Far worse, it seems, than death our loss?  
Can we, in trials, make room for smiles?  
Look, friend, see Christ crushed on His cross!  
'Twill bring a ray of hope to you,  
That shines in all your tomb of gloom!  
A gleam of glory you may view  
That brightens up earth's darkest room!

So, "All things work together," see,  
"For good" to those who calmly wait.  
God's working out our destiny—  
Our cases He can consummate.  
Is this a daily matter, Lord?  
Does *always* mean *all* of the time?  
"Yes, child, this brings us sweet accord,  
And makes your life on earth sublime!"

We thank You, Lord, for *everything*,  
Your patient love and constant care.  
Now help our happy hearts to sing  
Our humble thanks in grateful prayer!

Increase our faith, touch our blind eyes,  
Since blessings come in strange disguise.  
We'll daily praise Thee, King of kings,  
AND GIVE THANKS ALWAYS FOR ALL THINGS!

# The Christian Life a School

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Christians discover repeatedly  
that what may seem difficult  
or hard to understand at one  
stage in their experience,  
later will prove to be  
not so difficult and,  
in fact, a real blessing.

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By THOMAS G. AVED

THE CHRISTIAN LIFE is a school of continual advancement. At some point in the primary stage you learned through the Word of God that the seventh day is the Sabbath of the Lord. Accepting this knowledge, you closed the door of your store on the seventh day, Saturday, hoping to be able to provide the needs of your family in six days instead of seven. To your amazement you discovered that you did more business in six days than you had done in seven.

You couldn't understand this phenomenon until you advanced to the next stage in your learning process, in which you discovered about tithing. At first you thought, How can I pay one tenth of my earnings when I am barely making ends meet now?

But you noted that the Word of God said, "Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:18).

How could I possibly doubt the God who created me? Surely if He could provide for the raven his food (see Job 38:41) and clothe the grass of the field (see Matt. 6:30), He would be able to provide for me.

You questioned your faith, but not for long. You had

made up your mind that you would walk in the light as it was revealed to you. You learned that without faith it is impossible to please God (see Heb. 11:6). Hence, equipped with this knowledge, you put your faith to a test.

It would be less than honest of you to say that you were overjoyed when you first took the price of food away from your children and paid the money to the church. But when you learned that it helped to support the ministry, the very work that Jesus commissioned His disciples to do, you realized that you would feel pretty guilty in withholding it. You couldn't withhold it any more than you could withhold employment tax from the government—although the latter you paid because the law required it, but the Lord's money you gave cheerfully.

## Enough Left After Giving

It wasn't long before you were giving—in addition—to charity, churches, schools, hospitals, homes, and missions; and still you had enough left to provide for your family.

Now, for the first time in your life you felt important. You were a part of God's great program. No longer did you feel that emptiness within you and that sense of futility. No longer did you walk with your head down, afraid to look people in their eyes. You were beginning to live, making headway in all directions. Life seemed to have a meaning, zest, a buoyant feeling, which you had not experienced before.

This exuberance gave you the confidence you needed to explore other subjects. You resolved always to seek first "the kingdom of God, and his righteousness" (Matt. 6:33).

At this juncture, when you were considering your spiritual condition, you learned that any goodness you had was not your own, but of God (see Isa. 64:4; Jer. 17:9). You learned also that unless you are "of a contrite [heart] and humble spirit" (Isa. 57:15), and allowed a change, a distinct transformation of your heart by the power of Jesus, and walked "in newness of life" (Rom. 6:4), you could never "see the kingdom of God" (John 3:3).

One verse, Matthew 25:40, began to bother you, pricking your conscience, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." By further research, you discovered that by merely learning, but not practicing and witnessing to others what you were learning, you were worse off than by not learning at all. Hence you concentrated on practicing and witnessing as you were learning.

Soon you were catching up with your learning, taking longer strides than before. Your experiences began to superimpose, becoming richer and sweeter. As you delved longer periods of time into research of the Word of God, you discovered, to your utter astonishment, treasures galore, truths never before revealed to you. More and more you began to rely on the Word of God, casting your burdens upon Him, confident that He shall sustain you (see Ps. 55:22). You listened to the "still small voice" of the Lord (1 Kings 19:12), and you hearkened to the invitation, "Come unto me, all ye that labour. . . . Take my yoke upon you, and learn of me" (Matt. 11:28-30).

All these were significant discoveries in your learning process. □

# Power in Jesus' Name

By IRMA KAPLAN

*"No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, to soften and subdue the heart."—Colporteur Ministry, p. 112. "Satan trembles and flees before the weakest soul who finds refuge in that mighty name."—The Desire of Ages, p. 131.*

MY HUSBAND, S. A. Kaplan, was conducting an open-air meeting especially for the Jewish people. He used a truck outfitted with a piano, blackboard, and charts. The audience listened, for the most part attentively, to the topic presented. After the meeting the people clustered in little groups and discussed what they had just heard. Some agreed with what had been said, others disagreed sharply.

A young Jewish girl who had become interested in the Adventist faith joined me in distributing some literature. Suddenly we heard a loud, stentorian voice speaking words of abuse.

A husky six-foot agitator edged his way through the crowd toward us. Grabbing hold of me, he started a tirade against the work we were doing. The girl and I were wedged in the crowd, which increased rapidly as people came running from all directions to find out the cause of the yelling.

In the meantime, my husband had sensed the situation and was pressing his way through the crowd to me and the girl. Holding tightly on to me, she was trying to protect me. When my husband confronted the agitator, demanding that he release his hold on me, he defiantly asked, "Who are you?"

"I am her husband," he replied.

Then all fury broke loose. Satan seemed to have full control of the man. In his rage, he began pummeling my husband at the same time yelling at the top of his voice. For the first time I realized the seriousness of the situation. In my distress, despite the fact that I was pressed in on every side by Jewish people, I lifted up my voice to Heaven and audibly called, "Jesus, help us."

As I did this, something impelled me to look back, where to my great astonishment, I saw an empty lane leading to the road, as though someone had gone through the crowd and had ordered the people to pull to one side. There was no policeman in sight. I walked through the open space, the Jewish girl followed me, and my husband followed her, unnoticed and unmolested by the crowd. The angel of the Lord must have hidden us from view, for that troublemaker stayed behind still breathing out his invectives.

The three of us walked around the edge of the crowd to the next block where a faithful brother, the driver of the truck, was patiently waiting for us. Twenty-five or so Jewish people who had listened to my husband's discourse accompanied us to the truck asking seemingly honest questions.

We escaped the snare of the fowler by calling upon that precious, all-powerful, all-prevailing name of Jesus. □

## For the Younger Set

### A Boy and His Job

By HELEN KELLY

MORE THAN anything else Dave wanted a job delivering newspapers. Convincing his mother that he should have such a job was another story.

"I'm 12 now, Mom," he reasoned. "Lots of boys my age have newspaper routes."

"I suppose you're right, but . . ." her voice trailed off uncertainly.

"Well, we could contact the circulation office of the *Gazette* and see what they say."

"I don't want to discourage you, Dave," she said kindly, "but I don't see how you can handle just any route."

Sensing that he might be making headway, Dave was ready. "I can ask for some apartments. The customers will be close together, and there won't be a lot of streets to cross."

All was silence. Mom was struggling with her decision.

Finally she walked around

the table and put her hand on his shoulder. "You win."

"There are some difficulties in apartment complexes," Mr. Delano, the *Gazette's* circulation manager, cautioned him when he applied for the job. "The doors are so close that it's easy to deposit the newspaper at the wrong one. Also, it seems people are always moving in and out of these apartments. Sometimes collection can be a problem. Right now we have 65 subscribers in the Greenwood Apartments. That's not very far from your home. You think you can handle the job?"

"I'll do my best, sir," Dave quickly replied.

After going through the hallways of the apartments with the former newsboy giving him some pointers, Dave was on his own in the three-unit complex. Each weekday afternoon found him waiting at the shelter on the corner of Vine and Maple for the truck that brought his bundle of newspapers.

His nimble fingers soon had the papers rolled and ready for delivery. At first he was late for supper every day, but as he became familiar with his route, his time improved. With a little salesmanship, he even acquired eight new subscribers in the apartments.

Several weeks later Mr. Delano stopped to chat with Dave when the truck brought his newspapers. "How are things going, son?"

"Fine, sir. Hope there haven't been any complaints."



"None worth mentioning, that's for sure." Mr. Delano helped him cut the string off the bundle of papers.

"The folks are really nice in the Greenwood Apartments." Dave started rolling the papers as he talked. "Not one is behind in his payments."

"I'd say that's a pretty good average." The man jingled some coins in his pocket. "We're proud of you, Dave. Wish all our carriers were as dependable as you."

As Dave reached for another paper, Mr. Delano grasped his hand and gave it a man-to-man handshake. "Keep up the good work." Then he jumped back into the truck and started it rumbling on its way to its next delivery point.

The newsboy whistled as he finished rolling the papers and stuffed them into his carrier bag. Hefting the load to his shoulder, he grasped his white cane in his free hand and started down the street to the Greenwood Apartments that, because he was blind, he had never seen.



Importance of the Sanctuary Truth—7

# The Christian Church in Type

At the turn of the century Ellen White wrote an article for the *Signs of the Times* (Feb. 14, 1900) that outlined an interesting connection between the earthly sanctuary service and the Christian church. In part she wrote: "The Jewish tabernacle was a type of the Christian church. . . . The church of earth, composed of those who are faithful and loyal to God, is the 'true tabernacle,' whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body, and from north, south, east, and west, He gathers those who shall help to compose it.

"Through Christ the true believers are represented as being built together for an habitation of God through the Spirit, Paul writes: [Eph. 2:4-22]. . . .

"Altho the plan of salvation was carried forward according to the plan ordained from the foundation of the earth, yet men and women will not be saved unless they themselves exercise faith, and build on the true foundation, unless they allow God to re-create them by His Holy Spirit. God works in and through the human agent who co-operates with Him by choosing to help to compose the Lord's building. A holy tabernacle is built up of those who receive Christ as their personal Saviour. . . . By receiving Christ and being conformed to His will, man goes on to perfection. This building up of individual characters, which are renewed, constitutes a structure more noble than any mortal workmanship. . . .

"Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour; and His office no other can take. He is the High Priest of the church, and He has a work to do which no other can perform. By His grace He is able to keep every man from transgression. His ambassadors, those who receive Him, are born again, and are thus fitted to represent Him [Heb. 7:26-28]."

These lines highlight some very important aspects of the plan of salvation, especially as seen through the symbolism of the sanctuary service. Without diminishing whatsoever the fact that Jesus is the minister of the "true tabernacle" in heaven, to which the earthly sanctuary pointed," or that "the 'true tabernacle' in heaven is the sanctuary of the new covenant" (*The Great Controversy*, p. 417), Ellen White here makes another application of His role as the "Minister of the true tabernacle." The "true tabernacle" in this application is the church on earth, composed of persons who have permitted His grace to keep them from transgression, truly born-again people who "are thus fitted to represent Him."

Salvation concerns people, not animals, drapery, wood, or water. The literal aspects of the sanctuary

doctrine teach very literal truths about how God deals with men and women. He doesn't clean and restore furniture, but people. The glorious truths symbolized in the earthly sanctuary, for example, refer to very literal acts, events, and relationships that exist between God and His people (see *Patriarchs and Prophets*, p. 347).

While Jesus is in a very real place in heaven, performing very real functions in the outworking of the great controversy, one of His chief concerns is the building up of His church on earth. The earthly sanctuary was a shadow of these great truths that are seen in the noonday sun of the New Testament and further clarified in the writings of Ellen G. White. To see these truths in their clearest light, we need not dwell on the details of the earthly sanctuary; we should go to those later revelations that interpret and clarify the shadow.

### The Antitype Is the Reality

Arthur Spalding, author of *Origin and History of Seventh-day Adventists*, wrote: "We cannot, of course, suppose that the heavenly sanctuary is like the structure of the earthly sanctuary. It is infinitely more glorious, supernal, beyond the grasp of man's mind. . . .

"There was the type, the shadow of the real; what we call the antitype is the reality. The sanctuary as a whole represents the relationship of God to man in the work of redemption. The service in the first apartment, the holy place, is the mediation of Christ for His people in all generations; the service on the Day of Atonement in the second apartment, the most holy place, is the concluding work of Christ's ministry in preparation for the final abolition of sin at the executive judgment. . . .

"We speak of all this in the language of men; for only so, by symbol and speech, could God convey any idea to men of the great work of the atonement and the judgment. Human minds cannot grasp the realities of that heavenly scene of judgment: the books of God—not like our books or records, but inerrant and complete; the symbolic blood—not actual blood but the life which the blood signifies; the holy place and the most holy—not rooms as we conceive them but the ineffable abode of the great God and His ministering spirits; the day of atonement—not a literal day, but a period the length of which is known only to God. And so with all the other symbols and ceremonies."—Volume 1, pp. 108-111.

Ellen G. White and Arthur Spalding have pointed out that God is primarily concerned with people, that all His teaching devices represent both His part in the great controversy as well as man's role in his salvation. The object of salvation is to have a cleansed, redeemed people; the purpose of the sanctuary service and doctrine was to clarify this marvelous goal and to provide an effective agency wherein sincere men and women could reach that goal.

God is concerned with the eradication of sin from the universe. The living proof that sin is unnecessary, that men and women can overcome all tendencies to sin,

that God has been fair in expecting obedience as the test of faith, has been demonstrated in the life of Jesus and will be doubly vouched for in the lives of His followers, especially during that generation that hears the pronouncement "He that is righteous, let him be righteous still" (Rev. 22:11) just before the close of probation.

In this *Signs* article, Ellen G. White emphasized a towering principle that she often expressed—that the Israelites (and Christians ever since) were to read God's "purpose for the human soul" in the building of the desert sanctuary or of an awesome temple in Jerusalem (*Education*, p. 36). That same purpose, Mrs. White said, was set forth by Paul when he wrote: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16) (*ibid.*).

Just as God's people were to cooperate with Him and with one another in the building of the earthly sanctuaries, so they must cooperate with Him in the development of "God's temple in the soul" (*ibid.*, p. 37). Just as God "dwelt" in the earthly sanctuaries, so He desires to make the human soul a fit place for the habitation of the Spirit of God.

This divine-human cooperation is the only way salvation first comes to men and women through justification and the only way it is maintained in sanctification. "God works in and through the human agent who co-operates with Him by choosing to help to compose the Lord's building. A holy tabernacle is built up of those who receive Christ as their personal Saviour."—*Signs*, Feb. 14, 1900.

But is this building-up process an overweening concentration on the individual, a polishing of piety while multitudes die unwarned? Not so, not for a moment! Those who are concerned about fulfilling God's purpose for them, concerned about how best to cooperate with God in re-creating their character after the Pattern, are the persons God can truly work in and through for the completion of the gospel commission. As Mrs. White wrote in her *Signs* article: "Those who desire a place in His church show this by their willingness to be so conformed to His will that they can be trusted with grace to impart to others."

God is in the process of preparing human instruments who want His character as well as His power. Then He will be able to trust them as His exhibits of grace—for only then will His people reveal—undeniably and beyond question—the truth about what He can do for lost sinners.

H. E. D.

*To be continued*

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## The Peril of Aid *Continued from page 2*

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spending power is used indirectly to control private colleges in ways the Government could not use directly."

A speaker at the recent Annual Council quoted the aphorism, "Whose bread I eat, his laws I keep."

An editorial in *Christianity Today* (July 18, 1975) called attention to the fact that because the First Amendment prohibits Congress from passing laws that may lead to an "establishment of religion," when Christian institutions of higher learning "get government funds they often must yield their Christian distinctives."

Perhaps the case involving Western Maryland College

(WMC) is too well known to require detailed review here, but we think it is important to point out that WMC, a school formerly affiliated with the United Methodist Church, has now severed its denominational connections. In 1966 Maryland's highest court declared the school to be sectarian, hence ineligible for State funds. But now the school has agreed to "promptly and permanently remove all religious symbols and indicia of church relatedness" from its buildings; "remain totally neutral as to the spiritual development (in a religious sense) of its students"; "neither sponsor nor conduct any religious services"; "shall require that the baccalaureate services, if any, shall be totally secular in form and substance and shall not include any prayer, religious hymns, or religious sermon"; "has a firm commitment to the proposition that the courses offered by its Department of Philosophy and Religion should be taught as academic disciplines by faculty members having diverse religious backgrounds [as soon as feasible, half of the religion and philosophy classes shall be taught by non-Methodists]"; and that its board of trustees shall be made up of persons of diverse religious backgrounds, not more than 10 per cent of whom may be Methodist ministers.

One writer, commenting on WMC's situation, has said: Here "we have spelled out quite explicitly the price that church colleges will probably ultimately have to pay to constitutionally receive public funding. How many church colleges will be willing to pay that price? And if a church college has already come to depend upon tax aid, will it be able to break its financial ties with government if it wants to continue as a religious college? Denominational leaders and college administrators will need to consider which they consider to be more important, tax dollars with their attendant government controls over religion, or a religious mission unhampered by the intrusion of public concerns."

### Our Schools Are the Church

The issue is particularly critical for Seventh-day Adventists, for we claim, rightly, that our schools are not merely church-affiliated, they are the church. Thus it is difficult to see how we can accept Government funds and not be in violation of the First Amendment. As Justice Black once wrote: "The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

In describing the apostasy of the church in the early centuries, Ellen White wrote: "The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world."—*The Great Controversy*, p. 297.

If the church today is to stand free and unfettered, it must study carefully its present stance toward Government aid, and perhaps make the hard decision to begin the slow process of disentanglement. Fifteen million dollars flowing into church educational institutions seems to go far beyond any reasonable definition of the expression, "be the degree never so slight" (*ibid.*).

K. H. W.

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# Those Golden Preschool Years

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Fortunate is the child whose parents know what and how to teach him  
in his early formative years.

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By DOROTHY DART

"I HAVEN'T TRIED to teach Johnny a thing," many mothers innocently confess as they enter their child in school for the first time. "I was afraid I would teach him the wrong way."

Teachers usually understand why some parents feel this way. These parents have been led to believe that a child's progress in school can be hindered by the wrong beginning in scholastic achievements at home. This, of course, is a debatable question. However, the teacher soon discovers that, true to her word, mother hasn't "taught Johnny a thing." All of those golden minutes, days, hours, and years of preschool life have been grossly wasted. Thus, Johnny is handicapped for the rest of his life because of the lack of proper early training, when he is most impressionable and when his whole being is eager to learn and explore the world around him.

The home is the child's first classroom, and his parents and the other members of his family are his first, and should be his best, instructors. Fortunate is the child whose parents understand how and what to teach in these early formative years. Some psychologists state that a child's environment can affect his intelligence in the first few years of life to a much greater extent than it can in after years. (See Benjamin S. Bloom, *Stability and Change in Human Characteristics*, 1964.)

The earliest years are the most fruitful years for developing attitudes, characteristics, and habits. Golden years they are that can never be retrieved. Considerable effort is required in later years to alter the mold once formed in these early years. As a denomination we have invaluable counsel in regard to the importance of these early years, such as is found in the books *Child Guidance*, *Adventist Home, Education*, *The Ministry of Healing*. These are the best books any mother can have. Now with the *Study Guide to Child Guidance* to help her she can be a well-informed mother. This book says: "Too much importance cannot be placed on the early training of children. The lessons that a child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."—*Child Guidance*, p. 193.

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*The late Dorothy Dart taught elementary school for 27 years. Her husband, Archa O. Dart, was, until his retirement, Home and Parent Education secretary in the Education Department of the General Conference.*

"It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil. . . . The first lessons impressed upon the child are seldom forgotten. . . . The impressions made on the heart early in life are seen in after years. They may be buried, but they will seldom be obliterated."—*Ibid.*, pp. 193, 194.

In many homes day follows day, and year follows year, in which other duties crowd out the little child's training until he is no longer a child. The best years of learning are gone forever. Mother's first duty is to train her child during those golden preschool years.

## Learning Is Fun

It is fun, too—fun for mother, fun for baby. He enjoys learning when she is cheerful and pleasant. He sees interesting little birds or butterflies fastened above his crib. He discovers that his hands and feet are part of him. He likes to feel things, and look at things, and taste things. She makes it possible for him to learn by giving him freedom in a limited area. He should be dressed warmly enough of course, but his movements should not be restricted within his crib or playpen. The more he can move physically, the more he is laying a good foundation for healthy muscle tone, which is so necessary to vigorous health in after years. Some things he learns may not be pleasant. He will have surprises. It hurts to pull his own hair—to bump his head against the wall. But most learning will bring him joy if the parents furnish the proper equipment.

He learns to smile by seeing others smile at him. He learns to talk, in his own language at first, by having others talk to him. Many a baby quarrels and fusses at mother before he can say a word. He learns the tone of voice as readily as the word itself. He is reacting to the way he has been treated or to what he has heard in the home. He is courteous to his parents if they are courteous to him. He responds emotionally to the mechanical and physical processes around him. If he has various and sundry baby-sitters his physical, mental, and emotional development may be seriously retarded. There is small chance that a child will become a school dropout or a juvenile delinquent if he has been born into a home where he has love and affection, intelligent care and guidance, along with the teaching of Christian ideals.

During these developing preschool years the child has a physical body to master, a language to learn, a

world of sights and sounds to comprehend, a social world to relate to, and a neighborhood to explore. These projects are all accomplished through the avenues to the mind and to the soul, namely the five senses. How carefully these avenues should be guarded because everything he sees, hears, feels, tastes, and smells becomes a small part of him. His mind at this time is an open and expanding storehouse, and these are wide avenues that can fill it with related knowledge and activities.

He needs encouragement. The first time he pulls himself up in his playpen is, indeed, a great achievement. It should be noticed, he should be congratulated (his style). "Oh, Daddy, look what baby is doing. He pulled himself up." Give him a big hug and kiss. Let him know you are delighted. Encourage him to try again. Pity the poor little urchin who struggles and twists and pulls with all his might and at last succeeds in reaching a standing position only to be ignored or even scolded for not lying still and quiet like a "good boy." Children who are not encouraged to use their muscles are damaged **MENTALLY** as well as physically.

If all he hears is censure and negative reactions as he tries to discover the world around him, his spirit will be damaged and his physical and mental processes retarded. If the home environment offers sufficient opportunities for these sensory experiences to be developed, the child will add to his store of knowledge day by day, and he will be helped to achieve his full potential in physical growth, mental ability, and spiritual discernment. The harmonious development of these three is the task of the Christian parent and teacher. Each one will be discussed briefly here.

#### **Basic Guidelines**

*Physical growth.* Most children are born without physical defect, yet a great number suffer from malnutrition, disease, infections, and accidents before they become of school age. Many of these conditions can be avoided by careful home guidance. Since the mental and the physical are so closely related, it is well to consider a few basic guidelines for physical development.

1. Have proper nourishment at the proper time in pleasant and inviting surroundings. (Most children eat well if not conditioned at mealtime.)

2. Have an abundance of physical exercise in the open air with the proper supervision. Swings, slides, and riding toys are helpful in developing large muscles.

3. Small muscles are developed by the use of blocks, puzzles, towers, crayons, paints, and blackboards.

4. Adequate and restful sleep in pleasant surroundings.

5. An occasional physical checkup.

6. All of these are mixed with companionship and intelligent loving care for full growth potential.

*Mental growth and development.* Learning is an active process for the child, and he learns best through various forms of activities. He wants to see the pictures in the book, feel the kitty's soft fur, and hear the birds sing. He even learns through tasting and smelling, much to mother's consternation. As he grows older, mother can further develop his mental processes through everyday activities in the home. "Between nine months and four years the ability to absorb information is unparalleled."—GLENN DOMAN, *How to Teach Your Baby to Read* (New York: Random House, Inc.), p. 26.

Learning at this time can be a pleasant experience for both mother and child. As mother is busy around the home, she can direct the child to find the yellow book, build a red block house, bring the blue pencil from the desk drawer. He can soon learn to count the potatoes or apples, or bring two bananas from the fruit basket. He can learn the names of native birds as they come to the bird feeding station, the names of common flowers and of seashells, names of wild and domestic animals.

Stories and books should be a part of his daily mental diet, as are songs and fingerplays. Learning numbers and the alphabet from blocks can be a fascinating game, but remember it should always be a game—never a task or chore.

Many preschool children learn to read, but unless the print is very large and clear, the eyes could be injured. If reading is attempted in the home the child should always set the pace for learning. Mothers need not be apprehensive about teaching Johnny or Janie too much before they start school. Just a word of caution: Don't use the regular school books for two reasons. First, the small print can strain his eyes at this early age, and second, the stories are likely to be "old stuff" by the time he goes to school.

#### **Formative Years Set Pattern for Life**

What a child learns during these formative years colors all of life in the after years. His attitudes toward religion, people, and the world about him are built upon the foundation laid in these early years. If the physical and mental growth of a small child is neglected, parents may reap the results in later years by teen-age insubordination, to say nothing of spiritual disaster.

*Spiritual growth.* Spiritual growth and discernment are built upon the foundation of good physical growth and mental development. The goal for every parent for his child is the "harmonious development of the physical, the mental and the spiritual powers."—*Education*, p. 13. Religion can and should be made attractive to the little child. This is done through the means of pictures, songs, action songs, stories, books, and finger plays. These are attractive ways of teaching through the five avenues to the soul.

Worship time is a delightful time. By means of song, story, and prayer it is the happiest time of the day. Family worship is one way the parents have of placing a hedge about their children to shield them from the evils that are on every hand. Before Jesus, the special family guest, is invited into the home at worship time the room is put in order, and the members of the family sit quietly for the occasion. Children love their special friend and will show Him the greatest respect if father and mother lead the way. Morning and evening worship in the home help to pave the way for proper reverence in Sabbath school and church.

Angels will be by the side of parents who each day seek wisdom and counsel and guidance from the throne of grace; who seek to make the atmosphere of home cheerful and inviting; who realize that children are given to them as a sacred trust from God; who lovingly yet firmly instill principles of respect, obedience, reverence, and self-control in their little ones. A child so trained will be ready for the best education that our schools can give and will bring lasting joy to his parents both in this life and in the life to come. *The early years are the golden years for learning.* □

# Reader to Reader

**How can we influence, impress, and inspire today's youth to accept financial responsibility toward financial obligations? The trend of this generation seems to be toward extensive credit purchasing and the ready acceptance of welfare checks. Are guidance counselors right who urge oldsters not to remind the young of the depression days of the 1930's and who tell parents not to mention sacrificial living in behalf of children? What approach should be used to encourage young people to work and save for an honest way of life?**

► We decided to invite our children to take over the family finances the summer they graduate from academy. Here is our plan:

1. The first month we instruct and oversee, but the child does all the work except sign checks.
2. He makes up the monthly list of "accounts payable."
3. He receives our paychecks and banks all family income.
4. He decides what bills are to be paid and how much.
5. He writes checks and records entries.
6. He sends checks and/or pays bills in person, gathering the necessary receipts for payments.
7. He projects expenditures and grants allowances to family members.
8. He reviews the activity with Mother and Dad.
9. He finally collects his pre-agreed salary for the month's management work.

In this process, he is exposed to banking (both checking and savings), incoming bills, bill payment, family budgeting, and most valuable of all, a realization of the limitations of his family finances.

After the first summer with our eldest child we felt it was definitely a worthwhile experience, and it has been repeated with our daughter. It is now the child who seeks a way to "stretch" the family resources with a careful eye, calling on the parents to be more careful!

Our hollow-legged son approached his mother with the question "Don't you think we spend too much on food?" She responded that she bought things she thought the children would like while home from school. "You like special treats, don't you?" His response was that after seeing the cost he could do without potato chips!

Mission accomplished! Real-

istic life attitudes toward the stewardship of money have been learned.

IDA M. FERRIS  
Seattle, Washington

► Two children may be reared in the same home, with the same parental guidance, and one may turn out stable, another a spend-thrift.

I think parents should refrain from bailing their children out of financial scrapes, unless the problem is sickness or some other legitimate emergency. But if because of mismanagement they run out of money, they will never learn to live within their means if parents keep supplementing their income. I find it is useless to tell today's youth about the depression. They couldn't care less what happened in the thirties.

Insist that if they want something, they will have to work and save to get it, and then don't let them change your mind!

NAME WITHHELD

► Lessons concerning financial responsibility should be started when the child is at an early age.

An allowance is good if it is not considered pay for chores around the home. The allowance should be for specific purposes, such as school lunches, necessary school supplies, a little extra spending money. Advances on allowances should not be given except in extreme emergencies. Children need to be taught to save some of their money, and thus be able to pay cash for most-needed items. Do not reduce allowances as punishment; remember the values being taught.

Teach children the joy and satisfaction that comes from good hard work. Children and young people should have certain chores around the home for which there is no pay, except the joy of being

a responsible family citizen. They should be encouraged and motivated in finding extra work around the home and neighborhood for any extra money.

Young people should be expected to work and pay part of their academy and college expenses. They will appreciate their education more.

Having and learning the proper use of a checking account is good experience for the young.

If a young person is out of school with a regular income and still lives at home, he/she should be expected to pay part of the expenses of the home. This is good preparation.

Above all, the right example of the parents is important.

MARY LUE COCHRAN  
Saluda, North Carolina

► My husband and I have never earned a large combined income. But even though my husband was not a Seventh-day Adventist, he didn't object to our five children's attending denominational schools.

Our children were given chores to do as soon as they were able, and we followed the plan of giving each of them a small weekly allowance until they reached the age of 13. But from that date on it was necessary for them to earn their pocket money, including the purchase price, maintenance, and insurance of their cars, and costs for their dating. We explained that this would have to be money earned outside the family. We also explained that we couldn't afford unexpected expenses or luxuries—that all we could manage was their schooling and the basic necessities.

In addition to taking care of their own personal expenses, they were required to return tithes and to contribute 5 per cent in offerings. Two thirds of the remainder of all they earned was given to us for their schooling. When they were young teenagers they did gardening for other families and baby-sitting. In the summers during their college years we encouraged each of them to earn \$500 for their schooling, and they all did this.

All five of our children have graduated from college. All are in the truth and all have married young people of their faith.

We think the keys to our situation were (1) the Lord's help, (2) the influence of our church and schools, and (3) the fact that we

as parents thought through our situation in advance so that our children understood it was their responsibility to help.

We can't answer this question entirely for parents who are affluent, but for people of low-average to average income our system works. The basic principle seems to be choosing worthwhile goals and then *working* together to accomplish them.

NAME WITHHELD

► If children from their earliest years are taught of Jesus, who "often denied Himself of food in order to relieve those who appeared more needy than He" (*The Desire of Ages*, p. 87), if they are trained by the example of parents who know Jesus personally to live to bless others, then the problem will be solved before it begins.

If children have learned from their own experience the blessing and joy that comes from sacrificial living in behalf of others, the parents will not need to mention what they have given up in behalf of the children.

JUDY WRIGHT  
Angwin, California

## NEXT QUESTION

*Five years ago after taking Bible studies I was baptized. My wife was very much opposed to my becoming an Adventist, although not because of any church ties or religious convictions. My present concern is our four children, ages 3 through 11. I would very much like to take them to church with me, but I am concerned that it may do them more harm than good because of her opposition. After joining the church I tried taking my oldest son with me one Sabbath, but my wife opposed it so much I didn't try anymore. She presently takes them to a Methodist Sunday school. I am seeking advice from others who have experienced this situation.*

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

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

# New Hebrides Pioneer Remembers Early Days

By A. G. STEWART

Shortly before his death on March 10, while in his ninety-fourth year, Pastor Stewart prepared this manuscript to give some background information on the area where the Thirteenth Sabbath Offering overflow for the fourth quarter will be going. The REVIEW is happy to print it as a tribute to this pioneer missionary.

GREETINGS to our 2.5 million church members around the world! I recently received an earnest appeal from the Sabbath school director of the Australasian Division to write an article in support of the Thirteenth Sabbath Offering overflow for the fourth quarter, 1975. Recalling that he stated the objective would include the Aore hospital and training school in the New Hebrides, I felt like the faithful horse that for years had been used to pulling the fire engine when the bell was tolled, and pensioned off and grazing in a paddock not so far from the station, would as soon as the first gong sounded throw his head in the air and dash up to the waiting wagon, ready for the harness to be clapped upon him.

My first wife and I worked for some 22 years as resident missionaries in the South Sea Islands of the Pacific. For 14 years I supervised the Pacific Island mission work as vice-president of what was then the Australasian Union Conference. My present wife and I have visited some of the fields since retiring.

As I reflect upon it all now as I near my ninety-fourth birthday, I feel impelled to say that the thought of the great change that has transpired among the people of Atchin, of the northeastern coast of Malekula, in the New Hebrides, and the neighboring districts still brings a feeling of inexpressible joy as I contemplate the great change that has been wrought in the lives of those people, whose faces

*The late A. G. Stewart was a worker in the Australasian Division for 43 years, both in Australia and in the South Pacific.*

now radiate joy and inward peace.

John Burton, in his book *The Call of the Pacific*, writes: "There is no place in the Pacific where there has been, on the one hand, less seeming success, and, on the other hand, greater sacrifice of life than in these islands. Not only were the white evangelists slain and eaten, but scores of brown servants of Christ laid down their lives for Him."

This leads me to repeat the words of a government officer of the Condominium Government of the New Hebrides, when we paid him a courtesy call and he asked our destination.

"Atchin!" he ejaculated. "The worst people in all the group. They give the government more trouble than all the others put together. You'll do well if you make any impression on these people in 20 years."

The property selected by my predecessor some three years before to be our headquarters was a trading station owned by a Frenchman, who, when returning to the island after an absence of a day or two, found the dead body of his wife lying in the front room of

his house. She had been murdered by two native men living in a little village a few hundred yards away from the station. They had entered the house by climbing through the fanlight over the door. After murdering the trader's wife they decamped into the bush on the large island of Malekula, half a mile across the water from Atchin. It was five years before the murderers were arrested and imprisoned. Almost every man on the islands of Atchin and Malekula carried a musket, and liquor and ammunition were supplied to them, though these were contraband by law.

Pastor and Mrs. Parker preceded us to Atchin and had worked very hard to make the house habitable for two families. The little trading store a few yards away, a building about 14 feet by eight feet, they converted into a school-room-cum-chapel. Here a few old men and about as many lads would meet for worship. No women would dare to enter the same door as the men.

I remember asking Mrs. Parker if she had any lads attending school every morning. Her reply was, "No, Pastor Stewart, not regularly; the

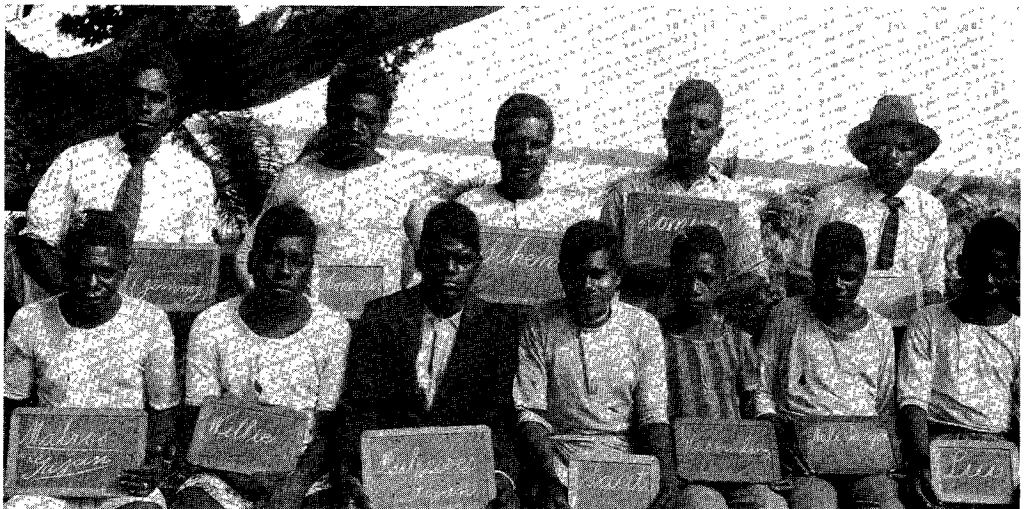
heathen festivities and dances draw them away, with the exception of one, Malresres, who comes regularly." That was after three years of earnest labor, even tears, given by those faithful workers, the Parkers, who have long since gone to rest. But they returned to the island some seven years after they left to find a new church building that had been built, filled with worshippers each Sabbath, and a nice group of young people attending day school. By that time several had been baptized.

When we began work at Atchin, we had on northwestern Malekula a fellow worker, Norman Wiles, who died of blackwater fever at the age of 26, after five years of earnest labor. By the time of his death a few companies gathered for worship each morning on Malekula. On the large island of Santo, lying to the north, Pastor and Mrs. Ross James, who had been working there for two years, had a group of people worshipping regularly, a number of whom were baptized.

## The Members Increase

During 1932, a session of the Australasian Union Conference, to which we were invited, was held in Sydney. Mrs. Stewart and I took with us Naomi, a little native girl we had been caring for. She was now 7 years of age. Her presence created quite an interest.

As Pastor and Mrs. Parker had now been away from the New Hebrides for nearly seven years, working in Tasmania and later Fiji, their health had considerably improved. Mrs. Stewart and I were showing the physical effects of seven years in the



Students at the Atchin school in 1918 display their names and their recently acquired writing skill.

malaria-infested New Hebrides, and a changeover with Pastor and Mrs. Parker was recommended.

At that time J. R. James was appointed superintendent of the New Hebrides Mission. Pastor James soon started a search for a suitable site for a New Hebrides training school, for we now had several active mission stations from which to select students. Our church on Atchin was regularly filled with worshippers, including a number of young men and some young women. The work on north Malekula had been revived by the appointment

of W. D. Smith and family to pick up the duties laid down by the late Norman Wiles. Pastor Smith soon had several small missions operating along the north coast. Our largest group of believers was on Ambrym Island, 45 miles to the southeast. Several young men, two or three of them already married, were almost ready for district mission work. Others were gathered from the island of Aoba and Tanna.

In 1891 Ellen G. White wrote, "The missionary work in Australia and New Zealand is yet in its infancy; but the

same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."

By 1925, Pastor Parker reported as follows on the selection of a site for a training school: "Leaving Santo in company with Brethren James and Nicholson, we started out on our hunt for a suitable site for our training school. The Lord especially directed and led. We found a small island off the mainland of Aore on the Second Channel. It had more than 200 acres of ground, which is very fertile and will produce almost anything. Much valuable hard wood and native fruit and nut trees are on it. Quite a number of bearing coconut trees and the thatching palm trees are on the place. The island is swept all the time by the southeast trade winds. It has a beautiful white coral sand beach and two harbors sheltered from hurricanes. The anchorages have sand bottom with no stones. On the mainland there are 1,000 more acres belonging to the estate, with a water frontage of about three miles. This ground is very good and has a large amount of valuable timber the same as on the small island, and also native fruit and nut trees."

After much delay and correspondence caused by several of the local planters wishing to extend their leaseholds into

the Aore property, we eventually purchased the leasehold, not including the small island, but leaving us approximately 1,000 acres.

I have visited almost all our stations in the South Sea Islands, from the Society Islands in the East to the highlands of New Guinea in the West, and I do not hesitate to say that the Aore Adventist High School property is the finest of them all.

#### Dedicated Service

During the past 50 years quite a number of dedicated men and women from the home field have willingly given unstinted, consecrated service in the training of young men and women for Christian service and witness in the New Hebrides.

In addition to the fine work done at the Aore Adventist High School for the mature students, a primary school has been conducted at Aore for the boys and girls, some of whom are children of married students and others of whom are from nearby villages. These schools are annually examined by inspectors from the government, and in recent years they have received excellent reports.

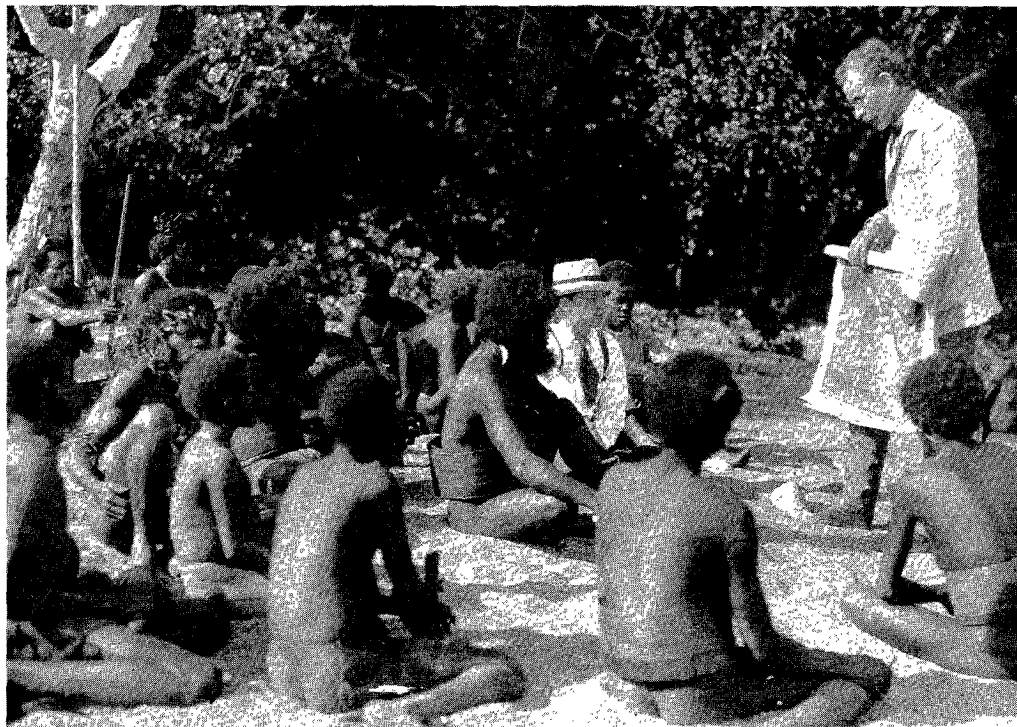
We have many other schools also operating in the New Hebrides, with a total enrollment of more than 1,000. Last year the total number of schools was 26, including three boarding schools. The New Hebrides Mission employs 39 teachers.

To provide our faithful educational and medical workers in the New Hebrides with comfortable houses for themselves and their students, and to provide sufficient classrooms is the privilege of all our Sabbath school members around the world. The Aore buildings, erected more than 30 years ago from war surplus and the ex-army Quonset huts, have served their day. We must rebuild Aore for today and tomorrow.

Medical missionary work has always been a part of the service given on the Aore Mission station. However, through funds made available from Thirteenth Sabbath Offering overflows, a small hospital was erected near the high school. Thousands of people from near and far have benefited from the services of this small medical unit, especially the dedicated ministry of Dr. Joeli, a Fijian. Dr. Joeli has labored too long under cramped conditions with few modern medical facilities.



Early Seventh-day Adventist workers in the New Hebrides included Pastor and Mrs. A. G. Stewart, with Naomi; Pastor and Mrs. Ross James; Mr. and Mrs. Norman Wiles; Pastor and Mrs. Jope and son.



In his early mission days, Pastor Stewart used a Picture Roll to tell the story of salvation to New Hebridean tribesmen. Norman Wiles, wearing the hat, was Pastor Stewart's companion for this venture.



Laotian refugees in Amphur Puay were visited by an Adventist delegation and given rice and medicine.

## THAILAND

### Adventists Supply Aid to Refugees

Refugees from Laos now in Northern Thailand are receiving relief aid from the Seventh-day Adventist Church. The Southeast Asia Union and Thailand Mission have earmarked more than \$8,000 for these tribal refugees, mostly Maos and Karens.

Milton Thorman, education director of the Southeast Asia Union Mission, recently visited one of the refugee camps at Amphur Puay. Several Asian workers were taking rice and medicines into the camp.

"We found approximately 6,000 to 7,000 living in very temporary shelters," reports Elder Thorman. Another 10,000 are at a camp nearer the Laotian border, but foreigners are not allowed in that area. Reportedly 17 from the Adventist village of Nam Yon, Laos, have arrived in Chiang Khong, Thailand, since Elder Thorman's visit.

"The camp at Amphur Puay was well organized into sections, with a leader for each," adds Elder Thorman. "The people seemed to be in fairly good health, although

they were tired from weeks of walking from their villages in Laos. The most prevalent diseases were malaria and dysentery, and many children had open sores."

Although the camp is equipped with a small clinic, the doctor in charge has very few medicines available. He gave the Adventist delegation a list of needed supplies, and they gave him some, but he needs more.

It had been several days since they had received free rice, so the 50 sacks of rice plus a big load of cabbage supplied by the YMCA were welcome commodities to the refugees.

Elder Thorman said it was a festive occasion and "everybody was in smiles" as names were called out and people came forward to fill their empty sacks with food for their families.

In order to help the refugees pass the time and have some income, one woman is bringing supplies into the camp so the women can do embroidery work, a tribal craft. Periodically she returns to the village with more supplies, distributes the profits from sales, and collects whatever work is completed for market. This way the refugees do have some income and

can purchase rice when free rice is not available.

Seng Saewang, a teacher at Chiangmai Adventist Academy, is going to move to Amphur Puay, at least temporarily. He will be able to help the refugees and report on their needs so that the relief funds will be used most effectively.

JANE ALLEN  
Associate Communication  
Director  
Far Eastern Division

## ARKANSAS

### Ozark Academy Harvests Beans and Squash

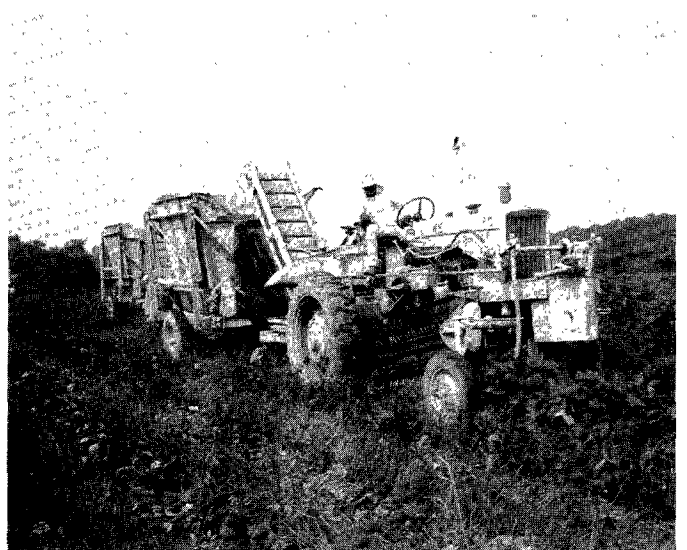
Ozark Academy's farming operation, using the Mittleider method, is producing unusual results at the Gentry, Arkansas, school. Principal Richard Bendall and the academy board, following the counsel given in *Education* (page 219), began putting plans for farm production in motion during the 1974-1975 school year.

Guy Dove, a graduate of Jacob R. Mittleider's agricultural school, became farm manager, working with Mr. Mittleider to plant green bean and squash crops.

They feel the Lord rewarded their efforts. The four-ton-per-acre yield of the green bean crop surpassed yields of other area farms by one to two tons per acre, and 33,580 pounds of squash were harvested from 3.75 acres of land designated for that crop.

Preparations are being made for one acre of grow boxes for spring planting. The grow-box method is one originated by Mr. Mittleider and has been used successfully from Alaska to California and from Fiji to Okinawa.

JAN GILLHAM  
Chairman  
Public Relations Committee  
Ozark Academy



Ozark Academy's green bean harvest was an abundant one. Four tons of beans per acre were more than any other local farmer harvested.



**ARGENTINA**

**Death Brings About Parents' Conversion**

A blood-stained envelope that was received at the Austral Union Bible correspondence school in 1971 led to two conversions. It contained a letter from Norma Dalinger, 19, the only child of a couple living in Ramirez, in the Argentine province of Entre Ríos. The school director never answered that letter. Instead, he wrote her parents a heartfelt letter of condolence, comfort, and hope.

Norma had been run over by a truck as she went to mail that letter. An aunt had mailed it in her stead.

The Dalingers had remained alone, discouraged, with no desire to live. But God did not abandon them. Enrique Collins, an Adventist pastor, visited them and wept and prayed with them. Later they attended meetings held by Pastors Godofredo and Teo-

doro Block. When a student from River Plate College, Isaias de los Santos, asked them this year what had led them to seek Jesus Christ and accept the Adventist faith, they answered, "It was the way our daughter drew us. As she died with that letter for the Bible correspondence school, she seemed to be telling us, 'This is the way; follow it.'"

Now the Dalingers believe Romans 8:28, which at first

seemed impossible to accept. "We said, 'How can the loss of a daughter work for good to us?' We couldn't understand, but we trusted that scripture. Now we understand. We have the hope of meeting her in heaven. She was prepared, but we were not."

Mr. and Mrs. Dalinger are active lay missionaries now. During Easter week they set apart the entrance hall of their

house, where ministerial students from River Plate College preached the Word of God to an average of 60 adults and 20 children every evening.

"With Jesus Christ, life is different," the Dalingers declare. "Now we want to live, to work for and draw others to Christ. We are willing to do everything we can to help other people surrender to the Lord."

H. J. PEVERINI  
Review Correspondent



Norma Dalinger's death brought her parents to the SDA Church.



Mr. and Mrs. Dalinger, who are now soul winners, are interviewed by Isaias de los Santos, a River Plate College ministerial student.

A large black and white photograph showing a close-up of a doctor's hands using a stethoscope to examine a young child's chest. The child is looking towards the camera with a neutral expression. The doctor's face is partially visible on the right side of the frame, focused on the task.

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For more information contact:  
Clinton Trott, M.D., Director  
Physicians' Assistant Program  
Kettering College of Medical Arts  
3737 Southern Boulevard  
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Excerpt from Recipes for Long Life.  
(Recipes shown approximately one-half actual size.)

### Entrées

#### TENDER BITS SCALLOPINI

1 19-oz. can Loma Linda Tender Bits, sliced  
1 T. oil  
1 T. olive oil  
½ C. each onion and green pepper, chopped  
1 C. sliced celery  
1 carrot, grated  
¼ C. flour  
1 4-oz. can mushrooms with juice  
1 C. water  
1 T. lemon juice  
½ t. leaf thyme  
½ t. sweet basil

**SAUTE** Tender Bits in oil until slightly brown.  
**REMOVE** from fryer.  
**SAUTE** vegetables in olive oil until limp.  
**ADD** flour and mix thoroughly.  
**COOK** for 1 minute.  
**ADD** mushrooms, water and seasoning, and stir vigorously until thick. Adjust salt.  
**COOK** one-half of Tender Bits in casserole. Then add ½ of the sauce.  
**PUT** balance of Tender Bits and remainder of sauce.  
**BAKE** at 350° F. for 20 to 30 minutes.

Serves 6  
(Cal 143, P 8.5, F 7, C 11)

#### QUICK LASAGNA

½ pkg. lasagna, cooked in 2 qts. water for 15 minutes.  
1 pt. ricotta cheese or Mashed Tofu (page )  
1 T. chopped parsley (for garnish)  
**Sauce**  
1 C. Loma Linda VegeBurger  
1½ C. Vegetables, chopped (onion, green pepper, parsley, celery tops)  
1 clove garlic, minced  
¼ C. oil (olive oil preferred)  
3 C. tomatoes, canned or fresh  
1½ t. Italian seasoning  
1 t. salt  
1 T. brown sugar  
1 T. paprika

**SAUTE** vegetables in oil.  
**ADD** VegeBurger.  
**COOK** 3 or 4 minutes, stirring frequently.  
**ADD** remaining ingredients.  
**COOK** slowly for 10 to 15 minutes, stirring frequently.  
**PUT** layer of lasagna in 1½ to 2 qt. casserole.  
**ADD** ½ the ricotta and spread evenly.  
**ADD** layer of sauce (about half) then another layer of the lasagna, ricotta, and sauce.  
**SPRINKLE** chopped parsley on top.  
**BAKE** 30 to 40 minutes in 450° F. oven.

Serves 6  
(Cal 279, P 16.5, F 14, C 24)

- General section featuring delicious entree, vegetable, salad, soup, bread, and dessert recipes.
- All recipes calculated to provide per serving measurements of calories, protein, fat, carbohydrate.

#### 1500 CALORIE MENU WITH MILK

##### Morning:

4 Little Links browned in 1 t. oil  
½ C. hot oatmeal  
¾ C. Loma Linda Soyagen  
1 slice whole grain bread with 1 t. margarine  
1 medium banana (120 gm.)

##### Noon:

¾ 8" slice (53 gm.) toasted Loma Linda Nuteena  
¼ C. (50 gm.) cottage cheese  
¼ C. green beans (100 gm.)  
1 C. tossed salad (100 gm.)  
1 slice whole grain bread with 1 t. margarine  
1 C. fresh pineapple (150 gm.)

##### Evening:

2 T. Loma Linda Vita-Burger in soup or stew made of 100 gm. vegetables (Group A)  
1 medium potato, baked (150 gm.) and 2 t. margarine  
¼ C. spinach (100 gm.)  
1 sliced cucumber (100 gm.)  
¾ C. Loma Linda Soyagen  
7 oz. (200 gm.) watermelon

#### LOW-CALORIE VEGETABLES

One serving is ½ C. to 1 C. of vegetables (100 grams or 3½ ounces cooked or raw). This provides an average of 2 grams of protein, 4 grams of carbohydrates, and 24 calories.

artichokes      escarole  
asparagus      \*kale  
bean sprouts      lettuce

beet greens      mushrooms  
\*broccoli      \*mustard greens  
\*brussel sprouts      okra  
\*cabbage      \*parsley  
\*cauliflower      \*green pepper  
celery      radishes  
chard      \*spinach  
chicory      string beans, young  
cucumbers      summer squash  
curly endive      tomatoes  
\*collards      tomato juice  
dandelion greens \*turnip greens  
eggplant      turnips  
                         \*watercress

#### \*rich in Vitamin C

To avoid wasting essential nutrients, vegetables should be baked, steamed or cooked in heavy kettles with tight lids. Use barely enough water to steam vegetables, cook only to crisp, tender stage.

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# Pastors Are Ordained



## PENNSYLVANIA

Five ministers ordained at the Pennsylvania camp meeting are shown here with their wives and two of the ministers who participated in the ceremony. From left: Donald G. Reynolds, conference president; Mr. and Mrs. Jere Patzer; Mr. and Mrs. Richard Farley; Mr. and Mrs. Donald Baker; Mr. and Mrs. Yuergen Struntz; Mr. and Mrs. Richard Wuttke; and Fordyce Detamore.

CHARLES R. BEELER  
*Communication Director  
Columbia Union Conference*



## NEWFOUNDLAND

A. N. How, right, secretary of the Seventh-day Adventist church in Canada, who offered the ordination charge, looks on while J. M. Campbell, left, president of the church in Newfoundland, welcomes W. R. Warman to the gospel ministry during an ordination service August 9 at the Newfoundland camp meeting. Mrs. Warman stands with her husband, who is pastor-evangelist in the Botwood district of Newfoundland.

J. M. CAMPBELL



## SOUTHERN CALIFORNIA

The ordination ceremony of six, which included musical selections by the King's Heralds quartet, took place in Lynwood, California, on August 23—the last Sabbath of the eight-day convocation held in the Southern California Conference. H. M. S. Richards, Voice of Prophecy speaker, gave the sermon; Richard Wertz, conference secretary, presented the candidates; and Robert H. Pierson, General Conference president, offered the ordination prayer. Pacific Union Conference president Cree Sandefur gave the ministerial charge; Harold L. Calkins, conference president, extended the welcome.

The six men, pictured with their wives, were: Terry Dale Cassingham (Indian Hills company); David Robert Moore (Santa Paula church); John Godfried Issler (deaf church); Timothy David Berry (Inglewood church); Vincente Q. Tigno, Jr. (Wilmington Filipino church); and Ernest Theodore Calkins (Glendora church). All have had successful ministries. Some 4,500 church members and friends were on hand to observe the solemn service.

FRANKLIN W. HUDGINS  
*Communication Director  
Southern California Conference*

## **Australasian**

● At the request of the Australian Government Department of Immigration, Seventh-day Adventist Community Services in Sydney and Melbourne distributed large quantities of warm clothing to refugee families arriving in Australia from Portuguese Timor.

● The division executive committee has voted to hold strategically located writers' seminars in each union of the division during January and February. The principal lecturer and instructor will be Carol Hetzell, General Conference Communication director.

● At a recent Christian booksellers' convention held in Sydney, Adventists were represented by Alan Maberly from the Signs Publishing Company and several Adventist Book Center managers. Warren Judd represented Advent Radio and Television Productions as one of the local producers of Australian Christian music recordings. A display was set up showing the records that had been produced and that are available. It seems that little has been done previously using Australian Christian artists, and ARTP has produced almost as many religious records as those produced by all other organizations represented at the convention. ARTP has been invited to supply musicians to perform at the 1976 Christian booksellers' convention, and this should prove to be good promotion for Adventist records.

## **Euro-Africa**

● Cameroun Training School at Nanga-Eboko, in the Cameroun, which will be developed into the Franco-phone seminary for African workers, reports an enrollment of 300.

● The Spanish secondary school and seminary at Sagunto, near Valencia, has received official recognition for its secondary program,

enabling students to receive recognition for the examinations they write at the school. Present enrollment has reached 100.

● An ordination service was held at the French Adventist Seminary on Sabbath, October 11, when Michel Lahu, at present leader of the church at Annemasse, but under appointment to La Réunion, and Fred Zurcher, head of the seminary's department of pedagogy, were consecrated to the gospel ministry.

● Bogenhofen Seminary in Austria has 60 students registered this year, of whom one third are from overseas, studying German as a second language. Sixteen students are from Switzerland, and the same number from Austria. The ministerial course now has 16 students enrolled.

● The faculty of the Marienhoehe Missionary Seminary, Darmstadt, Germany, traveled 200 kilometers north during the long term break to the Adventist center at Muehlenrahmede, near Ludensheim. There for four days they discussed the spiritual life of the school.

## **Northern Europe-West Africa**

● The Thirteenth Sabbath Offering overflow of \$286,567 from the fourth quarter of 1974 has helped to finance library facilities at Newbold College in England and will help the Adventist College of West Africa in Nigeria in their plans for expansion.

● Polish Union Conference officers report that by August 153 persons had been baptized in Poland.

● Ten baptisms and 18 persons now studying the Bible are the result of a summer field school of evangelism in Lowestoft, England. Gerald Hardy was the speaker for the 26-night series. The two local churches supported the meetings and gave regularly toward the expenses.

● A new church school was opened in Arhus, West

Danish Conference, on August 11. The school, with 26 students and three teachers, is being operated in rented facilities until money is available to build.

## **South American**

● An agreement has just been signed with Superintendencia da Zona Franca de Manaus, by which the Brazilian Government subsidizes the SDA Agro-Industrial Institute with almost a million cruzeiros (US\$118,064) toward the construction of greenhouses, which will make possible the planting and growing of vegetables according to the most modern techniques. There are now 130 pupils at the school, with the first graduating class, specializing in farming, receiving diplomas in December.

● More than 600 Adventists are already established in the Trans-Amazon Highway region and have organized into several companies. Many non-Adventists who live along the highway, as they observed the Adventists, were so impressed that they sought Waldemar Will, a pastor, and asked him what they should do to become Seventh-day Adventists. Recently the Arautos do Rei quartet (Brazilian counterpart of the King's Heralds) held a series of lectures in the city of Altamira and baptized more than 100 persons. In the nights between the lectures the members of the quartet visited families along the highway, and more people gave their hearts to Jesus.

## **North American**

### **Atlantic Union**

● A groundbreaking ceremony was held on September 7 for the new Leominster, Massachusetts, church. Digging one of the first shovelfuls of soil was Samuel Lombard, 89, the oldest member, who established the church in Leominster in 1938 as a result of his colporteur work.

● This September the new Connecticut Valley Adventist School, replacing the old Hartford Intermediate School, opened its doors to more than 70 pupils in grades 1 through 10.

● David Burke, pastor of the Hartsdale church in Westchester County, New York, recently received a movie camera from the Eumig Company to use in his church work. The presentation was made by Meinulf Poiss, a representative of the Vienna-based firm. Pastor Burke has already used the camera to make films of conference summer camp activities and other functions in his church.

● Nine persons were recently baptized in the North Bronx church, New York, by Kenneth Stewart, educational superintendent of the Greater New York Conference.

### **Canadian Union**

● In British Columbia a new television program by The Quiet Hour began Sunday, October 5, over stations CHEK in Victoria and CHAN in Vancouver.

● The Moncton, New Brunswick, church secured time for a weekly radio program in a town about 45 miles west of Moncton. The program is heard every Sunday morning.

### **Central Union**

● The last Friday evening and Sabbath in September a Panhandle Regional meeting was held in Scottsbluff, Nebraska. This annual meeting was attended by conference personnel and W. O. Coe, union president.

● The Aztec, New Mexico, church has been dedicated, and members are looking forward to giving their message to the community. O. R. Henderson is pastor. Though Aztec is in New Mexico, it is part of the Colorado Conference.

● Recently ground was broken for the new College View church in Lincoln, Nebraska. The 6,000-square-foot building will replace the

81-year-old wooden structure that now serves a congregation of 1,700 members.

### Columbia Union

● The New Jersey Pathfinder Camporee, held at Hawkins Bridge in Wharton State Forest, New Jersey, was attended by 300 Pathfinders and their leaders.

● Nearly 400 attended recent It Is Written Revelation seminars held in Somerset, Mount Laurel, Panther Valley, and Ocean City, New Jersey.

● Chesapeake Conference ministers and literature evangelists held their fall retreat at Blue Ridge Youth Camp in the Shenandoah Valley of Virginia.

● Fred Khandagle is the new principal of the Martin Barr School in Gambrills, Maryland.

● Johnson Christian is the new principal of Greater Baltimore Junior Academy in Maryland.

### Lake Union

● The Sharon church in Milwaukee, Wisconsin, sponsored a senior citizens' day recently.

● A new school, recently opened to serve the Grayling-Gaylord, Michigan, church, meets at Camp Au Sable. The opening attendance report of the conference educational department shows that 2,684 students, from kindergarten through the tenth grade, are in attendance throughout Michigan.

● More than 250 laymen of the eight SDA churches in Berrien County, Michigan, combined in a community outreach program during the recent county youth fair in Berrien Springs. Seven aspects of Adventist living were presented.

● Two new employees have joined the staff of the River Pines Community Health Center, Stevens Point, Wisconsin. Morris Arnold is the new assistant food-service director, and Cloice Lemon is the new activity director.

### North Pacific Union

● Camp MiVoden, in the Upper Columbia Conference, has two new additions to its camp facilities at Hayden Lake, Idaho. Two four-story cabin structures will provide accommodations for 120 campers and will replace several older cabins. Under construction is a cafeteria-swimming pool building to replace the old cafeteria.

● The Cherry Park congregation in Portland, Oregon, has a new church home and a new name. The new name is Glendoveer Adventist church, and the new home is a structure recently purchased and undergoing renovation.

● The Fall Week of Prayer speaker at Walla, Walla College was Lorenzo H. Grant, youth activities director of the Columbia Union Conference.

### Northern Union

● South Dakota Conference membership has again passed the 1,700 mark after steady but consistent growth. Membership is now 1,704. South Dakota's membership dropped when its academy closed approximately ten years ago.

● A Sheyenne River Academy student, Tammy Krieter, won first place in the Wells County, North Dakota, Science Fair with her presentation on the effects of smoking on the lungs. As a result of this, her parents are showing temperance films in North Dakota schools.

● Eight persons joined the Fargo, North Dakota, church as a result of a crusade held by Buddy Brass, evangelist, and Dave Bordeaux, pastor.

### Pacific Union

● Another Korean church, with 83 charter members, has been organized in California, just 18 months after it began as a company. Tithe for the new church has already reached \$2,500 per month. Ben Cho is pastor.

● Andy J. Hazley, Jr., has been added to the publishing

department of the Northern California Conference as an assistant director in charge of the Community Crusade Against Drugs campaign. Gerald R. Reynolds is the new computer programmer.

● Burlingame, California, youth manned a booth at the San Mateo County Fairgrounds where more than 3,000 were interviewed. The booth was awarded a fifth-place ribbon, a surprise to the group, whose main concern has been to provide a community service rather than to compete for honors. Jon Kegley, a student at Pacific Union College, led in the venture.

● Monterey Bay Academy students are following up a Hollister, California, Vacation Bible School by studying the Bible with interested persons.

● James C. Miller is the new associate superintendent of education in the Northern California Conference. He was previously principal of Redwood Junior Academy in Santa Rosa.

### Southern Union

● Homer N. Grove, for the past eight years vice-president of Florida Hospital in Orlando, Florida, is the new administrator of Madison Hospital, Madison, Tennessee. He succeeds Volney Dortch, who resigned because of his health and transferred to Loma Linda, California.

● Life Services, a nonprofit counseling organization operated by Seventh-day Adventist laymen, has helped more than 1,200 persons since its beginning in August of 1974. Twenty per cent of the clients have been SDA's.

● Southern Missionary College's new nursing-education building officially was opened October 18. The 16,000-square-foot structure houses the classrooms and offices for the school of nursing, fastest growing curriculum of the college, with 503 students presently enrolled.

### Southwestern Union

● Ministerial staff and medical personnel of the Arkansas-Louisiana Conference held their annual retreat recently at Camp Yorktown Bay, near Hot Springs, Arkansas. Techniques in evangelism were brought to the workers by Guest Speaker Stanley Harris, of the Voice of Prophecy Evangelistic Association.

● Ozark Academy, Gentry, Arkansas, began the current school year with an enrollment of 264 students.

● On Sabbath, August 9, members of the Manhattan Heights church, Lubbock, Texas, dedicated their church to God. W. J. Cleveland, Southwest Region Conference president, was guest speaker for the eleven o'clock worship hour.

### Loma Linda University

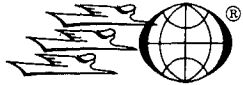
● Eighty-four School of Medicine students received diplomas in ceremonies in late September. Speakers for the presentation of diplomas ceremonies were John E. Hodgkin, assistant professor of medicine, and Wilber Alexander, professor of theology and clinical ministry. The two spoke on "The Profession of the Spirit" and "The Spirit of the Profession."

● A one-day community-health fair sponsored by Loma Linda University Medical Center department of health education was held in San Bernardino, California, October 16. Features of the fair included free flu shots for senior citizens, psychological testing, food samples, demonstrations of Smoking Sam, and continuous health movies.

● Loma Linda University's latest film, *No Hands But Ours*, has been shown in more than 800 locations throughout the United States and the world, including all 50 States except Nevada and Rhode Island. The film is available for showing without charge from the university relations office.

# Bulletin Board

## Review



**Advent Review & Sabbath Herald**  
125th Year of Continuous Publication

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### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

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

## Health Personnel Needs

### NORTH AMERICA

Baker	Nurse, charge
Cashier	Nurses, LPN
Computr. progrms.	Nurses, staff
Dietary, gen.	Nursing-serv. dir.
Dietitian	Orderlies
Electrician	Painter
Engr., stationary	PBX oper.
Food-prod. supv.	Pharmacist
Food-serv. dir.	Phys. thers.
Housekprs.	Radiol. technol.
Med. technol.	Receptionists
Med. transcrib.	Rec. ther.
Nurses	Sec., ward
Nurse's aides	Systems analyst

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

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

## To New Posts

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

**William G. Ambler**, pastor, Berrien Springs Village church, Berrien Springs, Michigan, from Asheville, North Carolina.

**Al Ferry**, singing evangelist, Florida Conference, formerly student, Southern Missionary College.

**D. K. Griffith**, educational director, Alabama-Mississippi Conference, from Ethiopian Union Mission.

**Eugene Ellery Johnson**, pastor, Mount Pisgah Academy, Candler, North Carolina, formerly pastor, Ozark Academy, Gentry, Arkansas.

**Dick Meyer**, director, Central Processing Department, Portland Adventist Hospital, Portland, Oregon, from Paradise Valley Hospital, National City, California.

**William Richardson**, faculty, Pacific Union College, from faculty, Southwestern Union College.

**Gary Russell**, associate pastor, Winter Park, Florida, formerly student, Andrews University.

**Marvin Williams**, associate pastor, Orlando, Florida, formerly student, Southern Missionary College.

### FROM HOME BASE

### TO FRONT LINE

**Robert T. Andrews** (Mich. State U. '69), returning to serve as head

of the history department, West Indies College, Mandeville, Jamaica, and **Cordelia (Weathington) Andrews**, and four children, left Miami, Florida, August 26, 1975.

**Earl A. Brewer** (AU '67), to serve as teacher, Inyazura Secondary School, Rhodesia, and **Frances Naomi (Thompson) Brewer**, and three children, of Damascus, Maryland, left New York City, September 21, 1975.

**Jerald E. Christensen** (WWC '39), returning to serve as business manager, Taiwan Adventist College, Taipei, and son, left Los Angeles, California, September 16, 1975. **Rose M. (Merth) Christensen** left Seattle, Washington, September 15, 1975.

**Mario A. Collins** (AU '66), returning to serve as principal, Mexican Pacific Academy, Navojoa, Sonora, Mexico, and **Luisa (Domato) Collins**, and three children, crossed the border at Nogales, Mexico, August 30, 1975.

**Aaron L. Dennis** (Madison Col. '59), returning to serve as maintenance supervisor, Kendu Mission Hospital, Kenya, and **Laura Mae (Plyler) Dennis**, left Washington, D.C., September 7, 1975.

**John Dovich** (Madison Col. '61), returning to serve as industrial arts teacher, Caribbean Union College, Port-of-Spain, Trinidad, and **Luvamay (Epp) Dovich** (LLU '58), and five children, left Miami, Florida, September 15, 1975.

**Jose S. Espinosa** (PUC '49), returning to serve as president, Central Dominican Conference, Santo Domingo, and **Dina E. (Garcia) Espinosa** left New York City, August 20, 1975.

**Huldah M. Fritz** (Portland Adv. Hosp. '45), returning to serve as nurse, Bella Vista Hospital, Mayaguez, Puerto Rico, left Spokane, Washington, August 24, 1975.

**Leeta E. Hemme** (Stanford Univ.), to serve as elementary school teacher, Philippine Union College, Manila, of Lakeport, California, left San Francisco, California, August 24, 1975.

**Salim Japas** (AU), returning to serve as head of the theology department, Antillan College, Mayaguez, Puerto Rico, and **Oliva (Gerber) Japas**, and daughter, left Chicago, Illinois, August 13, 1975.

**Gary Gene Johnson** (WWC '63), to serve as teacher, Middle East College, Beirut, Lebanon, and **Verta Jean (Petersen) Johnson** (UC '66), and three children, of Vancouver, Washington, left

Washington, D.C., September 9, 1975.

**Frederick W. Knight** (LLU '75), to serve as dentist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **R. Nadine (Moore) Knight** (LLU), of Loma Linda, California, left Miami, Florida, September 9, 1975.

**Jack Krall** (LLU '64), to serve as Bible teacher, Solusi College, Bulawayo, Rhodesia, and **Helen L. (Elliott) Krall** (SMC '60), and three children, of LaPorte, Indiana, left New York City, September 13, 1975.

**Alan Scott Loeffler** (LLU '75), to serve as dentist, Gwelo, Rhodesia, and **Mileen Marie (Grimaldi) Loeffler**, and daughter, of Loma Linda, California, left Los Angeles, California, September 14, 1975.

**William E. McFarlane** (LLU '66), returning to serve as dentist, Guam Adventist Clinic, Tamuning, and **June Meribeth (Wagner) McFarlane** (WWC '55), and two children, left San Francisco, California, August 28, 1975.

**Stephen John Sheel** (AU), to serve as teacher, Middle East College, Beirut, Lebanon, and **Rita Jewell (Whicker) Sheel**, and two children, of Norman, Oklahoma, left Washington, D.C., September 7, 1975.

**David H. Skau** (PUC '49), returning to serve as teacher, Lakkapana Adventist Seminary, Mailapitiya, Sri Lanka, and **Katherine Dora (Stayton) Skau** (St. Helena Sch. of Nursing '49) left Los Angeles, California, September 16, 1975.

**Russell C. Thomas** (AU '52), to serve as publishing department director, Afro-Mideast Division, Beirut, Lebanon, and **A. Faith (Cox) Thomas**, and two children, of Minneapolis, Minnesota, left Washington, D.C., September 2, 1975, for Frankfurt, Germany, and will proceed from there by car.

**John Raymond Wahlen** (LLU '57), returning to serve as dental secretary, Far Eastern Division, stationed at Seoul, Korea, **Victoria Irene (Miller) Wahlen** (LLU '58), and three children, left Los Angeles, California, August 26, 1975.

**Wendell L. Wilcox** (PUC '51), returning to serve as president, Southeast Asia Union, Singapore, and **Audrey Muriel (Fuller) Wilcox**, left Los Angeles, California, September 2, 1975. Daughter, **Deborah Jean**, left San Francisco, California, August 27, 1975.

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

**Kenneth Dale Flemmer** (AU '75) and **Brenda Kay (Wernick) Flemmer** (AU) (SS), to serve as teachers, English Language School, Japan Union, of Berrien Springs, Michigan, left Los Angeles, California, August 21, 1975.

**Clara Alice Howland** (SOS), to serve as elementary school teacher, Okinawa Mission, Japan, of Clearlake Highlands, California, left Los Angeles, California, August 24, 1975.

**Sherman A. Nagel, Jr.** (LLU '39) (SS), to serve with evangelistic and health meetings, West African Union Mission, Accra, Ghana, of Angwin, California, left San Francisco, California, July 31, 1975.

**Bonnie Sue (Tobiasson) Reiner** (SS), to serve as teacher, English Language School, Seoul, Korea, of Takoma Park, Maryland, left Los Angeles, California, August 24, 1975, accompanied by her husband, **David S. Reiner**, who is listed under Student Missionaries.

**Harold Lee Towsley** (PUC) (SOS), to serve as adviser, health food industry, Korean Union College, Seoul, and **Frances Agnes (McIlwain) Towsley** (LLU), of Riverside, California, left Los Angeles, California, August 26, 1975.

**F. Russell Tyler** (LLU '54) (SS), to serve as pathologist, Bangkok Adventist Hospital, and **Helen Elaine (Rice) Tyler** (New Eng. San. '48), and two children, of Stoneham, Massachusetts, left Denver, Colorado, August 18, 1975.

**STUDENT MISSIONARIES**

**Janna M. Bennett** (WWC), of College Place, Washington, to serve as teacher, Koror Elementary School, Palau, left Seattle, Washington, August 17, 1975.

**Raoul J. Burchette** (PUC), of Whittier, California, to serve as teacher, Athens International Academy, Greece, left New York City, September 4, 1975.

**David T. Chuljian** (WWC), of Fort Townsend, Washington, to serve as teacher, Lower Gwelo College, Rhodesia, left Seattle, Washington, September 30, 1975.

**David L. Cowles** (WWC), of Beaver, Washington, to serve as teacher, Palau Mission Academy, West Caroline Islands, left

Seattle, Washington, August 17, 1975.

**Dawna Marie Eichner** (WWC), of College Place, Washington, to serve as teacher, English Language School, Osaka, Japan, left Seattle, Washington, August 17, 1975.

**Mara-Lea Feist** (SMC), of Collegedale, Tennessee, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, August 22, 1975.

**Carolyn Aiko Kimura** (PUC), of Ventura, California, to serve as teacher, Mount Klabat College, Indonesia, left Oakland, California, August 6, 1975.

**Steven Timothy Meyer** (CUC), of Westminster, Maryland, to serve in evangelistic work, South England Conference, Watford, Hertfordshire, England, left Washington, D.C., September 21, 1975.

**Leonard D. Quaile** (AUC), of South Lancaster, Massachusetts, to serve at Palau Mission Academy, West Caroline Islands, left Los Angeles, California, August 17, 1975.

**David S. Reiner** (CUC), of Silver Spring, Maryland, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, August 24, 1975, accompanied by his wife, **Bonnie Sue (Tobiasson) Reiner**, listed under Special Service.

**Jennifer D. Schmalfeldt** (SWUC), of Keene, Texas, to serve as teacher, English Language School, Haad Yai, Thailand, left Los Angeles, California, August 24, 1975.

**Ronald L. Shaw** (SMC), of Charlotte, North Carolina, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, August 22, 1975.

**Daina Gail Simpson** (SWUC), of Keene, Texas, to serve as teacher, Taiwan Adventist Hospital, Taipei, left Los Angeles, California, August 22, 1975.

**Susan Kay Snelling** (AU), of Berrien Springs, Michigan, to serve as physical education, band, and English teacher, Adventist College of West Africa, Lagos State, Nigeria, left New York City, August 17, 1975.

**Kathy Ann Westermeyer** (UC), of Lincoln, Nebraska, to serve as teacher, Koror Elementary School, West Carolinas, left Los Angeles, California, August 22, 1975.

**Deaths**

**HICKS**, Howard Harry—d. Sept. 25, 1975, Hinsdale, Ill., aged 88. His ministry began in Michigan in 1910, then he served in Wisconsin. He became North Michigan Conference president in 1920 and Iowa Conference president in 1923. In 1928 he became president of Central California Conference. Then he was the pastor in Loma Linda, California, for 11 years. From 1940 to 1944 he was president of Nevada-Utah Conference. Then he became general manager of the Voice of Prophecy. From 1946 to 1955 he was president of Southeastern California Conference. His first wife, Eva, died in 1971. In 1972 he married Ruby J. Pruitt, who survives. Other survivors are three daughters, Leola Batholomew, Ella Flaiz, and Elaine Petrik; a son, Dr. Ruston; 11 grandchildren; and 13 great-grandchildren.

**JOHNSON**, Irma Edna Lewis—b. June 2, 1886, Battle Creek, Mich.; d. Sept. 19, 1975, Deer Park, California. She studied at Union College in Nebraska, Keene, Texas, Walla Walla, Washington, and again at Union College. In 1910 she went to the San Fernando Academy, California, to teach. In 1913 she married Ernest R. Johnson. They went as missionaries to Mexico in 1914. They also served in Cuba and in Panama. For two years they served at the Pacific Press and then served in the Canal Zone for five years. From 1927 to 1933 she headed the music department of Arizona Academy. Then for 42 years they were in pastoral and educational work in California. Survivors include her husband; daughter, Elaine Waller; a son, Robert; two grandchildren; and three great-grandchildren.

**MC FARLAND**, Mabel May Newton—b. Aug. 12, 1887, Anthon, Iowa; d. Aug. 24, 1975, Riverdale, Md. She taught at Madison College and in the elementary schools of Pacific Union Conference. She was also a Bible instructor in the Pacific Union. Survivors include her husband, Tillman A.; son, Dr. J. Wayne McFarland, associate director, Department of Health, General Conference; and two granddaughters.

**MOON**, Bettina Bland—b. Sept. 26, 1892, Centerville, Iowa; d. Sept. 10, 1975, Grand Junction, Colo. She graduated from nurse's training at St. Helena Sanitarium and Hospital in 1915 and helped care for Ellen G. White before her death. In 1916 she married Elder E. A. Moon. From 1920 to 1935 they served in the Philippines. She was the first head nurse and anesthetist at Manila Sanitarium. In 1935 they transferred to Singapore, where he was union Sabbath school director. She taught both at Philippine Union College and Southeast Asia Union College. After serving two years in the homeland they were called to Africa in 1944. Much of the ten years they spent there she worked in the Voice of Prophecy office in Cape Town. From 1954 to 1960 she served at Southern Publishing Association. Survivors include her husband; son, Harry B.; twin granddaughters, Sheri Dyer and Sandi Schumann; four great-grandchildren; a brother, W. W. Bland; and

two sisters, Ada Hill and Elsie Jackson.

**MOORE**, Reginald Beresford—b. Nov. 27, 1896, Lakelands, Nova Scotia, Canada; d. Aug. 22, 1975, Loma Linda, Calif. He took nurse's training at the Hinsdale Sanitarium and Hospital and married Sarah Ames. For some time he worked at Glendale Adventist Medical Center. Survivors include his wife; daughter, Clara Mattison of Poona, India; son, James; six grandchildren; one great-grandchild; four brothers; and one sister.

**OSBORNE**, William Adolphus—b. April 14, 1904, Guyana; d. Oct. 7, 1975, Huntsville, Ala. He was academic dean and teacher at Caribbean Union College, teacher and president of West Indies College, and academic dean and teacher at Oakwood College, Huntsville, Alabama. Survivors include his wife, Pauline, and two sons, Courtney and Selby.

**PEIFER**, Ada J. Madison—b. Oct. 5, 1884, Superior, Nebr.; d. Oct. 7, 1975, Calimesa, Calif. She graduated from Union College and soon became a Bible instructor. She served in the Midwest, in California, and in the Hawaiian Mission. Then she served at the St. Helena and Glendale sanitariums and at the Voice of Prophecy headquarters. In 1950 she married Eugene C. Peifer. Survivors include a step-daughter, Leona Moore; a step-son, Eugene; four grandchildren; and a niece, Leola Brown.

**PIERINGER**, Ferdinand—b. Feb. 24, 1892, Vienna, Austria; d. Oct. 21, 1975. He studied at Friedensau Missionary Seminary and married Margarethe Forster. He taught at the Friedensau Missionary Seminary, and then at the Collonges Seminary in France. He was the first principal of the Bogenhofen Seminary, Austria, and taught there until retirement, when he became chaplain of the Old People's Home, Semmering, Austria. His wife survives.

**Coming**

**December**

- 6 Ingathering Emphasis
- 6 Church Lay Activities Offering
- 13 Stewardship Day
- 20 Thirteenth Sabbath Offering (Australasian Division)

1976

**January**

- 3 Soul-winning commitment
- 3 Church Lay Activities Offering
- 10-17 Liberty Magazine campaign
- 17 Religious Liberty Offering
- 24 Medical Missionary Day

**February**

- 7 Bible evangelism
- 7 Church Lay Activities Offering
- 14 Faith for Today Offering
- 21 Christian home and family altar
- 21-27 Christian Home Week
- 28 Listen campaign

**March**

- 6 MV Day
- 6 Church Lay Activities Offering
- 6-13 MV Week of Prayer
- 20 Sabbath School Community Guest Day
- 27 Servicemen's Literature Offering
- 27 Thirteenth Sabbath Offering (Trans-Africa Division)

# The Back Page

## Workers Are Safe Despite Coups in Bangladesh

Despite two coups, which upset political, social, and economic life in Bangladesh during the first week of November, all denominational workers in the country are safe and well.

In a cable to the General Conference dated November 11, 1975, B. H. Stickle, Jr., treasurer of the Bangladesh Section of the Southern Asia Division, says, "Work continues as usual."

Overseas missionaries serving at the section (mission) office include D. H. Skau, president, and B. H. Stickle, Jr., treasurer. W. L. Fuller is manager of the academy industrial program at Gaolbathan, while L. N. Powrie is in health-evangelistic work.

The medical program in Dacca is headed by Walter Hadley, dentist, and W. Morris, technician. Three student missionaries are also serving in Bangladesh—Beverly Messer, at the section office in Dacca; and Sidney Lloyd and Drue Wagner, both at the Gopalganj Hospital, in the Delta region. Two Filipino physicians, Francis Solivio and A. T. Osorio, head the program in Gopalganj; at the present time a former medical director, James Van Blaricum, is giving relief service.

D. A. ROTH

## New ATS Church Membership Plan

American Temperance Society board members, meeting during the recent Annual Council in Washington, D.C., changed the ATS constitution to provide a stronger financial base for local church temperance societies.

Previously, part of the membership fees were passed on to the conference. Now, however, all membership fees will stay in the local church society. This, board members believe, will encourage churches to strengthen and develop the local society to reach the community with a

positive, practical answer to the growing problem of intemperance.

Details of this new plan and the new society program for action are available from local conference temperance directors.

ERNEST H. J. STEED

## CUC Workathon Raises \$10,000

The Student Association of Columbia Union College sponsored a workathon on October 19. More than 200 students and faculty members participated in the four-and-one-half-hour city cleanup project and saw more than 35 garbage truckloads of refuse hauled away. The money raised, totaling nearly \$10,000, will be used for student missionaries, dormitory workshop-improvements, and an overseas project.

The project was undertaken in cooperation with the District of Columbia Department of Environmental Resources.

## NAD Education Advisory Committee

Thirty-three educators from the North American Division gathered at Atlantic Union College, South Lancaster, Massachusetts, from October 19 to 22. While problems considered were multiple and diverse, the spirit of these men and women was one of unity. Special emphasis was placed on the need of making Seventh-day Adventist schools more Christ-centered, both in curricular and extracurricular activities, and on training young Seventh-day Adventists for more effective witnessing.

Greater strength is being provided for curriculum, certification, and evaluation procedures in the North American Division. Plans were discussed for the development of a more efficient and economical system of organization in the Department of Education. Reference was made to the plans being formulated for following meetings to be held in 1976 for Seventh-day Adventist educators:

Prophetic Guidance Workshops:

La Sierra Campus

June 14-24

Auburn Academy

June 28-July 8

Columbia Union College

July 12-22

Andrews University

July 26-August 5

North American Division Council on Higher Education:

Andrews University

August 9-17

World Departmental

Advisory:

Washington, D.C.

October 1-8

WALTON J. BROWN

## Large Baptism at Guyana Crusade

On Sabbath, November 1, 231 persons were baptized in the first baptism of the large city-wide evangelistic crusade being conducted by K. S. Wiggins in Georgetown, Guyana. Three more baptisms were planned before the end of the crusade two weeks later.

The meetings were conducted in the largest tent ever pitched by the Guyana Mission. Nightly attendance built up to more than 1,400.

A spiritual awakening and interest in Adventism have been created by the crusade, and the majority of those taking their stand for Christ were young people. Pastor Wiggins, Caribbean Union Conference evangelist and Ministerial secretary, said he believed that this crusade would result in the largest number of converts to the Adventist Church from a single campaign in the history of the Guyana Mission.

An evangelistic field school is being conducted by Pastor Wiggins in connection with the crusade.

G. RALPH THOMPSON

## AU Field Schools

Seventy-four students from the Theological Seminary at Andrews University participated in 11 full-scale evangelistic campaigns this summer, resulting in 661 baptisms. The

campaigns, conducted by seasoned evangelists, were part of the four-week Field School required of all Seminary students after one year of training. They were conducted in England, Jamaica, and throughout the United States.

OPAL YOUNG

## Correction

We regret that some of the information provided us in the article "Adventist Youth Musicians Perform for President in Poland" (Sept. 11) was incorrect. Edward Gierk is not the Premier of Poland; he is the First Secretary of the Polish United Workers Party. It should also have been mentioned that the honored guests at this official dinner given by President and Mrs. Ford were Polish President Henryk Jablonski and Premier Piotr Jaroszewicz.

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