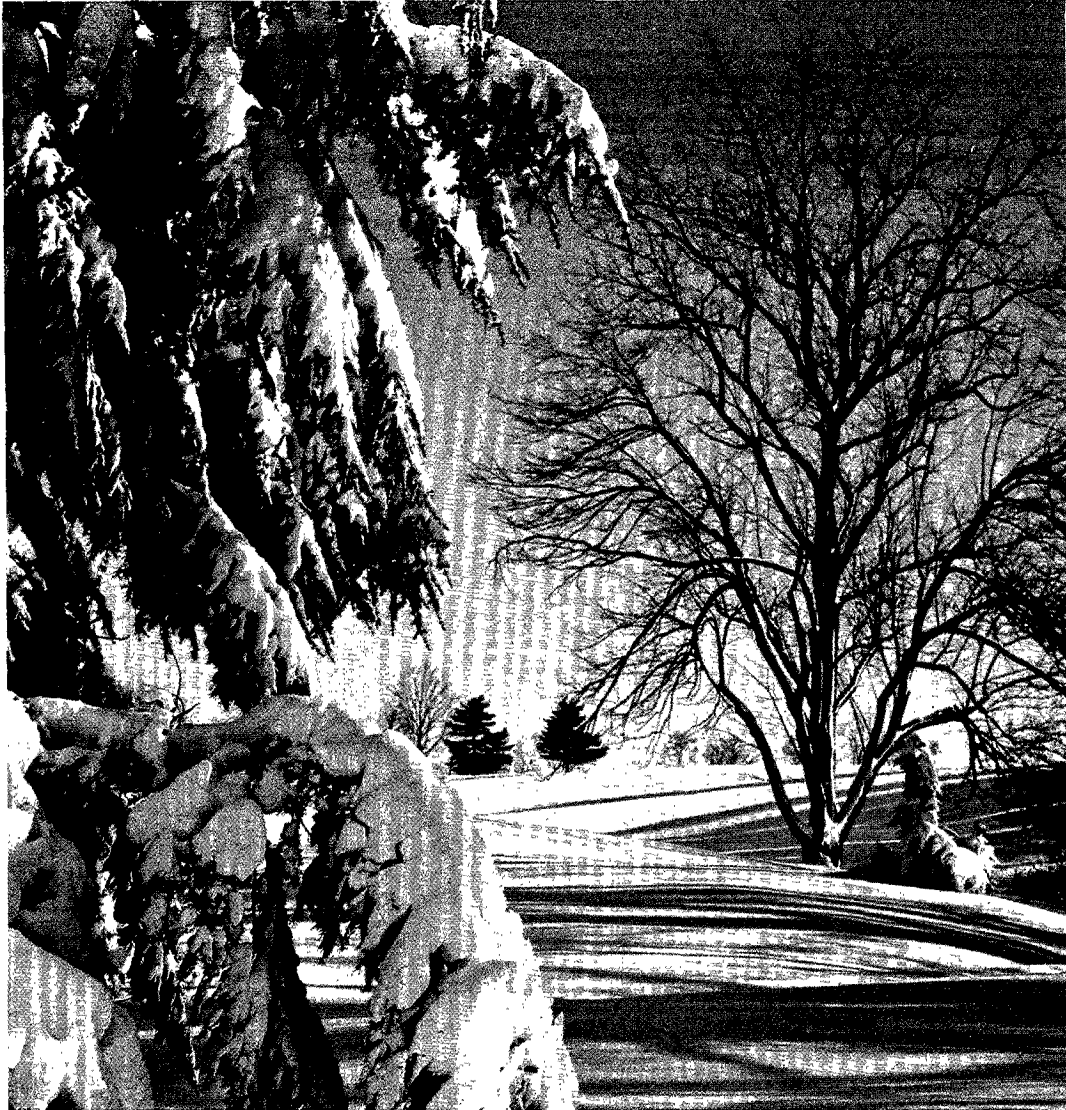


Review®

DECEMBER 18, 1975

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



GIFTS

By MERLE PRICE

Because you are my friend
I long, this holiday,
To bring you imperishable things:
The magic ray
Of faith's unfailing star,
The whispered promises
Of angels' peaceful wings,
Serenity and delight,
A room where loved ones are,
A hearth fire glowing and warm,
Laughter and candlelight,
The cold clean air

Of snow outside,
And love . . .

These one cannot buy,
And yet such gifts abide.
Remembering clear
The holy gift of love
The manger held that mystical night
Long years ago,
I know there can be
Such exquisite gifts
Again this year . . .
I wish them so . . .

More on Music

The interview with Bob Larson on pages 4 to 7 of this REVIEW contains material that some of our readers will find shocking. At least, we hope so. We hope also that parents, upon learning that rock music, with its highly suggestive lyrics, is one of Satan's devices to lead the world into his camp, will give greater attention to the music their children listen to and the "stars" their children idolize. And we hope that youth who love Christ will, as a result of reading the interview, decide to break with certain types of music that they have considered "acceptable."

Four years ago, alarmed by the inroads that cheap music was making among Adventists and by night-club-type musical performances in some of our churches, we published an editorial entitled, "Take These Things Hence." The piece struck a responsive chord in the hearts of many readers. Letters poured into our office expressing dismay at some of the "rock-type" music presented by groups who had visited their churches and schools.

At about the same time, the General Conference appointed an ad hoc committee to study the current musical scene and attempt to establish guidelines for the selection of music that would be acceptable in various church-sponsored programs and situations. After several days of earnest study, the committee developed remarkable unity and consensus. Guidelines were agreed upon and later were adopted by the 1972 Annual Council.

The ten general principles set forth were that music should: (1) Bring glory to God and assist us in acceptably worshiping Him. (2) Ennoble, uplift, and purify the Christian's thoughts. (3) Effectively influence the Christian in the development of Christ's character in his life and in that of others. (4) Have a text that is in harmony with the scriptural teachings of the church. (5) Reveal a compatibility between the message conveyed by the words and the music, avoiding a mixture of the sacred and the profane. (6) Shun theatricality and prideful display. (7) Give precedence to the message of the text, which should not be overpowered by accompanying musical elements. (8) Maintain a judicious balance of the emotional, intellectual, and spiritual elements. (9) Never compromise high principles of dignity and excellence in efforts to reach people just where they are. (10) Be appropriate for the occasion, the setting, and the audience for which it is intended.

In summary, the document said: "Certain musical forms, such as jazz, rock, and their related hybrid forms, are considered by the church as incompatible with these principles."

At the 1975 Annual Council the need to bring Adventist musical practices into harmony with the theory set forth in the guidelines was underscored by a recommendation entitled "Music Study Committee Report." (The recommendation appeared on page 18 of the December 11 REVIEW.)

We think that the efforts of church leaders to provide help to all Adventists in the matter of choosing appropriate music are timely and justified. Too often the music used in our churches fails to conform to sound theology, and some music, while appropriate for use during the week in a secular setting, is entirely out of place on the Sabbath.

As an illustration of theologically unsound wording we might mention a passage in a favorite of many choirs, "Let Us Break Bread Together." How can any Adventist who is seeking to enter into the spirit of this musical number feel comfortable with the words, "When I fall on my knees with my face to the rising sun"? Immediately he sees, in imagination, a group of sun worshipers bowing toward their deity. Perhaps he even thinks of Ezekiel's experience with the angel, described in Ezekiel 8:16: "He brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

In the angel's scale of abominations, this act of sun worship was at the top. How, then, can Adventist choirs sing words such as these? Surely words that harmonize with our faith could be substituted without violating copyright laws. Why not use something like, "When I fall on my knees with my faith fixed on God's dear Son"?

Discriminate Between Secular and Sacred

Then there is the matter of patriotic songs. As the United States celebrates its bicentennial anniversary, a clear understanding as to what is "Sabbath music" is important. Patriotic songs have merit and they have their place. But few patriotic songs are appropriate for use on the Sabbath. Songs that pay tribute to the Statue of Liberty or America's geographical beauties are inspiring, but they are basically secular. They may be identified with civil religion, but not with Biblical religion. Patriotism is a virtue, but love for country must never be confused with love for Christ.

To select music that is both elevating and appropriate is sometimes considered a task so technical and difficult that it should be left to specialists. We grant that some people are better qualified to make judgments in this area than are others. At the same time, good music is God's gift to everybody, just as is truth. If God expects each person to distinguish truth from error in the field of theology, surely He is not asking too much when He calls upon each Christian to choose music that meets Biblical standards. In this, as in decisions involving other areas of life—food, clothing, employment, or entertainment—God will impart His Holy Spirit to impress the mind, guide the conscience, and sharpen the powers of perception so that each person can choose wisely, in harmony with the principles set forth in His Word. And never in history was it more essential to make right choices than in these bewildering times when Satan is seeking to deceive even the very elect. K. H. W.

This Week

Featured this week, beginning with the lead editorial (page 2) and the radio interview (pages 4-7), is a candid look at rock music, as well as a timely caution regarding the misuse of music in Sabbath services.

Bob Larson knows rock music firsthand. He published his first composition at 13 and was performing with his own rock and roll combo at 15. Radio, television, and mass meetings sought him with attractive financial offers. In addition to his composing skills, he is an accomplished singer, lecturer, and a fine guitarist.

In 1963 while taking premedical studies, he met T. Texas Tyler,

veteran entertainer in country and Western music, who in turn introduced Bob to Jesus Christ. Eight months later, through the ministry of Dave Wilkerson, director and founder of Teen Challenge, Bob was persuaded to enter full-time Christian service. Since that time he has been booked heavily as a lecturer in public schools, where he speaks in more than 500 high schools and colleges each year, in addition to his heavy schedule of evangelistic meetings.

His personal experience and insights give him firsthand background as he exposes the moral bankruptcy of rock music and all that is represented by and through

this reflection of decadence.

In his concluding article on "How Old Is the World?" (page 8) Robert H. Brown summarizes Ellen White's statements concerning the age of the world. It is interesting to note that Ellen White uses round numbers to express the time between Creation and the beginning of the Christian Era, as well as for the time from Creation to the present time; there doubtless is significance in this fact. The Biblical chronological information, while extensive, is not sufficient to arrive at the precise year of Creation. The problems of constructing a Bible chronology are probed further in the editorial "Constructing a

Biblical Chronology" (page 14), which should be read in connection with Dr. Brown's article.

In his article Dr. Brown discusses also the problem of radioactive dating. It is by this dating method that scientists arrive at long ages for our earth. Questioning some of the assumptions on which these dating methods rest, Dr. Brown suggests a way in which these findings may be related to the Biblical data.

Photo credits: Cover, H. Armstrong Roberts; p. 5, Don Satterlee, Bob Larson Ministries; pp. 10, 11, Concerned Communications; p. 16, J. Byron Logan; other photos, courtesy of the respective authors.

Scan news briefs from the religious world

BUDGET CRUNCH LIMITS MISSION ASSIGNMENTS

ATLANTA—Contrary to some reports that U.S. missionaries are no longer wanted by overseas churches, the Presbyterian Church in the U.S. (Southern) said it finds requests for American missionaries remain strong.

Requests have been received from overseas partner churches and ecumenical agencies in 25 countries for personnel to fill 198 positions, according to a report by the Southern Presbyterian Division of International Mission to the General Executive Board. The board expressed "great con-

cern" that only 21 of these positions could be filled, because of the "budget crunch."

GALLUP POLL CITES GROWTH OF BELIEF IN ASTROLOGY

PRINCETON, N.J.—A new Gallup poll survey reveals that 22 per cent of the nation's adult population believe in astrology; 24 per cent read astrology columns daily, and 77 per cent know the "astrology sign" under which they were born.

More than 90 per cent of persons under age 30 in the survey could identify the astrological sign under which they were born.

Twice as many women as men believe in astrology, according to the Gallup study.

The poll, taken October 3-6, was based on answers by 1,536 adults interviewed.

MORMONS COMMISSION 1,200 MISSIONARIES A MONTH

SALT LAKE CITY—Mormon Church members were told here that new Mormon missionaries were entering the field at the rate of 1,200 a month, as compared to 761 a month in 1973. The current full-time missionary force was reported to be 21,000 compared with 17,600 in 1973.

HARD ROCK RELIGIOUS RADIO BROADCAST

ST. LOUIS—A young Catholic priest disk jockey known as Father K has gained a popular following among teen-agers on this city's "all rock" radio station KSLQ-FM.

Gary Bridges, program manager, said latest surveys reveal that 21 per cent of the area's youth who are listening to the radio on Sunday evenings hear Father K's 30-minute program.

Between rock numbers Father K slips in moral messages, ethical comments, and an occasional "one sentence sermonette."

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.]

Monthly Review

More needs to be said about the monthly REVIEW for the many who feel they cannot afford the church paper. I think I have heard of it only in the REVIEW AND HERALD, which doesn't reach the high percentage of non-subscribers in my home church.

MARY LOU PECKHAM
Fort Collins, Colorado

Dangerously Addictive

Your magazine is dangerously addictive. When it is delivered I always get a compulsion to sit

down and scan through it immediately.

This happened again this morning. When my hungry husband came through the kitchen door looking for his meal, there I was, blissfully turning pages, and dinner wasn't on the stove yet. (If I start dinner first, it burns.) Of course, I jumped up quickly and lighted the burner under the pressure cooker. When I did, guess who grabbed the REVIEW!

MARJORIE WOODRUFF
Sierra Leone, West Africa

Simple Arithmetic

Before I was an Adventist, I remember in the 1930's paying \$1.50 for a ten-pack carton of cigarettes. At this price my cost per year was \$75. If the cost of the "good new REVIEW" goes to \$50 per year, I will gladly pay

it, and still save at least \$25 over what I used to spend for tobacco.

HUGH MORRISON
Mount Vernon, Ohio

After Many Days

The Olympia Seventh-day Adventist church has just finished a beautiful new church building at an estimated cost of \$450,000. The lot on which it is built is 325 foot frontage and 435 feet deep, and is in the best area of this city. This lot was sold to us by Mrs. Eskridge for some \$25,000 under what she could have received from residential and commercial buyers.

In 1950, Mrs. Eskridge's brother, Charles Gebhardt, an attorney in Washington, D.C., took sick and went to the Washington Adventist Hospital for treatment and care. So kindly did

those nurses care for him that, even though he died as a result of his uremic poisoning, his sister heard enough from him of the kindness and care furnished him that she resolved that if ever she had a chance to do something for a church that had an institution that treated its patients so well, she would do it. When I called and asked for the lot as a donation to the church, she remembered her vow made many years before. All she charged was for the two boulevards she had put in and the installation of water and sewage, leaving the beautiful lot free insofar as its value was concerned.

As we were returning from her visit to the almost completed church building, her second cousin (an admiral) remarked,

Continued on page 15

Rock Unmasked

A former rock performer sees
a direct association between
rock music and the devil.

[Condensed from an interview between Gerald Fuller and Bob Larson, broadcast over WGTS-FM, the voice of Columbia Union College. See also Editor's Viewpoint, page 2.]

Fuller: Our topic today is rock music, and our guest in the studio is Bob Larson, a youth evangelist who has written several books about rock music. Bob, before we begin our discussion, please give us a short summary of your background in the rock music field.

Larson: Music has always been a big part of my life. I wrote my first song at 13, and by the time I was 15 I was performing with my own rock group. I toured with them, managed several groups, and traveled for a number of years—at least four years full time. In addition, I worked as a disk jockey and was deeply involved in the music scene. Then I committed my life to Jesus Christ. Since that time I have stayed in close touch with the music world. I have traveled for a couple of universities, professional agencies, high schools and colleges, speaking on the subject of music, and have written seven books, four of them dealing specifically with the music scene.

Fuller: Isn't rock just another art form of music?

Larson: Not necessarily. For one thing, rock is essentially physical in its appeal. The beat of rock is sensualizing, and there has never before been a music form so structured that the whole performance or song is based upon the beat. It's the only music form ever to have been aimed solely at the youth-oriented segment of our culture. Rock is music born of the electronic age. It is the first music form to use mass media to any great extent. It is the music of our world today, the music of this generation.

Fuller: Many of your sermons, Bob, discuss the relationship of rock music to the Christian life. I understand that you see a direct association between rock music and the devil. Right?

Larson: Yes, there are several things about rock that concern me. First, there are the themes common to rock, such as sexual permissiveness, drug advocacy, sexual perversion, and blasphemy.

Second, I am concerned about the fact that today's entertainers are the primary trend-setters of our culture. Young people look to them and identify with their lifestyles so that these people who are pro-sex, pro-dope, and anti almost everything worthwhile have a powerful effect upon the thinking of young people.

Gerald Fuller, D.D.S., hosts the program Saturday Seminar on WGTS-FM, Takoma Park, Maryland. Bob Larson, a former rock performer, now a dedicated Christian, lectures on rock and has written several books on the subject.

Then, beyond the message and the messengers, you come to the fact that heavy rock really is immersing oneself in sound. It has such a physical impact upon the body that not only are the kids tripping out on it and entering into a sort of spiritually transcendent state, but, in addition, their minds are placed in a highly susceptible condition to be brainwashed by the message of the song. Heavy rock is an experience of physical immersion in sound.

When teen-agers are really into rock, they listen to it either at a live concert, on earphones, or in some situation where it is coming at them full blast. If it's in a live rock concert, it's probably coming at them with anywhere from 15,000 to 30,000 watts. At a live concert when you are listening to rock, you don't really listen to it. After a while the audio-neurosensory apparatus becomes deadened and instead you feel the music viscerally. It just massages your body. Afterwards it may be two or three hours before your hearing comes back to normal, but while you are there you don't hear in your head, you hear in your body. In other words, rock has a literal sonic impact upon the body like a ten-ton truck jamming your skull. The listener is immersed in rock music, and that's why, when people give themselves over to rock, they'll do almost anything.

Fuller: Obviously, music has two aspects here, that of lyrics and that of the vehicle itself. You have touched on the vehicle as a beat that has a sensual atmosphere. Let's talk about lyrics for a minute. What are the lyrics about?

Larson: Most adults haven't listened, and even if they had, they wouldn't completely understand because it's like a foreign language; it takes time to learn what's being said. But young people today understand the foreign language of rock. They understand it loud and clear.

When you come to sexually permissive themes they are rampant throughout today's music; but of even greater concern to me are the themes that advocate the use of drugs.

The biggest trend in the music world today is called Gay Rock Music. There was a hit in 1973 called "Walk on the Wild Side." It said, "Holly came from F-L-A, hitchhiked along the way, shaved his legs, he became a she and said, 'Hey, babe, why don't you walk on the wild side?'" The jacket of the record album featured a picture of the entertainer, Lou Reed, dressed up in pantyhose and negligee to make clear what the song was all about.

Then, of course, there's David Bowie who in a recent year was voted simultaneously the number three male singer and the number one female singer in his native Great Britain. Here's a person who is totally homosexual and even simulates homosexual acts on stage with other members of his band. In fact, he did that recently in a nationwide television show on two of the major networks. I was sitting there watching it, and I couldn't believe it was actually taking place. He was singing about a love affair between two men, and then proceeded to demonstrate right there on stage what he was talking about.

The themes of blasphemy that are perhaps more widely known to the general public are Jesus Christ Superstar and Godspell. There are others such as the Satan Rock Sounds and groups like Black Sabbath who sing songs dedicated to drugs, and songs in the rock ver-

nacular called downer songs. They are songs that make you high on the devil.

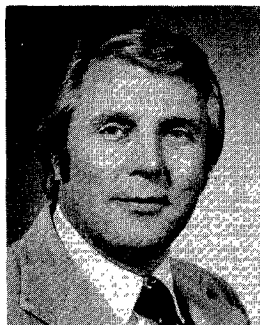
Fuller: You mentioned Superstar and Godspell. There is some beautiful music in those productions.

Larson: Very definitely, especially in Godspell.

Fuller: Are you going to say that some of those songs aren't reaching some youngster somewhere and pointing him to Christ a little bit?

Larson: On one occasion in the Old Testament, God used a donkey to get through to a prophet, but I don't think that ought to set a precedent for us. Just because God had to use a donkey to reach Balaam doesn't mean that we ought to place donkeys behind pulpits. God uses what He can anywhere, anytime. Yes, I believe God can use a song from Godspell. God is sovereign. He uses what He wishes. But God is also not a contradictory God. God uses those things that are in harmony with His character and in harmony with His principles.

I've heard of people coming to the Lord through Jesus Christ Superstar, just like I've heard of kids coming to Jesus as a result of a bad LSD trip. Do we all go out and take dope so that we can find God? No! In spite of the devil, God can use that which works evil to turn people to Himself on some occasions, but if one looks at the totality of the concept of Christ as presented, for example, in Superstar and Godspell, one finds a Christ that is decidedly not the Son of God, who did not rise from the dead, and who was a man of dubious moral character. The Scriptures plainly declare in 1 Corinthians 15:14 that if Christ is not risen from the dead, our faith is vain. The danger, as I see it, is that the Christ in these productions



Left,
Gerald Fuller
Right,
Bob Larson



is *too* familiar a figure. He is not one whom we hold in awe. He seems more human than divine—a moral spectacular but not much more.

Fuller: You have spoken quite a bit on different occasions about the relationship between the performers themselves and devil worship. What relationship is there between Satan worship or devil worship and this music?

Larson: One of the best examples is the group that, I guess, has sold more records than any other in the past several years—Alice Cooper. Alice—a man for the uninformed—has become famous by singing songs like “Dead Babies” and “I Love the Dead.” He pretends to have sexual relations with a corpse. He brings a live six-foot boa constrictor on stage, kisses it, and puts it around his body in a Satanic ritual. He does some awfully bizarre things.

In a recent copyrighted story he said: “I want to tell the story of how I became a rock star. Several years ago I went to a séance. A spirit was conjured. The spirit promised me and my little-known rock group worldwide fame if the spirit could possess my body.”

At that time Alice Cooper was known as the son of a Baptist preacher in Phoenix, Arizona. His legal name was Vincent Furnier. To honor the spirit he legally renamed himself and his rock group after the name the spirit had given at the séance. Here is a man who openly credits his popularity and fame to demon possession.

There are other examples, such as the group Black Sabbath, who have been known to hold black masses before their concerts completely in the nude, sprinkling the altar of the church with chicken blood. One of the drummers claimed to be a son of a seventh son, which has considerable significance in witchcraft.

Others are into various forms of Eastern religious disciplines that are essentially demonic in nature. George Harrison, formerly with the Beatles, is deeply into this. I can think of others whom young people would recognize. People like John McLaughlin, Carlos Santana, and any number of persons are deep into spiritistic types of things. They pray for possession by the spirit. They believe this spirit to be the Spirit of God, but it is not. I define it as a demon spirit rather than God's Spirit. The spirit plays through them, performs through them. These are people who perform under the unction, anointing, blessing, and direction of demonic spirits. It is only reasonable to assume that anybody who comes in contact with them and listens to their music becomes influenced by them and is going to be influenced by the devil.

Fuller: You are making a tremendous indictment against this particular modern form of music.

Larson: This indictment, of course, doesn't apply to all popular music and not even necessarily to all rock. But the indictment does apply to a majority of persons in the rock music scene today and certainly to the people who are the most popular.

Fuller: Probably a good many of our listeners have children who are enjoying rock, maybe behind closed doors, or maybe openly. This gets to be a problem in a Christian home because a parent doesn't want to place arbitrary controls, and yet some controls need to be placed. Probably most parents have no idea about the life-style or the lyrics involved in rock music. How do the parents of a typical teen-ager who buys and enjoys rock albums deal with him?

Larson: The first thing to do is find out what is going on in the music world today. This sounds like a commercial, but one source of information is my books and tapes. I think if parents would just be honest and sit down with their teen-agers and say, “Look, I've been doing some reading,” or “I've heard Bob Larson talk about what kind of music you are listening to, and frankly I am concerned, and I think you ought to be concerned. Just sit down a moment and let's see what albums you've got.”

Look at the albums inside, outside. Most of them open up and the lyrics are printed. Then say, “Let's read some of the lyrics of these songs.” After you have read a couple and they have made you blush, say, “Is this the kind of music that a Christian young person ought to be listening to? Let's be honest.” Get them to make the decision. Bring them to the point where they see that it is having a negative influence so that you don't have to impose a restriction on them. Then they can say, “Look, I have to protect my own mind against this thing.”

Now, if that fails and the teen-ager insists, then the

My Intransigent Friends

SINGER'S *American College Dictionary* defines "intransigence" as the "refusal to come to agreement; irreconcilable." Intransigence, in other words, is a quality controlled by the individual who is being intransigent. It isn't a physical characteristic over which one has no control, such as blue eyes, or extreme height, or curly hair. You must make a conscious effort to be intransigent.

My interest in both the word and the behavior it represents came about because of the conduct of two young friends of mine.

Bud and John (those aren't their names, of course) are college students with obvious potential for, if not leadership roles, desire for leadership roles. They are quite impressed with their talents, such as they are. This is nothing to condemn them for. Human beings need to appraise themselves carefully and accurately, so as to ensure optimum growth and development. The trouble, though, with Bud and John is that they aren't willing to let the natural course of events, combined with their natural gifts, bring them into the roles they intensely desire to play. They're two young men in a hurry. Unfortunately, they've discovered what seems to be a rather successful formula for quick recognition. They're intransigent.

On their college campus, they have appointed themselves critics of everything that is. If it's *status quo*, it's wrong. A simple and rather simple-minded approach, but it has worked for them. They now spend very little time in studying for their classes, or writing required papers. They spend their time agitating on the campus, stirring up the rest of the student body, fomenting discontent, and being two definitely troublesome gadflies.

But they are subtle about this. They always claim to

have "the good of the school" or "the good of the church" as their foremost objective. Of course, they themselves reserve the right to decide what is "good." No one else need apply.

The faculty, confronted by these two young men who appear to be models of deportment, are baffled. The two have been invited to faculty meetings time and again to present their viewpoint on whatever current issue they're agitating. The two have become masters of the moist-eyed appeal, the ringing challenge to "make progress." What's wrong with that? Nothing, on the surface. But what's really wrong is that no concessions on the part of the administration are ever enough.

In other words, Bud and John have become so enamored of the attention they're receiving that they've forgotten what might have been completely sincere motives away back when they began their gadfly existence. After all, it isn't a bit exciting to hole up in the library and dig out the material on—well, the Reformation in Germany, or the background of William Butler Yeats, or . . . whatever. That's dull. What is exciting is to have a faculty meeting called especially to hear the gadflies declare that "unless Bible classes are taught with an entirely different approach beginning today, we will be forced to recommend to the student body that . . ."

Nearly every dedicated intransigent I've ever known ended up full of cynicism, full of intentionally cutting remarks, and full of himself. In fact, the intransigent ego tends to be as bloated as the Goodyear blimp. And why not? When you're sitting in the catbird seat, passing judgment on God's followers, church, school, and just possibly the universe, that's the natural outcome.

Working for improvements and progress is a good thing. Being intransigent isn't.

parent has no recourse but to say, "Well, if you aren't willing to use your own judgment, then I am going to make the decision for you. This is not going to be played in our home." But that's a last resort.

Fuller: What I hear you saying is that essentially the rock music scene is an instrument of the devil.

Larson: I would call it hell's tool of evangelism.

Fuller: Hell's tool of evangelism?

Larson: It is the main avenue through which young people are being propagandized today. Music, Longfellow said, is the universal language. I've been in more than 40 countries around this world. I've seen that each culture has its own ethnic music-style, but there is one kind of music that you can hear anywhere in the world—rock. I don't care if it's Caracas, Calcutta, Delhi, Bombay, Singapore, or Tokyo, you can go anywhere in this world, flip on a radio, and there it is. Young people are constantly in touch with it.

Fuller: Recently you made a comparison between the effect that a church musician has, in cooperation with the Holy Spirit, on someone sitting in the audience and the effect that a rock musician might have on someone sitting in a rock festival audience. I would like to hear it again.

Larson: I don't even know whether it has to be at a live festival. I think it could possibly happen from a record as well. When anyone stands to sing to the glory of God, he always, or at least I hope, prays and asks for God's blessing and anointing. He may have a fantastic voice or tremendous ability to perform on a certain instrument and do a sacred number, yet it doesn't do anything for you. And then you may hear someone with lesser talent, but somehow it touches your heart. It moves you. You can sense that there is a spiritual dimension in what the performer did. Take two preachers. One man gets up, and he is an oratorical genius, but the sermon just doesn't have it. Then the other preacher gets up. He doesn't speak as well, but somehow something he says comes across. We speak of that person as being anointed of the Lord.

There is something like this in the realm of the satanic. There is a counterfeit unction. I've felt it. I've felt it when I used to perform rock music. We say that the person who is anointed of the Lord is more surrendered, more committed, more sold out to the Lord. There are some people more sold out to the devil than others, too, and therefore there is an added dimension to their influence when you listen to their music.

Fuller: Other than controlling the music in our own homes, what can we as Christians do? It seems to me that we are up against a satanic force here, and we are powerless except to guard our children against this evil.

Larson: Well, there are several things. If all the Christian young people in America stopped buying records by these people, they would lose their economic base of support overnight. I ask audiences, "How many of you kids have ever called a radio station?" If three, four, or five teen-agers call, that's enough because those few represent many more in the listening audience. They will take a record off the air if they think that many people are being offended. It can't be parents calling, mind you. It's got to be the kids calling, for if Mom or Dad call, they'll think it's some old fogey and not worry about it. If teen-agers start calling, they listen.

Just a couple of weeks ago I stopped at a motel and flipped on a television station. The New York Dolls were on. The New York Dolls are about the farthest down you can get. They came out in women's dresses, singing about transvestite love affairs. It was really bad. The first thing I did was grab the telephone, call the local television station, and say, "I don't know how many calls you have had before me, but I strongly object to this, and I am not about to buy the product of anyone that is using this to advertise." The answer was: "We have been getting all kinds of calls all night, and something is going to have to be done about it." Fortunately, people were responding. Advertisers and the stations will respond if Christians will let their voices be heard, instead of thinking, "Nobody is going to pay any attention to me," and saying nothing.

Fuller: In some circles there has been an attempt to get rock into the church. There have been some rock masses. Can anyone bridge the gulf between a rock concert and a truly Christian program?

Larson: Some evangelical churches are attempting to use rock as a medium of communicating the gospel of Christ. Their basic argument is that if they remove it from its secular context, the point of association with evil is lost. But there is no way perfectly to dissociate rock from its context. You can't do it. The very nature of the way it appeals, it seems to me, is diametrically opposed to the Holy Spirit. In other words, physically to communicate the gospel by means of a sort of sensual rhythm is quite different from the Holy Spirit, who is pictured as one who draws, woos, and brings people to Christ. The coercive effect of the music is not commensurate with the ministry of the Holy Spirit. I have been to some Jesus rock concerts, and if you have never seen a thousand kids boogieing for Jesus you have really missed something.

Fuller: That must be some sight.

Larson: I have seen them go 15 or 20 minutes at a time, bumping and grinding away, and afterwards say, "Couldn't you feel the Spirit? Oh, wasn't it wonderful?" They were sensually aroused, but because it was in a religious context they felt comfortable. It was for the Lord, you see. And this is what is called evangelism in some circles today. The theologian, Francis Schaeffer, calls it a religion of form without content. There is no solid content by which those who are there come to know a Christ it costs to serve.

Fuller: Bob, you have very clearly demonstrated that rock music is an excellent tool of Satan, and, obviously, if Satan is behind this he has perfected it to an effectiveness far outreaching our capability to resist. So what you are saying is that rock music is Satan's tool, and therefore we have to have Christ's help in dealing with it.

Larson: Without the help of the Holy Spirit there is really no way for any teen-ager to resist the impact of the music and the peer pressure that exists in our society today. I have dealt with hundreds of young people in this particular area, and they do not have the power to give up rock, and they are correct. I have had them come to me and say, "I can't cut it. I am addicted. It's like a drug." It's almost a withdrawal state they have to come through. Only a strong dependence upon the Lord and belief that He will grant grace to overcome this thing will help. □

For the Younger Set

Vivianne's Great Day

By AUDREY LOGAN

VIVIANNE couldn't sleep. She kept practicing her curtsy to make sure it was just right. After all, it wasn't every day that a little girl was chosen to present a bouquet to a real live countess. This lady and her husband, the Earl of Dalhousie, were to open the Trans-African Division Council. The earl was Governor-General of Rhodesia and Nyasaland. This meant that he was the personal representative of Queen Elizabeth of England.

A member of his household had been called to give instructions to Vivianne and her parents, as well as to other people. So many things to remember! Now what had the gentleman said? Oh, yes. Ladies were to wear hats and gloves. The men, lounge suits, and Vivianne must curtsy to the Countess of Dalhousie when she presented the carefully chosen flowers.

I do hope I won't lose my balance, thought Vivianne to herself. Suppose the countess is too busy to even notice me. How can I wait all those hours until I see her?

Finally morning came. Mother came into the room. "Come along, darling," she said, "time for your bath. Then after breakfast we must leave."

Vivianne ate her breakfast, but was really too excited to notice what Mother set before her. Then carefully she put on her beautiful new pink dress with its large satin sash. Her socks and shoes were brand new, and her hair was combed and tied with an enormous pink bow.

"There now," said Mother proudly, "you look just right! Don't get dirty."

After Mother had gone upstairs to dress, Vivianne just stood there, not even daring to sit down lest she crease her lovely dress.

At last it was time to go, and soon Mother, Father, and daughter were on their way to the Adventist church,

where the ceremony was to be held.

When they arrived a large bouquet was placed in Vivianne's hand.

"Oh," said everyone, "doesn't Vivianne look sweet!"

The little girl smiled back, feeling rather nervous.

"They're here!" said a voice. And Vivianne knew this was her moment.

Out of a gleaming Rolls-Royce stepped the earl and countess. The ministers and their wives, along with other Adventists, were lined up to be introduced to the important guests. The smiling couple shook hands and spoke to each one. Then the countess stopped right before Vivianne.

"Now," whispered Mother.

Very carefully Vivianne curtsied, then solemnly presented the bouquet to the Countess of Dalhousie. Smiling sweetly, the guest took it from her, thanked her, and asked her what her name was. Then moved on. It was all over!

So much preparation, so much practicing, curtsying, washing, pressing, and combing—and now it was over.

Everyone had gone into the opening ceremony, and Vivianne sat in her seat watching the adults take part in the service.

If it is so exciting when Queen Elizabeth's representative comes, what will it be like when the King of kings returns? thought Vivianne to herself. Mother and Father had told how Jesus will come, not in a Rolls-Royce, but with a retinue of angels. Jesus will not wish to have a bouquet to show my love. He simply says, "Give Me thine heart."

These beautiful thoughts were interrupted by the organist's playing. The service was over. Everyone filed out of the church. Clapping Mother's hand, Vivianne stood up.

"I want to be ready when Jesus comes, Mommy," she said.

How Old Is the World?—2

The Biblically oriented scientist and nonscientist alike must take into account the statements of the inspired testimony concerning the age of our world.

[See also "Constructing a Biblical Chronology," page 14.]

By **ROBERT H. BROWN**

IN THIS CONCLUDING article we examine what Ellen White has said concerning the age of the world. We shall also examine some of the scientific data that has a bearing on the age of our earth.

Ellen White made at least 32 written statements that specify data concerning the age of our world.¹ For the purposes of this article it is helpful to tabulate the most significant of them (see Table 2). From an examination of this tabulation one discovers that excepting one paragraph in her introduction of *The Great Controversy*, Mrs. White spoke regarding the age of the world only in approximate terms rounded off to the first significant digit.

It is of interest to note that according to the Masoretic text data summarized in Table 1 (Dec. 11, p. 5; the figures were designated as only approximate) the total time from Creation week to A.D. 1890 is 5,851 years (5,936 minus the 85 years between 1890 and 1975). Thus Mrs. White's round number of 6,000 years is closest to the information in the Masoretic text, the Samaritan Pentateuch and the Septuagint being farther removed.

Finally we should consider the scientific evidence that relates to this topic. It must be recognized that in general the scientific community of geologists, geochemists, biologists, dendrochronologists, anthropologists, archeologists, and Egyptologists—including a number of persons who otherwise are conservative Biblical creationists—do not accept the limitations on the age of the world suggested by Ellen White's rounded-off statements. (The same can be said concerning the general community of theologians and Biblical scholars.)

At the same time there are a number of scientists among conservative Biblical creationists, who, on the basis of Biblical testimony, accept an age for our world of less than 10,000 years. They are satisfied that the total range of data obtained from scientific investigation related to prehistoric time can be understood better from their viewpoint than from the currently popular concept that postulates millions of years for the existence of man and billions of years for the development of life on earth.

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For the Biblically oriented scientist and nonscientist alike the decision as to the age of the world must be made primarily on the basis of the evidence for the integrity of inspired testimony, including the principle that "a correct understanding of both [true science and the word of God] will always prove them to be in harmony."²

It is beyond the scope of this article to attempt a discussion of the scientific evidence related to the age of our world, but there are two areas of this evidence that should receive brief comment. Radiocarbon ages for plants, animals, and human activity extend continuously to the "infinite age" limit of the technique, which is usually between 40,000 and 50,000 radiocarbon years. Specimens that date throughout the full range of radiocarbon dating are found in deposits that those who believe in a universal Flood as described in Genesis 6 to 9 identify with certainty as post-Flood features, while all specimens from features that they confidently classify as Flood deposits have infinite radiocarbon age (that is, contain no detectable radioactive carbon).

A strict uniformitarian would interpret these data to indicate that the Flood occurred at least 50,000 years ago. One who is not a strict uniformitarian, that is, he believes that catastrophes such as the Flood can and did happen, can postulate that the development of significant radioactive carbon in the biosphere is a result of changes in the atmosphere, magnetic field, and biological reservoir of the planet that are consequences of the Flood experience; and he can further postulate that these changes combined to place radiocarbon ages between "infinity" and 4,000 during the period of real time between the Flood and the early or mid portion of the second millennium B.C. (Scientific evidence supporting this model is given in *Origins*, vol. 2, No. 1.)³

Overly Simplistic Assumption

The second area of evidence that should be mentioned here is the radiometric data concerning inorganic minerals associated with fossils. It has been commonly assumed that the radiometric "clocks" in these minerals were "set to zero" when the mineral was brought into association with a fossil. This assumption is overly simplistic. It has not been scrutinized as it should have been, because it provides ages for fossils that appear to give support for the evolutionary viewpoint that became popular decades before radiometric-dating techniques were developed. Furthermore, it has caused some defenders of the Biblical testimony concerning Creation and the age of the world to go to unsupportable and embarrassingly implausible lengths in an effort to discredit radiometric-dating techniques.

It is becoming increasingly apparent from the scientific literature that when minerals are transported in plutonic, volcanic, solution, or erosion events they may carry radiometric evidence that relates to their origin and previous history, but does not necessarily date the transport event. Development of the implications of this insight as applied to geology and paleontology may be expected to strengthen witness for the Bible to persons who have a scientific background. References to the scientific literature on this topic are available from the Geoscience Research Institute.⁴

The term *world* as used in the preceding discussion refers to an organization of atmosphere, land (lithosphere), bodies of water (hydrosphere), and all the organisms that

inhabit these regions—the “heaven and earth, the sea, and all that in them is” of the fourth commandment (Ex. 20:11). There remains a question concerning the age of the earth and of the physical entities that make up its structure.

Many have labored assiduously to obtain answers to this question from fine shades of meaning in the particular words chosen by Moses at various points throughout his Creation account. This effort is both commendable and desirable, but much of the literature that has grown out of it, to me, seems to be an effort to pump more water than the well contains. In order to get the desired output it becomes necessary to pour some water in. What is poured in (presupposition and unrecognized bias) when these students of the Bible conduct their word and syntax study affects the output more than is often recognized.

Earth Is Defined

It is sound hermeneutics to proceed as far as possible on the basis of definitions that the Bible clearly provides for its own terms. In Genesis 1:10 the term *earth* is defined as the dry land that appeared on the third day of Creation week. This definition is held consistently throughout the Bible in passages that are related to Creation.⁵ Accordingly it would seem appropriate to suggest that the “foundations of the earth” (Job 38:4)—the supporting structure of the planetary crust on which the visible dry land rests—were laid at the beginning of the third day of Creation week.

The Hebrew and Greek terms translated “earth” have a wide range of usage, as does the English counterpart, and there are places in the Bible, particularly in the New Testament, where we might interpret the term as suggesting the entire planet. But in the sense that earth is defined in Genesis 1:10 the age of the earth is the same as the age of the world.

There is a question still unanswered. What about the mineral and atomic components that make up the firmament (heavens) that was created on the second day, the earth that was created on the third day, the seas that were created on the third day, and the organisms that were created on the third, fifth, and sixth days of Creation week? How old are these mineral and atomic components?

The New Testament makes it clear that these entities were created by Christ, both those that are visible and those that are invisible to the unaided human eye.⁶ To proceed further with this question and attempt to determine strictly on the basis of Biblical testimony when each mineral grain and each atom in our planet was created involves speculation that risks attempting to pump more out of the well of Biblical data than it actually contains.

The testimony of Ellen G. White slightly narrows the range of this speculation. She says that “in the formation of our world, God was not indebted to pre-existing matter,”⁷ presumably meaning that at the beginning of Creation week God had no need for a supply of previously existing visible mineral or invisible atoms. The concept of God’s being independent of pre-existing matter is implied in the Bible references alluded to in the preceding paragraph. Since God has no need for a supply of previously existing elementary matter at the beginning of His creative acts, I prefer to assume that in *each* such act elementary matter is created *ex nihilo* as required.

According to this speculation, the age of the atomic components of the organisms that appeared during Creation week is the same as the age of the world. This view is supported by an additional statement of Mrs. White: “The theory that God did not create matter when He brought the world into existence is without foundation.”⁸ The events of the second and fourth days may also have involved the appearance of elementary matter.

The re-creation of the world following the destruction of Satan will take place on a planet that contains matter of previous existence. Miracles of Christ such as His feeding of the multitudes took place in the presence of previously existing matter, yet evidently were not dependent on pre-existent material. It therefore seems reasonable to allow for the possibility that our planet may now contain atoms and minerals that were in existence during a “without form and void” state of the planet prior to Creation week, as well as elementary matter that was brought into existence during Creation week. There is no explicit instruction to the contrary in either the Bible or the writings of Ellen G. White.

This consideration is consistent with the revelation that at the beginning of the millennium the planet will be returned, partially at least, to the condition it was in at the beginning of Creation week.⁹ It allows radiometric age data to be interpreted as indicators of both the time of primordial creation and the nature of subsequent events in the history of a mineral body. With the capabilities manifested in the accomplishments of Creation week, and that will be demonstrated in the resurrection at the beginning and end of the millennium, it is evident that at any time of His choice God could create the mineral features of this planet with radiometric characteristics for any age He might choose. □

Time Span in years	Terminal Features	Reference
2,500	Creation to Moses	GC v
1,600	Moses to John	<i>Ibid.</i>
(4,100)	Creation to John	<i>Ibid.</i>
4,000	Creation to the Nativity	DA 48, 117
4,000	Creation to Calvary	GC 328; DA 652, 759
4,000	Creation to Paul	GC 546
More than 4,000	Creation to the Temptation	ISM 269
6,000	Creation to 1888	GC x, 656
6,000	Creation to 1890	PP 51, 342; CH 19
6,000	Creation to 1898	DA 413
6,000	Creation to the Second Coming	GC 659
6,000	Creation to the Destruction of Satan? (probably to the Second Coming—the end of woe and grief for the righteous)	GC 673
About 6,000	Creation to 1864	3SG 92
Nearly 6,000	Creation to 1868	2T 172
Nearly 6,000	Creation to 1884	4SP 371
Nearly 6,000	Creation to 1888	GC 518, 552-553

REFERENCES

- ¹ A complete listing may be obtained from the Ellen G. White Estate.
- ² *Testimonies*, vol. 8, p. 258.
- ³ R. H. Brown, “¹⁴C Age Profiles for Ancient Sediments and Peat Bogs,” *Origins*, vol. 2, No. 1, 1975 (Geoscience Research Institute Publication).
- ⁴ R. H. Brown, “Geo and Cosmic Chronology,” a paper presented at the Andrews University Centennial Conference on Life. (Available from Geoscience Research Institute, Box 161, University Station, Berrien Springs, Michigan 49104.)
- ⁵ Gen. 6:13; 9:11; Ex. 20:11; Neh. 9:6; Ps. 146:6; Acts 4:24; Rev. 10:6; 14:6; 21:1; for example.
- ⁶ Heb. 11:3; John 1:3; 1 Cor. 8:6; Col. 1:16.
- ⁷ *Testimonies*, vol. 8, p. 258.
- ⁸ *Ibid.*
- ⁹ Jer. 4:23; and *The Great Controversy*, pp. 658, 659.



Come, Let Us Worship

Probation's close rushes toward us,
yet our spiritual lives seem to remain
almost ritualistic.

By **NORMAN D. KINNEY**

"And he said with a loud voice, 'Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water'" (Rev. 14:7, R.S.V.).

TO FEAR GOD MEANS to approach Him with reverence and awe. "Come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6). Notice the relationship between the worship of God and a need for awareness on the worshiper's part that God is Creator; "Let us kneel before the Lord our maker."

"The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. *This is true worship.*" —*The Desire of Ages*, p. 189. (Italics supplied.)

In its announcement to the world, Revelation 14:7 is first a call to worship. Ellen White defines worship as a spiritual approach to God. Yet for many Christians the terms describing worship, such as *mind-renewal*, and *Divine infilling*, are as far from their actual life experience as is the sun from the earth. These Christians have become so accustomed to terminology that they

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have lost their theology of worship. Platonic reasoning of idealism and abstractions has left their hearts empty of spirit and their minds full of worthless ritualistic phrases. They talk about the Holy Spirit, but they do not enter the power-packed arena of true worship with faith on tiptoe. They do not reach for the door of God's throne room through the merits of Christ, their invincible Advocate.

Total Commitment

"Fear God and give him glory," means total commitment or nothing. Two masters cannot fit into the scope of the worship picture in time's last rapid hour! We simply must worship God as God. By worship we do not manipulate the great God of the universe; we do not appease Him! We either serve Him or reject Him. There is no worship of any lasting import until He is our one and only God, and our commitment to Him is total.

As a worshiper we cannot fear God and give Him glory unless that "fear" has led us to seek the holiness that brings awareness of His presence within sight of our human vision. "Holiness is not rapture; it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; . . . it is relying on God with unquestioning confidence, and resting in His love."—*The Acts of the Apostles*, p. 51.

A child in the faith can have this experience! It is not reserved for those only whose sanctified life is long and hoary with years. Holiness depends on response to what we already know.

If we as members of God's remnant church could look past the physical present and perceive the spiritual reality in store for those who put aside every weight, self would crumble and the reality of God's glory would rest upon us.

Out in the wings of our inner sanctuary God waits. Urgently and anxiously He presses upon the heart of twentieth-century man His last call of mercy.

The loud announcement of a present judgment requires every judgment-bound sinner to search out with careful attention a source of pardon and sustaining grace. Jesus, our righteousness, is the only solution to judgment, and only through faith in God as a rewarder of those who seek Him can He be ours. Through our Advocate we ought to approach God at least as earnestly and persistently as we approach the secular aspects of life.

We think nothing of working 40 or 45 hours a week for temporal things. We put our entire energies to work to sustain and acquire material things, some of them completely unneeded. Yet we live in the judgment hour of time, the one and only judgment hour. The most awesome time, literally watching history bringing to an end the world-stage and its strutting players.

"He comes personally by His Holy Spirit into the midst of His church."—*Testimonies to Ministers*, p. 15. He comes how? *Personally*, by His Holy Spirit. Why can't we see Him, feel Him, experience Him? He is there in the midst of His church. That church is the church you and I attended last Sabbath. Somehow worship has become an empty liturgy rather than a true experience! People attend church in much the same way they sit at home evenings in front of their TV screens. They watch the movie thriller, the sports spectacular, and put themselves into the picture. There is empathy (feeling themselves into a situation as if they were

actually doing it). But it is a make-believe situation, a pseudo-emotion. We have become satisfied with the make-believe situation, a pseudo-emotion. We have become satisfied with the make-believe, instead of the joy of real participation and accomplishment. We have sublimated the imaginary involvement for the actual experience.

Once at a football game a young man forgot that he was only a spectator. In the heat of the game he jumped out of the stands and sprinted across the gridiron to block an opposing tackler. Paradox of paradoxes! We as worshipers of the holy, transcendent, personal, loving God have left the gridiron of personal involvement of worship and have gone to the side lines!



If ever God intended for us to experience the deep blessedness of worship, certainly it is in the judgment hour when He tenderly accepts His Son's sacrifice and the righteousness of Christ's priestly ministry in the sanctuary.

Worship is a response to a personal encounter with God—your worship habits reflect your theology of worship.

What kind of worship experience do we have? Do we spend an hour each day seeking our Lord? Is He our God of the week or just our God of the Sabbath? Do we really sense the advantage of spending time with Him during the week? God doesn't need us nearly as desperately as we need Him.

It is impossible to participate in the experience of corporate worship with all its soul-cleansing, spirit-lifting influence unless we are daily worshiping God. The story of Hannah, Samuel's mother, is an example of the meaning of personal worship: "Hannah had drawn near to the entrance of the tabernacle, and in the anguish of her spirit she 'prayed, . . . and wept sore.' Yet she communed with God in silence, uttering no sound. In those evil times such scenes of worship were rarely witnessed."—*Patriarchs and Prophets*, p. 570.

How many of us, as God's remnant, are as burdened as Hannah was to gain an audience with God? Could it not be said that in our day also this scene of worship is rarely witnessed? If we were willing to stand on tiptoe and reach like Hannah we would receive and be filled. Is it any wonder that worship appears to offer so little in the way of actual response on God's part? This is not a time for discouragement and disassociation from worship just because God seems far away. Rather it is a time to become more fervent, more intense, more believing. "Ask, and ye shall receive" is the immortal promise to us.

In our text John tells us to worship God. That is not a request—it is a command. How long shall we be satisfied with an ineffective ritual, when with open arms and commanding voice the great God of all says, "Worship Me!" "He [God] has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. . . . Unless they worship Him in spirit and truth and in the beauty of holiness, their coming together will be of no avail."—*Prophets and Kings*, p. 50.

Because of our mental attitude and sometimes our physical appearance, "God has often turned His face away from those assembled for His worship."—*Testimonies*, vol. 5, p. 499.

What causes God's people to miss out week after week? What is it that forces our minds into such a state that we are literally unfit vessels for the Holy Spirit's infilling. Is it just love of the world? Can it be said that all who have left the church service, week after week, unfilled, are just world-lovers? Certainly worldly desires can cause us to lose the blessing, but perhaps there is another area for consideration, which may be far more common as the real reason many of God's people have empty worship experiences.

When Bartimaeus was told that Jesus was calling him "He sprang up and came to Jesus. And Jesus said to him, 'What do you want me to do for you?'" (Mark 10:50, 51, R.S.V.). There is the issue, the biggest problem today! We don't know *what* we want Jesus to do for us. Our desires, our wants, our goals are often remote and too vague. There is motive, but no purpose. There is yearning without effort.

"The road to hell is paved with good intentions set in the mortar of abstractions."—D. B. KLIEN, *Mental Hygiene*.

When God's people find themselves in this situation they must address themselves to the task of meaningful worship. How dare we enter God's courts and present ourselves before Him without deep stirring within for simple needs, single desires, single objectives.

As of old the question is repeated again and again, week after week, "O child of God, what do you want Me to do for you?"

Ask and ye shall receive! □

My Cup Runneth Over

By ETHEL JONES

My cup runneth over with blessings today—
The lark in the meadow, the smell of new hay,
The home where I'm sheltered when storms come my way,
The stars in the night, the sun in the day.

My cup runneth over with mercy today,
For I was a sinner, a lamb gone astray,
But I've been forgiven by Jesus above,
Not that I'm worthy, but by His great love.

My cup runneth over, for washed in His blood,
My sins, oh, so scarlet, are gone in the flood.
The pure, perfect robe that He gives us is free.
My cup runneth over, for Jesus I'll see.

Food Fads Corrective

I HAVE READ with interest Rose Stoia's article, "Food Fads Fool," as it appears in the March 6, 1975, issue of the REVIEW. I believe Ms. Stoia has presented a sound basis for avoiding harmful food fads. The advice which the article contains is practical and conservatively reliable. However, there is one item in the "ten-point quiz" and the answer as provided that I feel can lead to a possible misunderstanding. I refer to item 7: "Physicians are the best source of nutritional information." The answer to this true-false question states that "few [physicians] are as knowledgeable in this field as are nutritionists."

It is true, of course, that a nutritionist is a specialist in his field and has had more training in nutrition than the average physician has had. I fear, however, that the context of the statement may tempt the reader to indulge in self-diagnosis to the extent of seeking out a nutritionist rather than a physician when he supposes that his symptoms or his illness may be related to his diet.

A physician's training and experience have been broad, enabling him to detect and evaluate disease and its

causes. It is he who is qualified to determine whether, in a given case, the patient is handicapped because of nutritional deficiencies or indiscretions. Many patients suffer from symptoms related to their digestive organs but quite unrelated to the kinds of food they have been eating. For a few examples, consider such ailments as cancer of the digestive organs, certain cases of pernicious anemia, diverticulitis, hiatus hernia, and pancreatitis.

The safe procedure is for the person who is ill, even though his symptoms suggest a digestive disorder, to consult his physician. The physician will determine what is the underlying cause of the patient's difficulty. If it is faulty nutrition, the physician may then refer the patient to a qualified nutritionist for detailed instruction. But when there are other facets to the patient's problem, as is often the case, the physician will handle these appropriately, either by instituting the proper treatment or by arranging consultations with professionals in other specialty fields.

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We Must Be Doing Something Right

IN ORDER to establish a foundation for my observations, I refer to the When You're Young column on the rudeness of SDA's (REVIEW, Dec. 5, 1974). This article contained two paradoxes. The first was our SDA sister who, to relieve loneliness, had taken a job as a clerk, a job she felt she had to apologize for. She described herself as a very average person, but I felt that her ability to sort out her customers as to denomination was definitely above average. She noted that the members of the large prominent denomination were

"unfailingly courteous and unfailingly patient" while the members of her own denomination were "demanding, discourteous, and 'never said Thank you.'" The second paradox was our columnist with her gift for writing and speaking, listening to criticism of her fellow church members and having "no comments to make."

As an aftermath to this article, the Jan. 30, 1975, REVIEW contained a letter from H. Brenniere which goes a step further and states, "It is too bad that Adventists have a reputa-

tion for discourtesy, rudeness, and irreverence." I would challenge the truth of this statement and would call it an unsubstantiated generalization, or have there been studies as to which denomination has this dubious distinction?

If as a denomination we are more irreverent, there must be some reason why this is true. And this fact is stated so frequently, there must be some truth in it. Also, if it is true, there must be a more constructive way to solve this problem, since criticism does not seem to be helping. Could it be that while lamenting irreverence on the one hand, some phases of our church program are encouraging it on the other?

Within our church organization, we have in mini-form programs comparable to those carried on by the community and, therefore, entirely separate from other churches. Our Home and School could be compared to the PTA, our Pathfinder Club to the Scouts, our Welfare Services to the Red Cross or other civic clubs, our church school to the public school system. Each of these organizations within our church is distinct and separate, yet dependent upon the whole church for personnel and financial backing and cooperation. So our SDA church plays a much greater role in the lives of its members than do other churches in that it is the center of all our Christian activity, our Christian worship, our Christian education, and our Christian fellowship. With so much more activity involved, is there not bound to be more commotion!

Financially, our church members give more per capita than members of most other denominations and that is wonderful, but it is not done without a certain amount of "encouragement" from our church leadership. The calls are many and varied, each needing a fair share of attention and explanation. I am not condemning this, I am merely wondering whether

in time this does contribute, in some degree, to "secularizing" our worship services.

What other church carries on within its walls the number of magazine campaigns that our church does? Almost back to back, we have three big campaigns in the first five months of the year, each needing its own share of promotion. Others follow later in the year. Could these campaigns be carried on just as effectively by our publishing houses, by individual mailings and advertising in our church periodicals? Perhaps not, but if we must sell magazines in church, then let us not blame the members if the church seems a less sacred place at such times.

As a church, we must have the distinction of having more committees and committee meetings than any other church, although here I am making an unsubstantiated generalization. But I have observed that church members who efficiently direct many people and hold positions of responsibility in their secular jobs find their hands virtually tied in their church duties because of our "committee" syndrome. How wasteful of the time and money of our members. Many times I have traveled 14 miles through city traffic, spent two hours at a committee meeting and accomplished no more than could have been done with authority and telephone calls.

Of course, we need a church board and a school board, perhaps in our very large churches some of the other committees. But must every church, regardless of size, have the S. S. council, the Pathfinder council, the MV council, et cetera. All of this running back and forth contributes to the sense of our church's being more of an activity center than a place of worship. Could we not look into modernizing and streamlining our methods of conducting church business?

Mr. Brenniere referred to the incident of Christ's throwing the moneychangers out of the Temple court.

May I simply quote one statement from *The Desire of Ages* referring to this, on page 163: "The sin of the desecration of the temple rested, in a great degree, upon the priests. It was by their arrangement that the court had been turned into a market place. The people were comparatively innocent."

While there is really no excuse for irreverence, there could possibly be contributing reasons as to why it exists and this is where the attention should be directed, starting with our leaders. Scolding, reproaching, and downgrading seem to be much more prevalent

today than in years past, but I do not believe these methods are any more effective in correcting the faults of a church than in correcting the faults of a family. After so much of this, no one is listening. Why not try more encouraging, even giving a compliment once in a while? We are a small people trying to do a big work. We know how many things we are doing wrong, but surely we must be doing something right. Is it coming to the place that we have to look in the secular press to read something good about ourselves?

ALICE L. DAVIDSON
Rockford, Illinois

Womanhood—Fascinating or Deceptive?

I JUST FINISHED reading the book *Fascinating Womanhood*, by Helen B. Andalin. I had planned to read it four years ago, but when someone told me Mrs. Andalin says a woman loses her femininity when she mows her own lawn, I postponed reading more of her ideas. Now that I've finally read the book, I feel Mrs. Andalin's philosophy is not just innocently ridiculous, it's actually dangerous to a Christian.

Here's why. Not once in all of her 220 pages does Mrs. Andalin refer to prayer as the solution to a difficult marriage. Her oft-stated contention is that the wife changes herself, and then the husband becomes the ideal man; his masculinity and adoration of her increasing as her femininity increases. Not necessarily a bad concept, except that it leaves out the essential ingredient to changing one's life—the power of the Holy Spirit. ("Who can bring a clean thing out of an unclean? Not one." Job 14:4.) Failing to give credit to the Holy Spirit is not a minor error but a basic falsehood—that of ourselves we are able to work wonders. Mrs. Andalin claims to be teaching women

to be *dependent*, but in reality she is teaching the doctrine of self-sufficiency, the basis of false religions.

In the classes (as well as in the "success stories" included in the book) women are given assignments of going home and saying a specific thing to their husbands. At the next meeting, the wife is encouraged to tell the class his reaction to her little act. "My husband assumed a pleasant expression on his face, sat there a few minutes and then said, 'Why, darling, of course you may have anything your little heart desires,' " et cetera. This type of laboratory reporting is belittling to a man's dignity. "Lock within your own hearts the knowledge of each other's faults. Tell your troubles alone to God. He can give you right counsel and sure consolation which will be pure."—*The Adventist Home*, p. 338.

She also encourages women to do inferior work in tasks she considers masculine. (She has arbitrarily divided common tasks into masculine and feminine. Apparently the man is not to change the baby's diapers, and the woman is definitely not to spade the garden.)

When a woman implies falsely that she is incapable of performing a task efficiently, she is breaking two Biblical principles: intending to deceive and failing to do all to the best of her ability and to the glory of God.

But, you say, she has so many good ideas. Of course! Would Satan be able to sell us on something that was

obviously wrong? In his attempt to deceive the very elect, Satan may clothe his error in 99 per cent truth.

Every one of Mrs. Andalin's good principles can be found in that fantastic book *The Adventist Home*, and we don't have to worry about sifting out the error.

CINDY TUTSCH
Stapleton, Nebraska

God's Second Book

THE REVIEW is like a friend to me. It isn't merely something to read; it's a friend who brings me comfort, encouragement, and helps me to draw closer to God.

But while the REVIEW makes use of God's Book, the Bible, I have wondered why it doesn't more often refer to and make use of God's other book, the book of nature.

This thought came home to me as I read the Week of Prayer readings. These readings admonished us to practice the presence of God more. Wouldn't we have the presence of God with us more if we understood better the spiritual lessons in nature?

Studying my Bible and Ellen White's writings I found several interesting observations on the book of nature.

Job 12:7-9, 13 suggests that we are to let nature teach us.

"In the light shining from the cross, we can rightly interpret nature's teaching."—*The Ministry of Healing*, p. 462.

"The book of nature and the written word shed light upon each other."—*Ibid.*

"The book of nature is a great lesson book, which in connection with the Scriptures we are to use in teaching others of His character, and guiding lost sheep back to the fold of God."—*Christ's Object Lessons*, p. 24.

"All need the teaching to be derived from this [nature] source."—*Ibid.*

"In the varied scenes of nature also are lessons of

divine wisdom for all who have learned to commune with God."—*Counsels to Parents and Teachers*, p. 54.

"The whole natural world is designed to be the interpreter of the things of God."—*Ibid.*, p. 186.

"Nature . . . [is] a key to [the] divine mysteries."—*Testimonies*, vol. 8, p. 326.

"The teachings in God's great book of nature bear testimony to the truth of the written word."—*Ibid.*

"Many illustrations from nature are used by the Bible writers, and as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's word."—*Education*, p. 120.

"To those who thus acquaint themselves with the church, the earth will never be a lonely and desolate place. It [ever] will be their Father's house, filled with the presence of Him who once dwelt among men."—*Ibid.*

I have always loved nature but I had a hard time learning how to see the spiritual lessons there. Now after my study I'm able to see the lessons of God in all nature. I can't see anything in nature that does not teach us of God. I could write pages and pages of lessons I have gleaned from God's two books.

The Bible is the written Book, nature is God's illustrated book. Christ taught from nature so every time men looked at nature the lesson would come back to their memory.

DOROTHY HARGRAM
Spokane, Washington

The Bible's Remarkable Preservation—2

Constructing a Biblical Chronology

Have you ever tried to construct a Bible chronology in an attempt to discover how many years ago Creation occurred? Many have. It is intriguing and interesting. There is an amazing amount of chronological information in the Bible. But it was written down over a period of many centuries and must be brought together. There are some gaps, though there are cumulative figures that jump gaps. But it is not always clear how these figures are to be understood.

In his articles on the age of the earth (Dec. 11, 18), Robert Brown demonstrated one method of putting a chronology together. He emphasized the point that his dates be accepted only as approximate. He called attention to the fact that some of the chronological data in the Septuagint (the Greek translation of the Hebrew Old Testament made some 200 years before Christ) and the Samaritan Pentateuch (a Hebrew Bible used by the Samaritans containing only the books of Moses) are different from those in the Hebrew Old Testament, which is the basis of most of the Bibles in common use today.

In our editorial last week, we raised the question as to why there are differences, and showed possible causes, among them copyists' errors. But we hastened to add that none of these errors is of sufficient moment to affect a doctrine of the Bible. Further, we pointed out that actually manuscript evidence testifies to a marvelous preservation of the sacred Word.

Is it a serious matter not to know, on the basis of the Biblical data, the date of Creation to the precise year? We think not. If it had been essential for us to know the exact year, God would have revealed it. Ellen White says, "The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God."—*Steps to Christ*, p. 89.

All Necessary Instruction

At another time she declared, "As our Owner and Redeemer, He [Christ] has put in His word all the instruction that is necessary for our salvation."—*Counsels to Writers and Editors*, p. 158.

Humbly we must accept what God has revealed and endeavor to understand it to the best of our ability. We must not demand of the Bible information that God did not place there.

We will illustrate why any date for Creation that is arrived at from the Biblical date must be considered approximate. In his scheme Dr. Brown accepts as actual time the figure occurring in 1 Kings 6:1 for the period of time between the Exodus and the beginning of the building of Solomon's temple. This verse reads, "And it came to pass in the four hundred and eightieth year after the

children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

At first sight this statement seems to be an extremely helpful summary statement, saving us the trouble of adding up all the chronological periods given in the Judges period and in the early period of the monarchy till the fourth year of King Solomon. But this is one of the figures we mentioned earlier, concerning which it is not clear how it is to be understood. We shall explain why.

In Acts 13:17-20 appears the following chronological information: "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet."

According to these verses the period from the Exodus to the judgeship of Samuel is subdivided into the following periods:

1. The wilderness wanderings.
2. The conquest of Canaan.
3. The period of the judges to the judgeship of Samuel, which is declared to be 450 years in length.

To extend this period to the fourth year of Solomon mentioned in 1 Kings 6:1, one would have to add:

1. The judgeship of Samuel—20 years plus (1 Sam. 7:2).
2. The reign of Saul—40 years (Acts 13:21).
3. The reign of David—40 years (1 Chron. 29:27).
4. Time to the fourth year of Solomon—four years.

It immediately becomes apparent that adding these figures and then adding 40 years for the wilderness wanderings and at least some time for the conquest of Canaan, and then adding this total to the 450 years mentioned for the judges in Acts 13:20 gives us a total far in excess of the 480 years that are mentioned in 1 Kings 6:1.

Biblical scholars have demonstrated at least two ways in which this seeming discrepancy can be resolved. One is to consider the 480 years to be only the time Israel was true to God. In other words, if one subtracts from the larger figure, which he arrives at by adding the various periods noted above, the lengths of time Israel was under foreign domination for her sins, it is possible to arrive at a period of only 480 years. Other scholars consider that many of the judgeships mentioned in the book of Judges overlapped. Thus by shortening the period of the judges they are able to fit the events of the period from the Exodus to the fourth year of Solomon into 480 years. They also point out that the Greek text of Acts 13:20 is somewhat uncertain. Readers are referred to the *Seventh-day Adventist Bible Commentary* for details (comments on verses involved plus the relevant sections in

the introductory articles on Bible Chronology: volume 1, pp. 174-196, and volume 2, pp. 124-164).

The point we are trying to make is that we should try to understand to the best of our ability the chronological information in the Bible, but not to be discouraged if we cannot satisfactorily explain it all. It is no disgrace to admit that we do not understand it all. There are many things in the Bible that we do not fully understand. The fact that we do not understand it all is a constant prod driving us to continued study.

Difficult to Integrate All Chronological Data

Another point we are trying to make is that, although chronological schemes have been worked out, such as the one Dr. Brown demonstrated, it is difficult satisfactorily to integrate all the chronological data in the Bible into any one scheme. Therefore, ultimately, only approximate figures can be given for dates arrived at by the Biblical chronological data. Doubtless this is the reason that Ellen White, who based her chronology on the Biblical record, used round numbers. We should be content to do the same.

Again we reiterate that if it were necessary for our salvation to know the precise year that Creation occurred, God would have placed in the Bible the necessary information to arrive at the date. The information that is there is certainly enough for all practical purposes and this is what is important. Ellen White says, "The

Bible was given for practical purposes" (*Selected Messages*, book 1, p. 20).

Ellen White admits "there is not always perfect order or apparent unity in the Scriptures" (*ibid.*). She explains, "The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread."—*Ibid.*

And, as we stated last week, in spite of certain problems, "the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way of life therein revealed."—*Early Writings*, p. 221.

D. F. N.
Concluded

Letters continued from page 3

"I'm afraid those wonderful nurses who took such good care of your brother will never know of your gift to the denomination that operates that wonderful hospital." I hope that those nurses may read this letter and feel somewhat recompensed for their care of that, and many another, patient. At any rate, the church members of the Olympia, Washington, church are happy that such tender care was given, and that it was noticed by one who could help in their efforts to put up a church thoroughly representative of the denomination they represent.

J. M. HOWELL
Lacey, Washington

Laodicea

I am writing to thank you for publishing the letter by Varner Johns in the REVIEW of August 28. The same questions that came to him have often come to me. So often pastors, leaders, and evangelists speak of everyone's being a sinner. This seems contrary to Bible truth.

It is true that there are those in the church who are indifferent. For these we ought to pray. At the same time, we ought to be thankful for those who are trying to live the right way.

All are subject to falling and must ever be on guard against pride and self-sufficiency. Con-

stantly looking to Christ and His grace is the secret of living victoriously until He comes.

KATHRYN BOWERMAN
Grand Rapids, Michigan

In the August 28 REVIEW, Varner Johns writes of his reaction to hearing the Laodicean message preached year after year. He states that surely not everyone can be in a Laodicean condition.

The reason we hear the message repeated year after year is that the condition of the church is still the same as it was years ago when Ellen White said, "The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded."—*Testimonies*, vol. 1, p. 181.

Instead of being disturbed, discouraged, or disheartened at hearing Christ's message, should we not be disturbed by the sin abounding around us and in us? In Ezekiel 9, God places His mark on those who are sighing because of the sins of Israel, not because of God's loving message of rebuke.

Should we soften the message and say, Many who profess to belong to the church are in a Laodicean state? God forbid! The very ones who need the message most would be the ones who would think it did not apply

to them. The message of God to Joshua after the defeat at Ai was, "Israel hath sinned," when in fact one man had sinned. The Laodicean message must do its work. This will result in zealous repentance, the shaking, and the loud cry. (See *Testimonies*, vol. 1, p. 181.)

I am encouraged at Christ's rebuke of my sins, because it tells me of His personal interest in my salvation, and I know in His command is the promised overcoming power. "As many as I love, I rebuke and chasten."

RICHARD MORROW
Templeton, California

Reading the letter to the editor titled "Victory or Defeat" (Aug. 28), brought to mind the oft-spoken phrase that "revival without reformation is worthless." All too often we have been willing to go to camp meeting and get that revival and mountaintop experience, but then we fall short on reformation.

Yes, we have been willing to reform the pastor, the head elder, the conference president, the Sabbath school department, and the schools. However, often we were not willing to reform ourselves.

As the letter implied, conversion may be an experience unknown to us.

How often as children or

academy students have we heard the phrase, "Be good." And how comparatively seldom do we remember that the only way to "be good" is through doing good. We should actively take part in the church and its soul-winning activities.

How many of us call our pastor and ask him in what way we can be of help or whom we can visit? How many of us volunteer to come out on Sabbath afternoon for visitation? How many of us spend several hours a week in active church endeavor?

We have wonderful folks in every conference who dedicate themselves to God and His activities. We read about them in the local conference newsletter or in the union paper or maybe even in the REVIEW. But what about the rest of us? What percentage of our church members attend prayer meeting regularly? (See *Testimonies*, vol. 7, p. 195.) Or how many of us have rarely had anything to add to the lay activities report except for the occasional dollar?

Somehow, it seems that we hope to gain heaven by being baptized and then coasting the rest of the way.

Please keep these good letters like the one from Elder Johns coming.

STANLEY MURPHY
Florence, South Carolina

Is Your Adult in Gear?

Many adults refuse to put away their childish behavior; they react to life's situations and responsibilities with the feelings of a child.

By LAURA TORKELSON

IN THE LATE 1800's Sigmund Freud came up with the concept that every person has three parts to his emotional make-up, the ego, the superego, and the id. A few years ago Eric Berne introduced his version of the parts in man's emotional make-up, calling them in more understandable terms the Parent, the Adult, and the Child.

Paul says in 1 Corinthians 13:11, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." And that is how it should be; but unfortunately for many people that is not the way it is. Many adults refuse to put away their childish behavior, and even after they are husbands or wives, parents, and, yes, even grandparents, they remain children emotionally, reacting to life's situations and responsibilities with the feelings of a child.

Going back to Berne's concept, and more specifically to Robert Harris (Berne's pupil) in his book *I'm O.K.—You're O.K.*, let's take a brief look at the concept. Harris says each individual has within him a Parent state "made up of a huge collection of recordings in the brain of unquestioned or imposed external events perceived by a person in his early years." In this Parent personality are recorded the many admonitions, rules, and messages the child heard and saw from his parents through words, tone of

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voice, facial expressions, cuddling or noncuddling. In these recordings are the thousands of do's and don'ts directed at the small child until he is about 5 years of age. Also are recorded the happiness, the looks of delight, and the pleasant responses of his parents and the grownups who are close to him. As a baby and young child these rules and smiles are recorded as "truth" from these big people who are his source of security. It is a permanent recording available for replay throughout the rest of his life. Whether these admonitions are kind (nurturing), or critical and harsh, will come out in the person's attitude toward the world he bosses in years to come. They become the rules that he uses to guide his own life and by which

he judges the people around him.

The little person can turn the recording off if he gets a double message. When his parents say one thing and do another, or if he gets conflicting messages—one from Mom and the opposite from Dad—the message gets confused. His small mind lacks the ability to sort out the facts, so he blocks the whole thing out. Such a person has few guidelines for his life. Some believe that this is where the lack of conscience in a criminal stems from.

The Child in the person's personality is the recorder of all the feelings with which he reacted to all the situations in his early life. If there was much to which he responded with anger, frustration, or rejection, he becomes an "I'm not O.K." person who can't trust or relate to the people who touch his life. If he felt his parents' love, acceptance, and approval he becomes an "I'm O.K." person and relates to the world around him with love, acceptance, and approval.

The Child in us has another side, too. Creativity, curiosity, the urges to touch, feel, experience, and discover—all are in the feelings of the Child. The carefree joys of childhood play, and enjoying humor are also included. We need to make room in our lives for this part of us. Being able to enjoy playing with our children, laughing with them, and helping them to learn through discovery is important to their emotional health. The ability to see the world through the eyes and feelings of our children is a vital necessity to being good parents.

The Adult begins to take shape at the time the baby begins to have some power over his surroundings through locomotion. He is now able to do something about his relationships through his own awareness and thought. This is the beginning of self-actualization. Harris says, "Through the Adult the little person can begin to tell the difference between life as it was taught (the Parent), life as he felt it or fantasized it (the Child), and life as he figures it out (the Adult)." The most important function of the Adult is to examine the data in the Parent recording to see whether it is true and applicable and then accept or reject it, and to examine the feeling responses of the Child to see whether they are appropriate or inappropriate to the situation. A secure youngster is one who finds that most of his Parent data is reliable. He can confidently say, "They told me the truth."

This is a very brief summary of *I'm O.K.—You're O.K.* Now let us note how it works in our families.

Dad is ready to leave for work and calls out, "Mom, do you know where the car keys are?"

Mom answers, "How should I know? You had them last. Next time put them where you'll find them."

Dad asked an adult question, but got a Not-O.K. Child answer, with strong Critical Parent overtones.

Mom has had an emergency—supper is not ready. Dad comes home, "What's the matter around here? Can't we ever have a meal on time?" Dad's whining Child is speaking.

Mom can come back with, "If you had to do all the things I do you wouldn't have a meal on time, either." This is a Child to Child transaction. Or in her Adult Mom can answer, "I'm sorry, dear, Johnny fell off the swing and got some bad bruises. I had to take time out for Band-Aids and comforting. I'll have dinner on in a little while."

Bobby may ask, "Dad, can you come out to play ball with me?" (An Adult question.)

Dad comes back with, "All you can think of is play, play, play. Can't you see I'm busy?" Dad is being the Child in this transaction and with his answer he's adding some definite Not-O.K.ness to

Bobby's personality. Dad could have answered, "Sure, son, I'd like to. I have to finish fixing Mom's faucet, but after that I'll be out." Or it could be, "I'm awfully tired. Could you give me a half hour for a snooze?" or even, "I'm sorry, son, I have an appointment that I have to meet. I'll have to take a rain-check tonight." These would have been Adult to Adult transactions, and what a difference in Bobby's personality these answers could have made.

The mother who screams at her children, the father who "belts" them for the slightest mistake (or any mistake), the sarcastic, put-down parent, the ones who can't balance a checkbook and distinguish "wants" from "needs," people who can't lose or win a game gracefully, those who unnecessarily accept welfare, the mother who isn't willing to assume the responsibility of keeping house, or the father who won't provide for his family are all reacting to the responsibilities and situations of life with the emotions of a Not-O.K. Child. Their Adult hasn't learned to come into action—they haven't put away childish things.

Child Has Taken Over

When a person is in the grip of feelings, his Not-O.K. Child has taken over. This is when parents batter their own children while they are venting their violent emotions. This is where Satan is in control of a person's life.

Someone may ask, "Do we have to read psychology before we can properly train our children? Is not Ellen White a sufficient guide as to how to raise our children?" In my opinion, what I have said about *I'm O.K.—You're O.K.* is, in a sense, only a parable form of the principles in Ellen White's writings. Compare these quotations from *The Adventist Home* with what we have noted above.

"A father must not be as a child, moved merely by impulse. He is bound to his family by sacred, holy ties.

"What his influence will be in the home will be determined by his knowledge of the only true God and Jesus Christ whom He has sent. 'When I was a child,' Paul says, 'I spake as a child . . . ; but when I

became a man, I put away childish things.' The father is to stand at the head of his family, not as an overgrown, undisciplined boy, but as a man with manly character and with his passions controlled. . . . His conduct in his home life is to be directed and restrained by the pure principles of the word of God. Then he will grow up to the full stature of a man in Christ Jesus."—Page 213.

"You are to learn daily of Christ. Never, never are you to show a tyrannical spirit in the home. The man who does this is working in partnership with satanic agencies."—*Ibid.*

"By many the disposition to fret is encouraged until they become like grown-up children. They do not leave this portion of their child life behind them. They cherish these feelings until they cramp and dwarf the whole life. . . . And not only their own lives but the lives of others also."—Page 226.

"The thoughts and feelings of the mother will have a powerful influence upon the legacy she gives her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact."—Page 241.

"The perception of children is quick, and they discern patient, loving tones from the impatient, passionate command, which dries up the moisture of love and affection in the hearts of children."—Page 242.

"Infant children are a mirror for the mother in which she may see reflected her own habits and deportment. How careful, then, should be her language and behavior in the presence of these little learners! [Little Recorders?] Whatever traits of character she wishes to see developed in them she must cultivate in herself."—Page 267.

Some will respond, "I can't help it. It's the way I was raised." Admittedly it is much harder for some to "put away childish things" than for others. But God has given us the will, and we can *choose* to grow up emotionally. Harris says, "The Adult grows and increases in efficiency through training and use." And, more importantly, God will add His strength to our choice if we ask. □

Reader to Reader

My husband and I are trying to decide what to tell our children about Santa Claus. Both of us were raised in homes where Santa was real to us during our first six years. This did not cause either of us to have any distrust toward our parents. But we both have noted a few homes where Santa Claus was not allowed, in which the children have made a poor social adjustment. Having read Mrs. White's counsel against fairy tales, we wonder how best to handle our problem.

▶ Both my wife and I were brought up believing in Santa Claus. When I finally came of age to realize that no Santa Claus existed, it seemed that the thrill and wonder of Christmas vanished too. With no more Santa Claus I felt that there should be no more Christmas, either!

When we married, my wife and I decided we would put the emphasis on Jesus. We have told our children that Santa Claus is simply a man dressed up in a costume who likes little children, and represents to the world the love in every parent's heart for his child.

WILLIAM R. WEBB
Naples, Florida

▶ As a child I enjoyed the usual Christmas observance with only one minor difference. I was told that my Santa Claus was my father and he was the one I should thank for fulfilling my Christmas wishes. Let me assure you that it did not dampen my enthusiasm for Christmas nor have I ever felt I missed anything by being told the truth.

MYRA BASHER
Memphis, Tennessee

▶ When my mother was a small child she was terribly hurt because her parents lied to her about Santa Claus. Consequently, when my sister and I were little my mother explained that Santa represented kindness, but was only make-believe.

When my children came along I told them the same thing. We have records about Santa that the children love to play at Christmas and when they were smaller they told the "store Santa" what they wanted for Christmas, even though they were aware of the real source of their gifts. Santa made Christmas fun.

We always try to emphasize that Christmas represents Christ's birth and sacrifice for all.

MARIAN J. BOBBS
Modesto, California

▶ Distrust of one's parents is only one of the undesirable results of believing in Santa Claus. Another is what I call the "fairy godmother complex," the expectation of some magical, unearned material increase or solution to problems.

Another more serious effect was illustrated by my stepson at the age of 7. Having been taught in his early years to believe in Santa Claus, he was then told it was "just a story." After hearing some Bible stories, he asked me whether Jesus were real, or "just a story, like Santa Claus."

I believe parents lose something precious when they allow a mythical figure to receive their children's gratitude. Also, knowing that presents come from family members encourages a child to participate in giving, and to think less about only receiving.

I think the poor social adjustment mentioned in the question is due to causes other than simply not believing in Santa Claus.

ELLEN L. PEDRAZA BAILEY
Norfolk, Virginia

▶ I recall the stunning effect on me of learning that there really was no Santa Claus. Immediately I questioned not only the validity of Easter bunnies and tooth fairies, but the existence of God as well.

I, personally, could not look into my child's eyes and lay a foundation for a similar heart-ache.

HOMER C. SCOTT, JR.
Gloucester Point, Virginia

▶ Our boys, ages 3 and 5, love the genuine Christmas and Easter stories and even empathize, to a degree, with the Baby who had no special bed or blanket. We tell them why Christ died, rose, and what He does in heaven. These stories are always the nucleus of Christmas and Easter for us.

However, I feel that children who do not have the excitement

of knowing about Santa Claus, the Easter bunny, the tooth fairy, and even a jack o'lantern miss something. Learning about holiday traditions is a part of growing up—even in a Christian home. But children should be taught what is truth and what is fiction.

STEPHANIE JANSEN
Maitland, Florida

▶ When I was a small boy Santa Claus was real to me. When I found out that he wasn't, I was heartbroken—mostly because my parents had deceived me, however innocent their motive. After that it was hard for me to believe in Jesus or to trust my parents.

Moreover, if small children are encouraged to believe in someone who will indulge their every desire, the self-sacrificing Jesus will not be as attractive to them.

JAMES L. FLY
Angwin, California

▶ I see no harm in allowing Santa Claus in the home. I have yet to see someone whose Christian experience was detrimentally affected because of a preschool belief in Santa Claus.

It seems to me that children who are denied Santa Claus may become bitter if they are around children who believe in Santa, and spoil their fun by telling them of his nonexistence. A child will grow up soon enough and be faced with the all-too-real facts of the world, why not let him enjoy a little harmless fantasy while he can? I thoroughly enjoyed Santa myself and I know that many who preach against Santa Claus did too.

ALEDA LEA BRAXTON
Burlington, North Carolina

▶ Some years ago I clipped from a secular magazine "The Legend of Saint Nicholas." According to this version of the legend, an early Greek Christian, a young man of considerable wealth, determined that in keeping with his faith he would use his wealth to help the needy. Anonymously he would give gifts of money or other necessities at times of crisis. The poor never knew when such a gift would come, and children came to anticipate the gifts of Nicholas (who was eventually identified). Parents, not wishing to disappoint the children, began supplying small gifts in the name of Saint Nicholas, and the tradition was born.

For my children, this story has

taken Santa out of the aspect of worldly levity to the true spirit of Christmas.

In our home we have tried to make every holiday a time for giving and sharing rather than getting. The children go to the door to give the Halloween treats (sometimes given with a used *Little Friend or Primary Treasure*). Thanksgiving dinner is shared with older folks from nursing homes or those without families close by. Christmas is a time for everyone to get his hand into baking the goodies to share with elderly neighbors or church folks.

MRS. E. CASSANO
Rochester, Washington

▶ I have taken the time to research the origin of many of our customs, such as Christmas, and to explain them to the children.

At Christmas the children take turns playing Santa or Santa's helper by passing out our gifts. We do not go to see a department store Santa, because we emphasize the giving, not the getting.

As a result our children begin in the late summer to look forward to Christmas and what they can make or give as gifts to their friends and family. We also emphasize the giving of a special gift to Jesus at this time.

LORRAINE ANDERSON
Troutdale, Oregon

NEXT QUESTION

Our daughter is soon to graduate as a nurse and is considering working in a non-Adventist hospital. We feel that, although she is engaged in medical work, it would be wrong to work on the Sabbath in such institutions. Am I too strict in this? Are there ways to justify such service? I have heard it suggested that the principle of essential services on the Sabbath can be extended even to such duties as those performed by firemen and policemen. Where does one eventually draw the line?

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.

Egyptian Food Plant Plans Soy-milk Production

By JACK MAHON

NOW NEARING completion on a large industrial site in Matariya, near Cairo, Egypt, is a brand-new Adventist institution unique in the Middle East—a factory for the production of high-protein vegetable foods. Matariya is the place traditionally associated with the sojourn of Mary, Joseph, and the infant Jesus. A large obelisk of much earlier date also associates this locality with another Joseph, whose divine insight saved the known world from the effects of universal famine.

Why such a food factory in what has been for millenniums the most fertile place on earth—the valley of the Nile? Unfortunately, the sight of sleek kine grazing the lush pastures of the delta is an

Jack Mahon is executive director of the Health Education Foundation in Beirut, Lebanon.

illusory one. The fertile strips that border the Nile River shrink in their nutritional significance as the population of Cairo, now more than 8 million, leaps ahead by one million persons a year and huge new urban communities burgeon on the newly activated Suez Canal. One fact is crystal clear: Animal protein has little significance as a food for the future in the Middle East.

Adventists, with the expertise acquired by outstanding researchers and institutional teams over the years in the high-protein vegetable sector of nutrition, have begun a public-spirited enterprise that will soon be demonstrated to be of great significance in Egypt. This at least is the view of government nutritionists, who are enthusiastic about the new Matariya project and even indicated that strong finan-

cial backing could be available upon application to the Egyptian Government.

Since financial backing for the food factory is very much of a hand-to-mouth nature, such a suggestion was tempting. Meals for Millions Foundation of Santa Monica, California, an organization providing the means of self-help in vegetable protein nutrition to Third World countries, stands by the side of the Middle East Union in the provision of machinery for the plant; but even so, substantial capital is required to establish the many other facilities required.

Friends of the Middle East in many parts of the world who appreciate the fact that the church must make some significant contribution to community life if it is to gain any kind of credibility in a non-Christian society, have given sacrificially and promised still more to the enterprise.

The Seventh-day Adventist Church holds a unique message, which might be defined as total health—the well-being of body, mind, and spirit—which cannot fail to

benefit any community where it is demonstrated in any kind of depth. Positively the only attractive or even credible face we can show to the adherents of other great world alternatives to Christianity is the face of health education. The church's years of experience in the Middle East, some of them very lean years indeed, have at least shown that the church's health outreach is a smiling, attractive face that makes many friends for the church.

Shopping Basket Level

If the concept of total health is to be effectively communicated to the ordinary person, some points of contact are necessary, not just the occasional Five-Day Plan to Stop Smoking or health lecture series, valuable as these may be. Something at the shopping-basket or soft-drink-counter level is required, and the dreams that men like Robert Darnell, Middle East Union president, and some of his associates have dreamed, of communication at this level, are taking shape in that solid, capacious brick-and-reinforced-concrete structure nearing completion at Matariya.

A factory in a garden it will be, for the site was growing good maize a year or so ago. Pleasantly functional, the clean, modern lines of the building will be softened by green lawns and flowering shrubs. This makes a good advertising image as well as a pleasant environment.

One of the factory's first products, Soyalac, will make a major contribution to young mothers and infants in the Middle East. A little-known fact is that, because of a genetic predisposition, a higher-than-average percentage of children in this area cannot produce the enzyme lactase essential to the proper assimilation of bovine milk. There also appear to be other kinds of allergies to animal milk.

Anyone who tastes the delicious prototypes of the soy-milk-based soft drinks flavored with the natural fruits of Egypt, such as the



Against the background of the production hall of the new Matariya food factory, Mark M. Sterner, center, executive director of Meals for Millions Foundation, discusses the factory layout with Mokhtar Nashed, left, production manager; Habib Banna, right, general manager; and the building contractor.

guava, mango, and banana, which the factory will soon be producing in bulk, can forecast great popularity for these drinks in a country whose sunny climate provides a built-in thirst. A great selling point will be the nutritive properties of these drinks.

A factor that enhances the importance of the project in Egypt is the utilization of home-grown raw materials—soybeans, peanuts, and fruits. Because Egypt has lacked the know-how, the technical expertise, to take this first-class protein-rich food and turn it into food for the people, it is being fed to chickens and other livestock.

Directing the food production will be Habib Banna, general manager, and Mokhtar Nashed, production manager. Both young men have carried administrative responsibilities before, Habib in the institutional and church organization, and Mokhtar in a commercial enterprise in Kuwait. Both men are life-long Adventists, Egyptians, and graduates of Middle East College in Beirut, Lebanon.

Sound counsel has been obtained from men of long

experience in producing vegetable protein foods, such as Dr. Harry Miller and Eric W. Howse, General Conference World Foods Service director. Mark Sterner, executive director of Meals for Millions Foundation, has been an indispensable ally, as have a number of other friends.

On a recent visit to Egypt in connection with the joint enterprise, Mr. Sterner inspected the Matariya building. After detailed technical discussions lasting several days, he outlined an ambitious program of development and marketing, which if implemented will enable the plant to make a significant contribution to nutrition in Egypt in the next five years as pioneers of soy-based foods. Thanks to Meals for Millions, the factory will be equipped with three separate production lines in gleaming stainless steel, each capable of producing any or all of four initial high-protein milk foods. Because the factory is by definition a nonprofit organization, the machines will be donated, free of all cost, if the factory can guarantee that the necessary capital is available

to provide a recyclable bottle inventory, back-up vehicles, and other necessary items related to initial launching of the products on the market.

One million bottles and 41,670 24-bottle cases are needed, as are two extra-bulk delivery vehicles. We don't have money for these, but we are confident that the One whom we believe is directing this Egyptian enterprise will provide the bottles, crates, vehicles, and all things necessary so that we can say to our friends at Meals for Millions, "Get that extra machinery moving toward Egypt—we are ready!"

PHILIPPINES

Student Colporteurs Hold Crusade

That students in their vacation colporteur work could engage in public evangelism was demonstrated by the 27 Mountain View College student literature evangelists who had chosen the Negros Mission as their field of labor.

Under the leadership of Isidro Villasis, mission assis-

tant publishing director, the students put up a temporary tabernacle in a barrio nearby their boarding house at Taculing, Bacolod City, and used the evenings for preaching.

Wilbert Diel, a ministerial student at Mountain View College, led out in the preaching, while others helped with songs, child evangelism, visitation, and Bible studies. Student nurses in the group gave lectures on health.

This experience made the group aware every moment that they are to be watchful, prayerful, united, and fully dependent upon God. They reached total sales for the summer of 44,000 pesos' (US\$6,027) worth of Adventist books and literature.

The Negros Mission, knowing the enthusiasm of the students, provided the materials for the tabernacle and the crusade. J. S. Rosendo, Negros Mission publishing director, baptized six persons on May 24 in the Taculing River, with all the student literature evangelists in attendance.

H. V. GAYARES
Stewardship and
Communication Director
Negros Mission



MICHIGAN CONFERENCE ORDAINS FIVE MINISTERS AT CAMP MEETING

Five Michigan workers, with their wives, wait for local conference leaders to present them with their ordination certificates. Their ordination took place on August 16 before an estimated 9,000 persons in the main camp meeting auditorium.

The newly ordained ministers and their wives are, left to right, Paul S. Howell, Jerry Johns, Ben Boggess, James D. Chase, and Charles Cleveland. Elder Chase teaches classes in religious broadcasting at Andrews University. His father, James E. Chase, president of the Washington Conference,

offered the ordination prayer. Elder Cleveland, who has been conducting a health-oriented ministry in the Upper Peninsula cities of Houghton and L'Anse, has accepted a call to serve on a medical missionary launch in the Amazon River area. Elders Howell, Johns, and Boggess serve churches in the areas of Escanaba, Petoskey, and Coldwater, respectively.

ERNEST N. WENDTH
Communication Director
Michigan Conference

BRAZIL

Adventists Aid Flood Victims

Adventist Social Assistance (the equivalent of SAWS) workers in Brazil responded to those affected by a flood in July. The city of Recife, capital of Pernambuco State, suffered the worst catastrophe of this century when the rivers Capibaribe and Beberibe and their tributaries overflowed their banks owing to abundant rains that fell for several days all along their course.

The waters flooded 75 per cent of the city area, reaching heights of 12 feet at several points. Another nine municipalities were stricken.

Pastors and church members in the area of Recife were mobilized to ensure joint action in the procurement and disbursement of clothing, foods, and medicines.

In the Instituto Adventista de Arruda, four rooms were set up to shelter and feed 60 persons.

ASA's center of operations was transformed into the general headquarters for the gathering and distribution of supplies. The 12 Dorcas Welfare Societies of Recife united in order to classify and prepare the parcels of clothing and food that were to be distributed.

Some 1,400 church members and children were affected by the flood. Sixty homes of Adventists were either totally or partially destroyed.

Help was received from church members in the nine states that make up the East Brazil Union. From Niteroi, the union headquarters, came 98 bales of clothing, 440 pounds of medicines, and money to buy mattresses and blankets. Substantial financial help was received from the South American Division.

Thanks to these valuable donations and local contributions, ASA officers have submitted the following partial report of the services offered to those in need: Families helped—2,095; persons assisted—10,550; pieces of clothing distributed—90,000; pounds of food distributed—



Top, flood waters in Recife, Brazil, reached as high as 12 feet. An estimated 4,000 of Recife's 8,000 streets were flooded. Bottom, Brazilian church members aided many who were affected by the flood.

24,600; blankets distributed—800; mattresses distributed—205; pairs of shoes distributed—6,500; estimated value of help—1,087,900 cruzeiros (US\$128,442); estimated value of the rebuilding of 60 homes by ASA—243,913 cruzeiros (US\$28,797).

The church's social welfare program made a good impression on state and federal authorities. The general director for the civil defense of the country personally thanked the Seventh-day Adventist Church, and expressed his desire to know more of how the church organizes itself.

H. J. PEVERINI
Review Correspondent



The Rio Minas Conference sent to Recife a ton of supplies, including medicines, 30,000 pieces of clothing, and 5,400 pairs of shoes.

CALIFORNIA

200 Are Baptized During Crusade

The pastor of the Southern California Conference's Berean church; George Rainey, crusade speaker; and a team of 15, including five local ministers, their Bible instructors, and five ministerial seniors from Oakwood College, baptized more than 200 converts during a recent ten-week campaign.

The last three Sabbaths a portable pool was used in the Bible Palace, a tent pitched at 104th and Western streets in Los Angeles, so four ministers could baptize 187 of the 200 new members.

Converts told of lingering battles with vices that threat-

ened their marriage and personal well-being. Oswald Gordon, crusade coordinator, said the testimonies were a thrilling reward to the crusade staff.

In addition to the spiritual emphasis of the meetings, medical services were offered free to the community. The conference's medical van, "Health on Wheels," was headquarters for this.

A new church in the budding stage has been organized as a result of the evangelistic crusade. James Merideth, formerly the assistant minister of the Los Angeles Berean church, is its pastor.

The crusade was supported by the pastors and members from at least five churches—Altadena, Berean, Fifty-

Fourth Street, Philadelphian, and Tamarind Avenue.

FRANKLIN W. HUDGINS
*Communication Director
Southern California
Conference*

MEXICO

Converted Farmer Builds Church

Ernesto Fernández, a wealthy farmer in southern Mexico, did his best to escape from a persistent Adventist neighbor who was intent on sharing his faith. Whenever Ernesto saw this neighbor coming down the road toward their farm, he would call his wife. They would run out the back door, saddle their horses, and ride off to the most remote corner of their farm, where they stayed until they were sure the neighbor had given up and left.

But on one of these excursions, Mrs. Fernández hurt her foot. The next time the Adventist neighbor came, they could not run away. By the time her foot was better their interest had been aroused and they no longer wanted to escape.

After studying for several months, this couple accepted the Advent message. They are so enthusiastic in their newly found faith that they cannot keep from telling everyone they meet about how God has blessed them. Today all their farm hands and employees are Seventh-day Adventists. They have built a church on their farm. They work for neighboring families, and all their trucks and pickups are used to take church members and visitors to and from meetings. Along the frontier roads of Oaxaca and Veracruz their vehicles carry the message of what God has done for them.

Ernesto gives his personal testimony with a deep conviction that impresses those who listen. Now many new members are in the church as the result of an injured foot, a persistent layman, and God's Spirit working on hearts.

SAMUEL GUÍZAR
*Secretary
Mexican Union*

TENNESSEE

Madison Hospital Opens West Wing

Three important events made Monday, October 6, a day that will long be remembered at Madison Hospital.

At 10:00 A.M. the volunteer auxiliary Pink Ladies officially opened their new gift shop near the hospital's main lobby. In the afternoon at three o'clock a six-story, \$5 million addition to the main building was dedicated and opened. A banquet, followed by awards and recognition, completed the day's whirlwind of activities.

Metropolitan Nashville's mayor, Richard Fulton, was the keynote speaker at the 3:00 P.M. dedication service. The mayor thanked those responsible for sharing their wealth, time, and talent.

"Through the years I have observed the Seventh-day Adventists," Fulton said, "and they have earned my admiration."

After his address and the ribbon-cutting, hundreds of guests toured the two lower floors of the new wing.

According to Homer N. Grove, Madison's newly appointed executive vice-president and administrator (formerly at Florida Hospital as a vice-president), three upper floors of the wing are shelled in but will be completed in the future as needs indicate. Currently the laboratory, central service, pharmacy, and medical records are on the ground level. Nearby there is a 175-seat auditorium, a doctors' lounge, and a medical library.

The two lower medical floors will each contain 28 private and four semiprivate rooms, all utilizing the latest equipment for efficient patient care.

The evening's banquet featured an unveiling of portraits of two of the founders of Madison Hospital, Drs. P. T. Magan and E. A. Sutherland. Later the banquet hall-auditorium was officially designated as Gant Hall in honor of Dr. Julian C. Gant, who has served Madison since 1947.

VIRGIL K. LEWIS
*Public Relations Director
Madison Hospital*



CHAPLAINS TRAIN IN GLENDALE, CALIFORNIA

La Verne Roth, left, president of Glendale Adventist Medical Center, presents certificates of appreciation and congratulations to students of the summer chaplain-training program at the hospital. With Mr. Roth are Walter Squires, J. C. Powers, Robert Baldwin, and G. Edward Bryan, GAMC chaplain and instructor in the course.

The program includes orientation and total health team concept, "death and dying" conferences, and "grief and crisis" intervention counseling. Classes are held on the alcoholic unit, and the relationship of each of these to a fully integrated follow-up program for both patients and employees is emphasized.

Upon termination of the course Mr. Squires joined the staff at the White Memorial Medical Center. Elder Powers was appointed interim chaplain at Simi Valley Adventist Hospital, and Elder Baldwin continues his duties as chaplain at the Glendora Adventist Convalescent Hospital. RAY NELSON

*Public Relations Director
Glendale Adventist Medical Center*

Ministers Are Ordained



CENTRAL CALIFORNIA

Two ministers in the Central California Conference were ordained to the gospel ministry on Sabbath, August 9, at the annual camp meeting in Soquel. They are pictured in the front row: John Hughson with his wife, Joan, of Mountain View, and Robert Sundahl with his wife, Marlene, of Chowchilla. Pictured in the back row are Charles Cook, conference secretary; A. R. Hagen, of Santa Barbara, father-in-law of Elder Hugh-

son; John Osborn, Pacific Union Conference Ministerial secretary; C. E. Bradford, General Conference associate secretary, who delivered the ordination sermon; Cree Sandefur, Pacific Union Conference president; W. D. Walton, Pacific Union Conference secretary; Earl W. Amundson, Central California Conference president.

EARL W. AMUNDSON



OKLAHOMA

On August 9, during the annual camp meeting, three Oklahoma pastors were ordained to the gospel ministry. Pictured with their wives are Merlin D. Starr, Forrest D. Tenbrook, and Willard B. Sorenson. Participating ministers included Robert D. Rider, conference secretary; Max A. Tre-

vino, conference treasurer; Lowell L. Bock, General Conference associate secretary, who preached the ordination message; C. W. Skantz, conference president; and R. C. Naden, of Faith for Today.

ROBERT D. RIDER
Secretary, Oklahoma Conference



CENTRAL STATES

Hilliard Pettway was ordained June 21 during the Central States Conference camp meeting. Elder Pettway, who completed the ministerial course at Oakwood College in 1949, began his labors in the Central States Conference in 1973. At present he is the pastor of the Atchison-St. Joseph district. He is pictured with his wife, the former Myrtle Mayo.

Perry Lee Jennings, below, also was ordained June 21 during the Central States Conference camp meeting session. A graduate of Oakwood College, Elder Jennings pastors the Bethel church in Kansas City, Kansas. He and his wife, the former Betty Jean Austin, have five children, Kevin, Perry, Andre, Kim, and Daren.

S. H. COX
*Communication Director
Central States Conference*



Dateline Washington By F. C. WEBSTER

COMMITTEE STUDIES EDUCATION FOR SDA CHILDREN WITH A HEARING HANDICAP. Last October a carefully chosen committee of church leaders and laymen met at the General Conference headquarters to study the possibility of establishing a school where Seventh-day Adventist young people who have a hearing handicap can be trained in the environment of Christian education. It was envisioned that such a program should entail specialized training from kindergarten at least through the secondary level of learning.

Various facets of such a program were considered; for example, a suitable site that would provide the proper environment for such studies. It was recognized that the school should provide vocational training and a work-study program, and have available both dormitory and community accommodations in an area providing an appropriate cultural environment.

Study was also given concerning the number of specialized staff members that such a program would involve.

Such a training would of necessity involve securing appropriate audio-visual equipment and student tutorship programs.

Based on the recommendation of this committee, a program was suggested and approved by the President's Advisory Council of the General Conference, which placed in motion steps that hopefully will help supply the need in this area of the church's outreach.

EARLY CHILDHOOD EDUCATION. In early November a group of church educators met together in Washington for a week-long study of the question of early childhood education. This subject has become of considerable concern to the church educators who are seeking an environment most appropriate for the development of young minds. Particularly is this true in light of the statements that have been written by Ellen White that relate to this important question.

In isolated cases across North America, Seventh-day Adventist parents, who have chosen to teach their children at home rather than send them to school, have become involved with local civil authorities who have tried to enforce the laws that require child attendance in school.

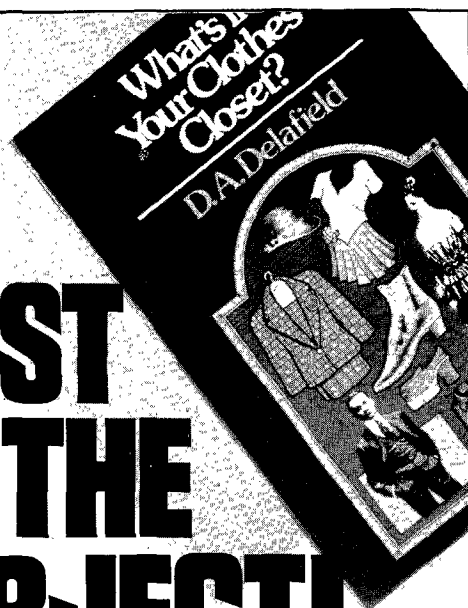
The committee that met in Washington will in all probability be making reports that will be helpful to the church as it faces this problem during the months to come.

VISITORS. Mrs. Lois Miller, a Bible instructor from the Bethel church in Brooklyn, New York, with 46 lay members of a denominational history class, toured the General Conference on Monday, October 27. Mrs. Miller stated that this group meets every Sabbath afternoon to study the backgrounds of the church.

The eighth-grade class from the Cleveland, Ohio, Junior Academy visited church headquarters in November. The group was accompanied by Elder and Mrs. C. M. Lawson. Elder and Mrs. Tawfic Issa visited Washington on their return to the Middle East where Elder Issa will serve as pastor of the Amman, Jordan, church. The senior class of Little Creek Academy in Tennessee visited Washington and the General Conference recently.

STAFF CRUSADES Several members of the General Conference staff were involved last autumn in evangelistic campaigns in different parts of the United States. Among them were C. D. Brooks, Detroit, Michigan; Ben Liebelt, Fredericksburg, Virginia; and E. E. Cleveland, Chicago, Illinois.

A FIRST ON THE SUBJECT!



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- ½ teaspoon Italian herbs
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Australasian

● The recent division session made a slight change in the official name, to include the word "Church." Similar actions were taken at union conference sessions. The division is to be known as The Australasian Division of the Seventh-day Adventist Church. The full name of the former Trans-Commonwealth Union Conference is now The Trans-Australian Union Conference of the Seventh-day Adventist Church.

● On October 29, a SALT (Share a Little Truth) group of eight young people from the Greater Sydney Conference flew to Norfolk Island for five days of witnessing. Meetings were conducted daily. Male members of the group attended a Rotary meeting on Thursday night, at which the conference assistant youth director, John Banks, was a guest speaker. All the Sabbath meetings in the Adventist church were conducted by the group. High lights of the visit were a one-hour radio broadcast and state primary and high school visits to sing Christian songs, and songs and talks in the Methodist church on Sunday morning.

● The weekend of October 24 to 27, for the first time in the history of the North New South Wales Conference, the total working force of ministers, teachers, and literature evangelists combined for a workers' retreat. The venue was the conference youth camp in Sawtell, and almost 200, including some wives, were in attendance.

Northern Europe-West Africa

● An unusually heavy storm passed over Ashanti, Ghana, recently, damaging a number of church buildings. Four churches and two schools had their roofs blown off, while a fifth church was completely destroyed. Young students are attending classes under the trees until funds can be found to repair the damage.

● In a recent visit to West Africa, the religious-liberty director of the Euro-Africa Division, Pierre Lanares, made a stopover in the Ivory Coast. In a television interview Elder Lanares, appearing with the mission president and a local pastor, answered questions about Seventh-day Adventists and religious liberty. The mission is presently following up this interview by visits to officials, presenting them with the religious liberty periodical *Conscience et Liberté*. The radio program emphasized Elder Lanares' work as an author, which is of great importance to literature evangelists selling his book, *Les Secrets de l'Amour*.

North American

Atlantic Union

● Atlantic Union College has been awarded accreditation for its secondary-education program by the National Council for Accreditation of Teacher Education (NCATE). Similar accreditation for elementary education was granted in May of 1974.

● Forty-eight first-year nursing students were dedicated during Atlantic Union College's annual nursing dedication program held Friday, October 24.

● All six churches in the Bermuda Mission joined together in an unprecedented evangelistic thrust with Jerry D. Lee, of the Hamilton church, and Mack Wilson, of the Southampton church, conducting the meetings. One hundred and thirty persons were baptized as a result of the meetings, Bible studies, and literature distribution.

● Atlantic Union College has received word from the family of Donald F. Haynes, class of 1931, that a memorial fund has been established in his name on behalf of the Thayer Conservatory of Music.

● Sabbath, October 25, at the Bronx Temple in New York was Community Relations Day, Family Bible Course graduation day, and Sabbath school Visitors' Day.

● Four evangelism thrusts in the Northeastern Conference have resulted in 74 baptisms. The Bridgeport and Stamford, Connecticut, churches report 18 and seven baptisms, respectively, and the Kingston and Gordon Heights, Long Island, New York, churches report five and 44 new members, respectively.

Columbia Union

● The Virginia Federation of Community Services recently held an all-day meeting at the Emmanuel Temple church in Alexandria, Virginia. Churches in Richmond, Crewe, and Norfolk, Virginia, were represented.

● During Big Eleven, an 11-day thrust just prior to the annual Columbia Union literature evangelists' institute, Fred Whitlow, of the Allegheny West Conference, delivered \$7,500 worth of books and turned in more than \$4,000 in cash deposits.

● The literature evangelists of the Allegheny East Conference have reported 159 baptisms so far in 1975 as a result of their canvassing contacts.

● The Mansfield and Wellsboro, Pennsylvania, churches united on September 27, and became the Tioga County church.

● Carrollton, Ohio, church members broke ground for a new church building September 14 and expect to occupy the new structure by the end of this year. The new church will seat approximately 75 and will have Sabbath school classrooms and a nursery. Cost of the land and the building, including new furniture, is estimated at \$36,000.

Lake Union

● The Pathfinder Club of the Niles, Michigan, Westside church has organized a fife and drum corps for Bicentennial parades and other celebrations. Members are raking leaves and doing other chores to pay for uniforms.

● Plymouth, Michigan, church members have sent out a calendar inviting the

community to join them in a variety of Christ-centered Bicentennial programs. For the 1975 season, they are providing a series of Sabbath vesper concerts.

● J. Reynolds Hoffman, crusade speaker for Faith for Today, has just completed a successful campaign in Indianapolis, Indiana. Forty people are preparing for baptism.

● Five August graduates of the Hinsdale Sanitarium and Hospital's School of Medical Technology placed their school ninth among 672 other schools of medical technology by obtaining high test results in a registry exam.

● On October 4 the Edmore, Michigan, church, in which members have been meeting since September, 1967, was dedicated.

● A new program of preoperative and postoperative patient visitation is being planned for Battle Creek Sanitarium-Hospital in Michigan. It calls for preoperative visits to patients to explain what to expect of the surgical process. Two or three days following surgery, visits would again be made to find out the patients' responses to the previous visits.

● Robert D. Moon, Michigan Conference president, retired November 30 after 44 years of service to the Adventist denomination. During Elder Moon's administration, church membership passed the 20,000 mark.

North Pacific Union

● Larry Gasser, a literature evangelist in the Alaska Mission, has been appointed a district director in the North Pacific Union Conference and is located at Enumclaw, Washington.

● Fifty persons were baptized during the Lynn Martell evangelistic meetings in Medford, Oregon. Some 90 decisions also were made before the meetings closed.

● The North Pacific Union total for the Adventure in Faith Offering amounted to \$368,994. Members of the

Oregon Conference contributed almost \$230,000.

● Dave Schwantes, instructor in journalism at Walla Walla College, has authored a new book, *The Unsweetened Truth About Sugar and Sugar Substitutes*. Four of his senior journalism students are writing books on publishers' assignment.

Northern Union

● The North Dakota Conference reports a 30 per cent increase in school enrollment for the current school year.

● Twenty persons have been added to the church as the result of the Lyndon DeWitt-Don Edwards evangelistic campaign conducted in the Minot, North Dakota, church.

● Early reports from the Brusett-Smith evangelistic campaign in Des Moines, Iowa, indicate that more than 50 persons have been baptized during the four weeks of the series. Des Moines could well be the first 700-member church in the history of the Northern Union by the close of this campaign.

● The Payabaya, South Dakota, Indian Mission school reports an attendance of 19 in the upper grades and 21 in the lower grades, being taught by G. L. Gatewood and Eleanor Loignan.

● Twenty-one persons were baptized into the Rochester, Minnesota, church as a result of a Crowson-Oliver evangelistic campaign, and ten were baptized into the Winona church as a result of the Morrison-Klatt campaign there, making a total of 31 added to the Southeast district in the past three months.

Southwestern Union

● Five hundred blood pressure checks were taken at the Mountain Home, Arkansas, church booth at the Baxter County Fair held September 11 to 13. An equal number of visitors toured the emergency disaster van, learning of the many services available to the public in times of disaster.

● Twenty-three teachers representing 13 church

schools in the Texico Conference attended the combined workers' meeting/teachers' convention in Amarillo, Texas, September 26 to 29. Opening reports indicate there are 314 children enrolled this year.

● The medical ministry of the Texico Conference is moving forward in Baird, Texas, where a 26-bed community hospital is operated by Laurence Gayao, an Adventist physician. Plans call for building onto the present structure an addition that would expand the facilities to a 50-bed institution. The hospital serves approximately 10,000 people.

● Texas attorneys held their first formal meeting during the Texas Conference camp meeting to study ways of making a contribution in service to the church both in private practice and denominational employment.

Loma Linda University

● Kathleen Zolber, director of dietetics and professor of nutrition, has been appointed chairman of the Dietetic Internship Board of the American Dietetic Association.

● For the fifth consecutive year, the La Sierra campus of the university has had an increase in enrollment. More than 2,250 students are now settled into their classes. Last year at the same time registration was 2,050. University President V. Norskov Olsen said he felt a number of factors were influential in the increased enrollment on the La Sierra campus. At the top of his list was "the very fine Christian spirit and strong religious emphasis found on the campus among both students and faculty."

● Joyce W. Hopp, associate professor of health education, spoke in early November to the annual convention of the School Health Association. Dr. Hopp's topic was "Values Clarification in the One-to-One Setting," and part of her talk dealt specifically with strategies that school nurses can use in a one-to-one setting with their student-patients.

CHRISTIAN LOVE

WHERE THE HEART IS



A concise look at love that leads to marriage. Raymond Woolsey, father of three teenage daughters, discusses choosing a mate, the relationship of a young couple to their parents, managing money, and other subjects that might pose problems. Paper 60c

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From *Seventh-day Adventist*, 2, March-Baltimore, New Hampshire

YOU'LL WANT TO HAVE IT FRAMED

This Christian Home Calendar is the first of a four-year series on our Adventist heritage. Produced on paper suitable for framing, the 1976 calendar depicts the church where Sabbathkeeping was first practiced by Adventists back in 1844. Learn about your church's past and keep an eye on the present with the 1976 Christian Home Calendar. Order now through your local Adventist Book Center or Book and Bible House—only 75c each, so get one for each friend and dear one.

Offer expires August 31, 1976.



CHRISTIAN HOME CALENDAR

JANUARY 1976

SUN MON TUE WED THU FRI SAB

				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

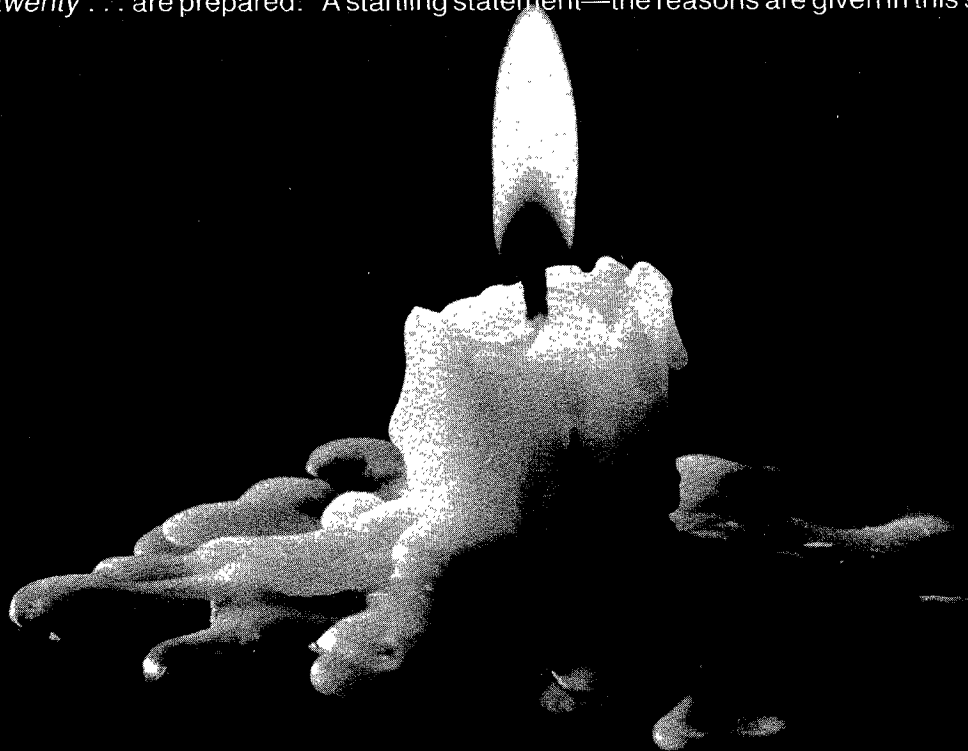


Good morning
Communion
 "How often have we
 thought to be true,
 His representatives,
 making use of one of
 the most effective ways
 of reaching souls for
 Him in His unchanging
 love?"
 "Our Sabbath was
 kept by the people of
 the East, and we may
 have learned from them
 that the Sabbath was
 not only a day of
 rest, but a day of
 joy and gladness."
 "The Sabbath is a
 memorial of the
 Creator's work of
 six days in the world."
 —The Desire of Ages,
 p. 11, 12.

LIBERTY MAGAZINE CAMPAIGN, JANUARY 16-17

“THE END IS NEAR”

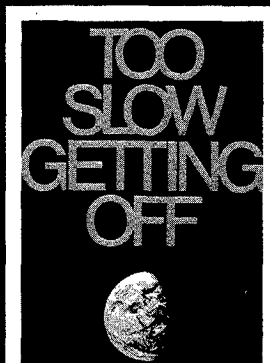
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Marjorie Lewis Lloyd

In a straightforward and uncomplicated way the author deals with the major problem within the church that has been delaying the return of our Lord, and points the way to a practical, personal solution of the problem. How can those who look for His coming so relate to Him—now—that they can confidently look forward to being ready for Him when He appears?

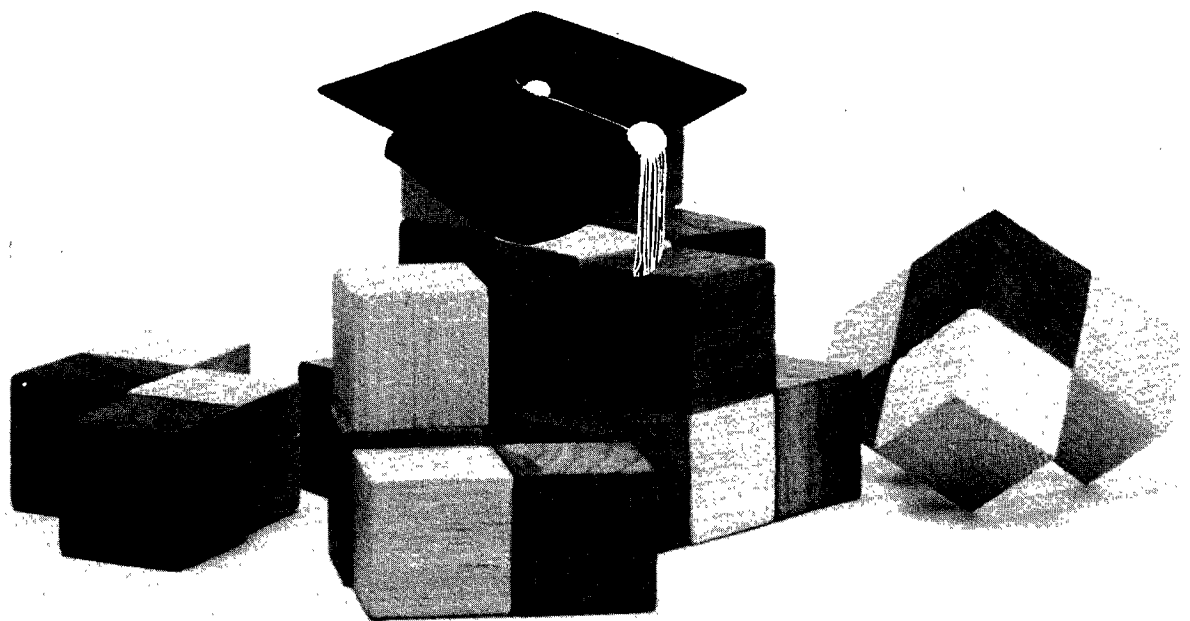


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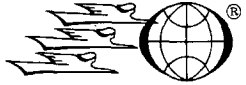
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125th Year of Continuous Publication

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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

Cashier	Nurse, OR
Cook	Nurses, ped.
Inhal. ther.	Nurse, staff
Inserv. Instr.	Nurses, superv.
Maint., gen.	Nursing-serv. dir.
Medical transcrib.	Occup. thers.
Nurse aides	Office mgr.
Nurse, CCU	Orderlies
Nurse, geriatric	PBX oper.
Nurses, head	Phys.-ther. assist.
Nurses, ICU	Phys. thers.
Nurses, LPN	Radiol. technol.
Nurses, med.-surg.	Sec.-recep.
Nurses, OB	Social wrkr., MSW

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave., 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.

Deaths

BOCOCK, Earl—d. Aug. 4, 1975, Indianapolis, Ind., aged 63. He was a licensed lay preacher and won many to Christ. He held more than 25 evangelistic series in the Indianapolis area. Survivors include his wife, Dorothy; and sons, Ronald, David, and Larry.

GRIFFITH, William Herbert—b. Feb. 5, 1892, Utica, Mo.; d. Aug. 24, 1975, Glendale, Calif. In 1915 he married Leota Hayes, who died in 1951. The year following he married Selma Uhrig. He began denominational work in 1913, serving at Union College as accountant, then at the Boulder Sanitarium in Colorado. He was secretary-treasurer of the Missouri Conference from 1917 to 1921 and of the Kansas Conference following that. He served in the book and periodical departments of the Pacific Press at Brookfield, Illinois, then as Bible House manager in several of the California conferences. From 1959 to 1965 he was treasurer of the SDA Credit Union after having served for two years in the Southern California Conference Association office. Survivors include his wife; son, Dean; and grandson, Bill.

JONES, Vesta J.—b. Dec. 23, 1886, Kokomo, Ind.; d. Oct. 14, 1975, Orlando, Fla. Her late husband, J. K. Jones, was president of the Southern Union at the time of his death in 1943. Survivors include a son, J. Paul, of Southern Publishing Association; a daughter, Marjorie Johnson; two grandchildren; and one great-grandchild.

LIERS, Emil—b. Clayton, Iowa; d. Oct. 17, 1975, La Crosse, Wis., aged 85. He was a professional naturalist, the first to breed and train otters in captivity. He was also an author, teacher, and researcher. Among survivors are two nephews, Tate V. Zytoske, education director, New York Conference, and Gordon Zytoske, personnel manager, General Conference office.

RASMUSSEN, Jens Christian—b. Sept. 6, 1875, Alameda County, Calif.; d. Oct. 4, 1975, Angwin, Calif. For some time he was secretary of the California Conference before it was divided into Northern and Central. Survivors include a son, Lowell; stepsons, Charles, Frank, and Thomas Hartwick; a stepdaughter, Mrs. Roy Reese; 26 grandchildren; 67 great-grandchildren; and three great-great-grandchildren.

SCHILLING, Eva R.—b. Oct. 12, 1875, Allentown, Pa.; d. Sept. 27, 1975, Philipsburg, Pa. She was the wife of the late John Harrison Schilling. For 42 years she assisted him in his work as pastor, evangelist, educator, and executive, both in North America and Europe. Survivors include a son, Harold K.; seven grandchildren; and 12 great-grandchildren.

SMITH, Walter I.—b. Dec. 11, 1888; d. Sept. 9, 1975, Loma Linda, Calif. He graduated from Union College and married Mary Livingston. For four years he was on the faculty of Walla Walla College. From 1917 to 1930 he was president of the college. In 1930 he became associate secretary of the General Conference Department of Education. From 1934 to 1943 he was president of Pacific Union College, and from 1944 to 1946 was academic dean at Emmanuel Missionary College. From 1946 to 1954 he headed the education department of Walla Walla College. For two years he was president of Newbold College, England. Then he returned to Walla Walla College, where he taught until 1960. Survivors include his wife; two sons, Maurice and Louis; three grandchildren; and two great-grandchildren.

STURGES, John Hubert—b. March 20, 1894, Phoenix, Ariz.; d. Sept. 5, 1975. He took medical training at the College of Medical Evangelists and served as a missionary doctor in the Belgian Congo and other East African countries for 15 years. He pioneered in the establishment of the Songa Hospital and of the Ngoma Hospital (Mugonero Hospital) in Rwanda. Survivors include his wife, Violet; four children, Elizabeth Taylor, Dr. Hubert, Dr. Stanley, and Dr. Keith; 16 grandchildren; one great-grandchild; and two sisters.

TOWLER, Bessie—d. Aug. 26, 1975, San Diego, Calif., aged 65. In 1949 she graduated from Paradise Valley School of Nursing and received her B.S.N.E. at Walla Walla College in 1952. She was employed as staff nurse, supervisor, and clinical instructor at Paradise Valley Sanitarium. Survivors include a sister.

TRUMAN, Daisy Ethel Nary—b. June 21, 1886, Maple Lake, Minn.; d. Nov. 3, 1975, Loma Linda, Calif. With her husband, Dr. A. W. Truman, she served the denomination at the College of Medical Evangelists, White Memorial Hospital, St. Helena Sanitarium, Rest Haven Sanitarium, Washington Sanitarium, Glendale Sanitarium, Shanghai Sanitarium, the Ardmore Sanitarium, and the General Conference Medical Department. Survivors include her husband; five children, Dr. Anetta McGuffin, Court Commissioner Rolland Truman, Violet Brayshaw, Archibald William, Jr., and Myrna Hamara; 16 grandchild-

dren; two great-grandchildren; a brother, Wesley K. Nary; and two sisters, Violet Brayshaw and Hazel Sheldon.

ZACKRISON, Harry Albin—b. June 20, 1901, Stockholm, Sweden; d. July 15, 1975, Mountain View, Calif. He first served the denomination in the Norwegian Publishing House. After coming to the United States, in 1926 he married Esther V. Thorpe. He was foreman of the La Sierra College Press for a time, and from 1962 to 1972 was in the foreign language department of the Pacific Press Publishing Association. Survivors include his wife; two sons, James W. and Edwin H.; five grandchildren; a stepmother; five brothers; and five sisters.

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.

NATIONALS RETURNING

Mervyn C. Chapman, to serve as pastor/evangelist, West Jamaica Conference, Montego Bay, and **Darnell Joy (McKenzie) Chapman**, left New York City, August 20, 1975.

Luis A. Gonzalez, to serve as pastor/evangelist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, left Boston, Massachusetts, January 19, 1975.

Kathleen Camella Walter, to serve as teacher, St. Croix School, U.S. Virgin Islands, left New York City, August 25, 1975.

Abed Elnour Zaiback (AU '75), to serve as pastor, East Mediterranean Field, Beirut, Lebanon, of Berrien Springs, Michigan, left Washington, D.C., September 11, 1975.

Coming

December

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

The Back Page

SAWS Relief for Mexico

SAWS and the Inter-American Division are sending \$12,000 as an initial amount for disaster relief for victims of Hurricane Olivia, which has caused heavy losses in four of the church's missions and conferences in Mexico. The city of Mazatlán in the Pacific Mission was the hardest hit. Forty per cent of the houses were destroyed, and many church members lost their homes.

H. D. BURBANK

New President for N.Y. Conference

C. W. Skantz, formerly president of the Oklahoma Conference, has been elected president of the New York Conference. He replaces A. J. Patzer, recently named administrative assistant to the General Conference vice-president for the North American Division. J. W. BOTHE

Two Publishing Houses Merge

On November 5, the Belgian Publishing House merged with the Netherlands Publishing House to become a new institution named Stichting Uitgeverij Veritas, located in The Hague. It will serve the Dutch-speaking peoples of Belgium and the Netherlands, as well as in other parts of the world. R. Bruinsma and R. J. de Jong were elected manager and treasurer, respectively.

R. E. APPENZELLER

Record Enrollment at Menado School

The Menado English Language School in eastern Indonesia reports a record enrollment of 560 students for the current term. The school opened two years ago.

Renaë Hanson, student missionary teacher at the school, reports that on Sabbath, October 18, an entire family was baptized in Menado, the first direct results of the language-school program. Bible studies are

conducted daily with students.

In addition to gaining experience in teaching and winning persons to Christ, the student missionaries are experiencing a deeper dependence on God. Writes Renaë after three months in Indonesia: "I am learning to trust more in God. He is a friend who never fails. Sometimes it seems that friends are so important, but here so far away from my former friends and things familiar, I must make new friends, and God's friendship means more to me."

Menado is one of 18 English-language schools operated in the Orient.

D. A. ROTH

N.A. Ingathering Report—2

The total amount of Ingathering raised through November 22 is \$3,187,508. The amount raised during the week is \$544,175, as compared with \$597,588 raised during the second week of last year's crusade.

Newfoundland has reached the Silver Vanguard mark, with a per capita of \$26.36.

C. C. WEIS

N.A. Ingathering Report—3

The total amount raised through the third week of the 1976 Ingathering Crusade, ending November 29, is \$3,824,713. This represents \$7.51 per church member in the North American Division.

The amount raised through the third week of last year's crusade was \$3,747,411, which indicates a gain this year of \$77,302. The total amount raised this week is \$637,205, as compared with \$616,182 raised in the third week of last year's crusade.

Five unions and 36 conferences showed gains over last year's achievement for the same period.

The Allegheny West, Central States, and Wyoming conferences have exceeded their final totals for last year.

C. C. WEIS

345 Are Baptized in Guyana Crusade

Baptisms to date total 345 in the city of Georgetown, Guyana, where K. S. Wiggins, Caribbean Union Conference evangelist, plans for two more baptisms. The new Campbellville church in Georgetown is overflowing with members as a result of the crusade.

Because the city of Georgetown has no convenient place for a large baptism, the candidates were driven by bus 26 miles to a creek in the country.

The Guyana Mission has appointed Edson Weithers to handle the follow-up program.

G. RALPH THOMPSON

In Brief

Goal reached: During the month of October the Central American Union Mission surpassed its baptismal goal for the year. This is the first union in the Inter-American Division to reach its goal. Earlier the Belize and Costa Rica missions and the Panama Conference had reached their goals.

Best seller: *The Bible Story* in Icelandic is at the top of Iceland's best-seller list. Because of the limited population in Iceland, the printing order for any given book rarely exceeds 1,500. However, more than 8,000 copies of volume 1 of *The Bible Story*, by Arthur S. Maxwell, have been sold. Literature evangelists visit every home in Iceland at least once a year.

Twentieth bookmobile: The Arkansas-Louisiana Adventist Book Center has just acquired a new 41-foot-long bookmobile, which George Sharpe, ABC manager, says will greatly increase the service the ABC can offer church members in the conference. With the addition of this bookmobile, there are now at least 20 bookmobiles serving church members around the world.

New positions: P. M. Diaz, president, South Philippine Union Mission, formerly union treasurer. He replaces M. M. Claveria, who retired after 45 years of service to the church. □ Daniel Tan, secretary, Southeast Asia Union Mission, formerly president,

Southeast Asia Union College. He replaces K. T. Kong, who spent 37 of his 46 years of service working in the Southeast Asia Union office.

□ R. I. Sarumpaet, president, West Indonesia Union Mission, formerly editor, Indonesia Publishing House.

□ L. R. Colburn, president, South China Island Union Mission, formerly union secretary.

□ Bernard Richardson, health director, Northern Europe-West Africa Division. □ David E. Lawson, Ministerial secretary, Northern Europe-West Africa Division.

Died: Mrs. H. A. Morrison, on November 27 in Takoma Park, Maryland. Her husband served variously as president of Union College and Washington Missionary College, education director of the General Conference, and general manager of the Review and Herald Publishing Association.

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