

Left, an ancient wall stands in modern Thessalonica. An important crossroads city since 315 B.C., it was evangelized by Paul on his second missionary journey. Center, an underground chamber in Philippi is exhibited as the place where Paul and Silas were incarcerated. Right, a street in Verola (ancient Berea). Paul commended the Bereans for daily Scripture study.

Meditations on Missions—1

Kavalla—Mission to Europe

By ROBERT G. WEARNER

THE name Kavalla meant nothing to me until a few days ago. Now it means much. It is the name of the large port in the northern part of Greece. It is called Neapolis in the Bible (Acts 16:11) and it is the place where Paul disembarked on European soil for the first time in response to the Macedonian call. As I record my meditations upon mission and the missionary endeavors of the apostle Paul, I am seated on a balcony on the sixth floor of the Galaxia Hotel in Kavalla. I am on a Bible-lands tour sponsored by Andrews University. It is night, and I have a beautiful panoramic view of the bay before me.

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Kavalla is built around a rocky promontory that juts into the northern part of the Aegean Sea. On its top stands a Byzantine citadel which I can see clearly. It is brightly illuminated with flood lights. The tour group climbed all over the fortress this afternoon, most of which is in ruins. It stands where anciently a temple to Venus stood. Paul could not have disembarked in this bay without seeing it. Perhaps it symbolized to him the idolatry and moral decay of the people to whom he was called to preach the gospel. A Roman aqueduct of double arches still stands behind the fortress.

Immediately before me is the harbor for the fishing boats. A ferry arrived a few moments ago from the nearby island of Thasos. There is a

(Continued on page 6)

Ai, Achan, and Us

AT GOD'S direction the hosts of Israel had been marching around the Canaanite city of Jericho for seven days. Now the moment had come for the priests to blow a mighty blast on their trumpets. They did; the people shouted; and the walls of the city collapsed.

The next city on Israel's capture list was Ai, a town perhaps ten miles west of Jericho. Spies reported that compared with Jericho the city was small and lightly defended. It could be attacked and taken without difficulty.

Mistakenly the people took credit that belonged to God. It was "by faith [that] the walls of Jericho fell down" (Heb. 11:30). It was God who defeated the armies of this walled fortress. But now the Israelites swaggered about boasting of their military prowess, minimizing the skill of their enemies, and talking of the conquest of Ai as if it were already an accomplished fact. Three thousand men would be adequate to storm the city and send its inhabitants fleeing out of the ravines and across the countryside.

Wrong! As the Israelites neared Ai, they met sharp resistance. The enemy was well prepared. He fought intelligently. He fought fiercely. He struck so savagely that Israel's soldiers panicked. Down the steep descent of the hill they retreated. In the rout that followed, 36 soldiers were slain.

News of the disaster spread swiftly throughout the camp. "The hearts of the people melted, and became as water."

Why had Israel been defeated? For two reasons: (1) They trusted in their own wisdom, skill, and strength, and forgot that only God could give them victory; and (2) there was sin in the camp. God made the latter point clear to Joshua as he and the elders of Israel humbled themselves before the ark. "Get thee up," God commanded; "wherefore liest thou thus upon thy face? Israel hath sinned. . . . Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies" (Joshua 7:10-12). The entire congregation suffered because one member cherished sin. And the entire nation was held accountable for this deviation from the divine will.

The story is well known. God had forbidden the people to take any of the spoils of Jericho. But Achan disobeyed. Year after year he had permitted the evil of covetousness to develop in his life. Now, standing amid the spoils of Jericho, he could not resist the temptation to begin looting. Surreptitiously he took a gorgeous Babylonish garment, 200 shekels of silver, and a wedge of gold and concealed them in the earth under his tent.

This sin brought defeat to the entire nation. And God told Joshua to search out the guilty person—to put sin out of the camp—as a condition for His continued blessing. So Joshua began casting lots by divine command. The first lot selected the tribe—Judah. "That's my tribe!" Achan must

have exclaimed silently. The second lot selected the family—the Zarahites. "O God! that's my family! Should I confess?" The circle was narrowing. Terror filled Achan's heart. He had seen Israel defeated. He had witnessed the burial of 36 brave men. He had seen Joshua and his fellow leaders prostrate themselves before the Lord in grief. He had seen his fellow church members bewildered and disheartened by the defeat at Ai. But he would not repent. He would not confess his sin.

At last the divine finger pointed to him. Now it was too late for true repentance. Now it was too late to escape punishment. In a final tragic scene Achan admitted his guilt, and he and his entire family were destroyed. Sin was eradicated from the camp. The cause of defeat was removed. God once more could bless His people.

Sin Must Be Dealt With

The lessons of this experience should not be lost on the church today. When the church militant suffers reverses, there may be sin in the camp. And if there is, those in responsible positions must deal with it. On this point Ellen White once wrote: "Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church."—*Testimonies*, vol. 5, p. 147.

"For one man's sin the displeasure of God will rest upon His church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel and bring weakness upon His people."—*Patriarchs and Prophets*, p. 497.

In the Achan experience God purposely delayed putting His finger on the transgressor. In mercy He wanted to give Achan an opportunity to repent. And He wanted the entire congregation to search their own hearts carefully and prayerfully.

So today every member should engage in self-examination. Each should ask, Am I preventing God from working mightily for the church? Am I responsible for the church's relative weakness in the face of its enormous challenges?

God is gracious. He has promised, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "There are no sins He will not forgive in and through the Lord Jesus Christ."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Tim. 2:5, p. 913. With this loving assurance, why should anyone, Achanlike, endeavor to conceal sin, and thus bring disaster upon himself and weakness and defeat upon the entire church?

K. H. W.

LETTERS

...to the Editor

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

NO TRIFLES

Re: The letter [Aug. 17] that expressed the thought that "hair length, dress length . . ." are "superficial matters":

God says: "The importance of the little things is often underrated because they are small; but they supply much of the actual discipline of life. *There are really no nonessentials in the Christian's life.* Our character building will be full of peril while we underrate the importance of the little things. . . . Only by faithfulness in the little things can the soul be trained to act with fidelity under larger responsibilities."—*Christ's Object Lessons*, p. 356. (Italics supplied.)

"Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure."—*Ibid.*, pp. 339, 340.

KRISTIN EVANS

British Columbia, Canada

REMEMBERING "HUTCH"

I wonder sometimes what kind of lessons one should learn from such tragic events as the death of E. R. Hutchinson in Bangladesh [Aug. 24].

For I don't know how many Sabbaths, about a half dozen of us, more or less (a Methodist chaplain met with us several times), used to meet in Hutch's bamboo hut for Sabbath school and "church," and accept and enjoy Hutch's friendly hospitality and eager Christian participation.

Though Hutch had been in Assam longer than most of us, I believe we still had to marvel at his command of Hindustani, as he

used it so effectively in his friendly, humane treatment of the Indians working under him. A good Christian and an ingenious fellow indeed, we used to say, and almost a natural, we thought, to return to India as a missionary. He used to tell us of the condition of the mission station at Shilong, about a hundred miles from where we were; he took a personal interest in it, and he traveled there every once in a while.

BURNEY L. DYCK

Arlington, Virginia

ALONE BUT NOT LONELY

Through the years we have repeatedly observed what a blessing the REVIEW is to our people. Not long ago my husband (local pastor) and I took communion to one of our elderly sisters whose affliction of speech makes it almost impossible to understand her. Consequently, she never goes out and has not attended church in years. Yet we are certain from the few words we can make out that she is very faithful. Her Bible and lesson quarterly are obviously well used, and always there is a church offering ready for us when we visit.

As we were having the ordinance service with her, I thought what a lonely, lonely life she leads. I wondered, after all of these years of being unable to fellowship with the church, what kept her so abreast of the work of God, her faith so bright, so I asked her. She reached over to a table and clutched a recent copy of the REVIEW. Waving it and smiling—she is a radiant person—she tried the best she could to form the words, "Read . . . cover to cover!"

IRMA ROLLER HADLEY

Kansas City, Missouri

HELPED TO DECIDE

Thank you for the series of articles on "The Young Child and School" [July 6-20]. Our oldest child will be six in November, and my husband and I felt he wasn't ready for school. Yet we had almost decided to send him anyway because of the no-grade system in British Columbia. A

(Continued on page 12)

This Week...

Seventh-day Adventists have no lack of counsel regarding the use of their money. Stewardship is a familiar word to all church members. However, certain facets of stewardship have been emphasized so much that the word has come to have a limited meaning in the minds of many people. If they pay tithe, contribute generous offerings, and pay their bills on time they are good stewards.

Some may be surprised that stock investment is considered by many to be a facet of good stewardship. This week the REVIEW publishes the first of a two-part article dealing with investments. "The Christian and Marketable Securities" (page 4) was written by Willfred M. Hillock, who holds his Master of Business Administration from Indiana University. He has taken work toward his doctorate from Arizona State.

A Canadian, Mr. Hillock has worked in a variety of business capacities in both Canada and the United States, as well as serving a term in the Western India Union. He began denominational service as a salesman and pressman at Maracle Press in Canada in 1948, dropping out of work to attend La Sierra College, where he received his B.S. degree in business administration in 1956.

After receiving his Master's degree in 1960 he became administrator at the Laurelbrook Sanitarium in Dayton, Tennessee. Two years later he was called to his alma mater as treasurer; then in 1965 he accepted the position of secretary-treasurer in India.

Since 1968 he has served in his present capacity at Loma Linda University.

Dorothy and Raymond Moore byline a Speaking Out (page 9) this week. Readers will remember their summer series about the age at which children should start school. The article on the subject which appeared in *Harper's* has now been condensed in *Reader's Digest*.

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◆ Advent Review and Sabbath Herald ◆

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

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A Christian and

By WILFRED M. HILLOCK

THOSE who are awaiting the words "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord" (Matt. 25:23) are reminded that among the gifts and blessings entrusted to them is money. God supplies each of His people with means.

The Saviour has gone into a far country and to each of His servants He has entrusted talents. He has committed "His goods" with the intention that those goods be put to use. The way that the Master's talents are to be multiplied is through use. "The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use."¹

The process of putting their talents to use is one that many Seventh-day Adventists *have not thought through thoroughly*, especially in regard to money. There is confusion of thinking with regard to how to relate to the purchase of stocks and bonds, or, as they are technically termed, marketable securities. The subject of investment as it relates to speculation and gambling needs to be better understood.

At one end of the spectrum there are those who would classify all stock and bond transactions as evil speculation and at the other extreme those who purchase shares in ventures that are properly classified as extremely speculative. My purpose is to attempt to clarify what I consider to be prudent investment activity for Seventh-day Adventists.

Informed persons are often reluctant to discuss the subject of stocks and bonds for fear of being misunderstood since this is a subject with

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fine lines of distinction. It is, however, a topic of some importance to Adventists, one dealt with in the *Testimonies for the Church*.

Many consider it paradoxical that a sizable minority of Adventists see the purchase of marketable securities as running counter to church principle, while the church itself invests in those same securities. Through the conference associations and institutional foundations the Seventh-day Adventist Church has significant sums invested in marketable securities. The policy of holding reserves, trust funds, and annuity funds in marketable securities is defined in the church's working policy.²

If an organization is to accept funds in trust, it would seem logical that it must follow standard investment practices in the use of the funds held in trust. Trust funds are not free to be used for operating purposes or investment within the trustee enterprise. For this reason the church is involved in a significant way in the investment markets.

Let us explore the question of the ownership of stocks and bonds. It is good in a discussion of this nature to pay particular attention to the writings of Ellen White to discover the principles that should guide us in our daily living.

Definition of Terms

Speculation: Mrs. White connects the term "speculation" with stocks and bonds several times in her writings and warns specifically against accepting great risks. In *Counsels on Stewardship* she says: "Because so much money is invested in these very uncertain enterprises, the work of God is sadly crippled for lack of the talent that will win souls to Christ. . . . Last night in vision, I was raising my voice in warning against worldly speculations."³ A statement like this is for some persons a complete answer to the question. The assumption could be made that since all stock and bond pur-

Marketable Securities

chases involve an element of speculation, therefore such purchases are an activity to be avoided. It should be noted, however, that her warning here was specifically against "very uncertain enterprises," or those situations that carry high degrees of risk. We must look further into the subject for a more complete and adequate answer.

Again in *Testimonies for the Church* we read: "You have made large investments in uncertain enterprises. Satan blinded your eyes so that you could not see that these enterprises would yield you no returns."⁴ And in volume 1 of the *Testimonies*: "Men who profess the truth will engage in worldly enterprises, and invest much, and run great risks."⁵

A part of the problem of understanding this subject is to grasp the meaning of the term "speculation." The dictionary defines the verb *speculate* as follows: "To enter into a transaction or venture the profits of which are conjectural or subject to chance; specifically, to buy or sell with the expectation of profiting by fluctuations in price."⁶

This definition contains two elements. First, speculation encompasses those transactions that are subject to chance, and on reflection we will discover that includes all transactions. There is an element of chance in almost all human activity, not only in ownership of securities but in such activities as driving to church. One is not certain on setting out for church that he will arrive, and therefore he is taking a chance. To use the first part of the definition we need to consider the matter of degree before we can decide that an item is speculative. What we are warned to avoid are those purchases that are primarily speculative or those that carry great risk.

The second part of the definition is more specific and in financial jargon identified as trading. The

trader is one who buys and sells frequently with the expectation of making a profit from the price change itself. A question to which we need an answer is, Do the statements in *Counsels on Stewardship* and elsewhere in the writings of Mrs. White warn against *all* transactions in marketable securities or some specific types of purchases?

Definition of Terms

It will help us to understand what is meant by the three terms *investment*, *speculation*, and *gambling* before we can properly decide what activities are acceptable for the Christian to engage in. As a means of achieving understanding, we will attempt to determine what differences exist between purchases, using for our analysis a number of items that could be owned. We should understand that any purchase will be classified as an investment, a speculation, or a gamble on the basis of the same criteria. It is not the subject purchased that determines the classification but the type of activity engaged in.

Investment, Value, and Risk: When a person purchases 100 shares of common stock in a corporation such as American Telephone and Telegraph, he is engaging in an activity similar in certain aspects to purchasing a partnership interest in the local gasoline station. In both cases a partial ownership is being purchased in a business enterprise. The principal difference so far as risk is concerned in these two cases is that with his ownership of a portion of the local station, the partner accepts an unlimited liability for the acts of his partners and the losses of the business. By contrast a stockholder's liability is limited to the amount of his investment. He cannot lose more than his investment. In both cases the purchaser is buying ownership in a business with the expectation of receiving a return on his funds.

There are three reasons why a purchaser considers a business to have value, be he proprietor, partner, or stockholder: (1) He expects future earnings. To the extent that he believes the return will be larger than it would be in alternative ventures he is willing to pay a higher price for the ownership. The size of the return would be measured as the after-tax return. Tax shelter provisions are understood to be a method of increasing return. (2) The owner expects to receive funds from the sale of the assets of the enterprise.⁷ This is not the usual reason for value, but there are occasions when one purchases an ownership interest for the purpose of such a sale.

(3) The business is a hedge against inflation. In an economy where prices are rising, idle funds decrease in value with price rises. When funds are invested in an item whose price rises with the general price level we say that the purchaser has a hedge against inflation. Real estate and marketable securities are thought by many to provide a reasonable safeguard against rising prices. It may be surprising to some that a share of common stock has less risk and therefore is less speculative because of its limited liability than the service station ownership, assuming that other factors are equal in these two situations. ♦♦

(Concluded next week)

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¹ Ellen G. White, *Christ's Object Lessons* (Review and Herald Publishing Association: Washington, D.C., 1941), p. 353.

² *General Conference Working Policy* (Review and Herald Publishing Association: Washington, D.C., 1970), pp. 230-233.

³ Ellen G. White, *Counsels on Stewardship* (Review and Herald Publishing Association: Washington, D.C., 1940), p. 243.

⁴ ———, *Testimonies for the Church*, vol. 2, (Pacific Press Publishing Association: Mountain View, California, 1948), p. 280.

⁵ *Ibid.*, vol. 1, p. 691.

⁶ *Webster's New Collegiate Dictionary*, 2d. ed. (G. & C. Merriam Co., Publishers: Springfield, Massachusetts, 1960), p. 813.

⁷ Cohen and Zinbarg, *Investment Analysis and Portfolio Management* (Richard D. Irwin, Inc.: Homewood, Illinois, 1967), p. 220.



These ruins of a basilica at Philippi in Northern Greece have been uncovered by French archeologists.

Kavalla-Mission to Europe

(Continued from page 1)

wide walk that runs along the edge of the harbor, and on this balmy Sunday night many hundreds of local people are walking up and down enjoying the cool of the evening. It makes me sad to think that none of them is a Seventh-day Adventist. There is not even one in this city of 45,000. Our nearest church is at Nigrita, some 70 miles west, and it has only 20 members.

Somewhere in this bay, the shore line of which is now brightly illuminated, the apostle Paul descended from a sailing vessel carrying his few earthly possessions. He was accompanied by Silas, Luke, and Timothy. I do not have much faith in the local tradition that points to a certain large stone as the landing site, but there is no doubt that somewhere in this area before me he disembarked.

The Macedonian Call

Across the northern Aegean Sea, now covered with darkness, is Troas on the coast of Asia Minor. There Paul received his call, "Come over into Macedonia, and help us" (Acts 16:9). Obedience to the call meant a radical change in his plans. He was headed for Bithynia, but the Spirit blocked the way. This tells me much about mission. As my eyes look out across the inky waters toward Troas I am reminded that mission means a change of plans for modern missionaries too. We must be willing to go west instead of east if the Lord so directs. Mission means immediate obedience to the call of God and abandonment of cherished plans. It meant this to Paul and his companions.

When they went ashore near where I am seated they were convinced that God was with them.

With Him they would conquer. They knew that they were in the path of duty. Those valiant missionaries had complete confidence in God and His plan. They were co-operating in God's mission to evan-

FOR THE YOUNGER SET

What Happened When Bruce Forgot

By MARYANE MYERS

ONE school morning Bruce and his little sister, Helen, hurried out the door and down the front steps.

"Be careful!" mother called as she followed them to the porch.

"Don't worry," Bruce called back. He and Helen waved as they went down the sidewalk to the bus stop.

In the bus, Bruce looked at the pile of books the older students were carrying. Someday he would have many books to study too. Suddenly he felt thankful that he was going to church school, where the Bible was studied every day. Church school was a long way across the large city, but Bruce did not mind. He knew he was learning things that these other students were not.

He began to softly sing, "Yes, Jesus loves me." Helen sang with him.

The people on their way to work smiled. It made them happy to hear children sing.

But even children who love Jesus sometimes forget to obey parents whom they also love. This morning Bruce forgot that he had been told not to cross the street behind the bus, but to cross the street where people are supposed to walk. In his hurry to join his friends in the schoolyard he took Helen's hand as she stepped from the bus and hurried around the back end of the bus.

There was a horrible screeching of car brakes, and then everything went black for Bruce.

He awoke in a hospital bed. A nurse

gelize Macedonia. So for me, mission means confidence.

The little band did not linger long in the port city. They climbed the wooded coastal range called Symbolum, which is 1,670 feet high. They followed Via Egnatia, the Roman road that crossed Greece in ancient times. This afternoon beyond the summit we saw a portion of this solidly built highway. The early missionaries pressed their way on down from the summit and crossed the high mountain valley to Philippi. This city is situated near the site of a famous battle that took place in 42 B.C., which brought Octavius to power as Augustus Caesar. There is no modern city in the area of this ancient colony. There are two small villages nearby. One is called Crenides, the ancient name for Philippi, and the other Lydia. The latter, appropriately named in honor of the first Christian convert in Europe, is near the traditional site of her baptism. We saw this site, a little stream, which the guide told

was working over him, and his father was standing nearby. He had never seen daddy look so sad and troubled before.

He tried to speak, but he couldn't. He ached all over. Then he tried to smile. But even that hurt so much that tears came to his eyes.

When he asked about Helen, his father looked very sad. "We don't know whether Helen will ever awake again. All we can do is ask God to help."

Bruce sank back into the pillow. What if Helen should die? It would be his fault. He loved her dearly. "Please don't let Helen die," he prayed softly.

In spite of his cuts and bruises and many aches and pains, Bruce was soon able to be taken home. But Helen had a head injury and was unconscious for several days.

Then one day she was back home. She had to be kept in bed, but her eyes were twinkling like bright stars, and her smile was as merry as ever. Soon she would be up again.

Bruce's smile was bright too as he talked with a neighbor who came to see them.

"We were singing about Jesus when we stepped off the bus," he said. "I believe the angels saved us."

"I think so too," said the visitor. "However, Jesus expects us to obey our parents."

"From now on I'm going to be careful to obey," said Bruce. "I'm going to try real hard not to disappoint Jesus again."

us now carries the name of Bounar-bashi.

French archeologists have done some excavation on the site of ancient Philippi. We saw the forum (300 feet long by 150 feet wide), extensive ruins of two basilicas, a Roman theater, and baths. All but the basilicas date back to Paul's day. We remembered how Paul healed the demon-possessed girl. The irate owners saw to it that he was punished and thrown into jail along with Silas. They sang and prayed until the walls were mightily shaken by an earthquake. The guide showed us an underground chamber that is said to be the place where Paul was imprisoned. Most of us had doubts, but there is a possibility. A modern road cuts through where the front part of the prison might have stood. In any case, as we walked through the ruins we knew that somewhere nearby Paul heard that great question formulated by the jailer, "Sirs, what must I do to be saved?" (verse 30) and gave the mighty answer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (verse 31). As I meditate on mission I am reminded of the content of our message—Jesus Christ as the only means of salvation. We today must make that glorious message ring!

As I looked about me on this beautiful high valley I imagined that some of the early believers may have cultivated these very fields. Here they worked in their fields and shops. Today there are some fruit farms, but the principal crop is tobacco. This weed is widely cultivated in Northern Greece. Kavalla is the principal city for its processing and export. Paul did not have this problem to face when he passed this way.

Paul's Loving Converts

When he left the Philippian converts he was not able to visit them again for some time. He spent several days with them on his third missionary journey (his first visit was on his second journey). The believers in Philippi were the most loving and truehearted of his converts (*Acts of the Apostles*, p. 391). Later he wrote them a cheerful letter from his Roman prison.

On another day we followed the footsteps of Paul along Via Egnatia the 75 miles on to Thessalonica. We went in a microbus and were guided by a young woman who is a student of archeology at the University of Thessalonica. This is a modern spelling of the city mentioned in the Bible. It is a busy in-

dustrial city of 600,000. Our church is listed in the telephone book, but we did not have time to visit it. We had been told by our leaders in Athens that there are 35 members. There is little that remains in the city that dates back to the first century. Near a section of an old wall is an Orthodox church in a garden said to be the site of Jason's house (see Acts 17:5). It is on a hill that overlooks the bay.

Then we hurried across the plain to Berea, now called Veroia, nearly 50 miles from Thessalonica. It is a modern city of 20,000. There we visited a shrine with beautiful mosaics of the apostle Paul on the spot where tradition says he once preached. This is the place where the people took a special interest in Bible study. At the entrance to the shrine we read a poem written in Greek and English. This is what

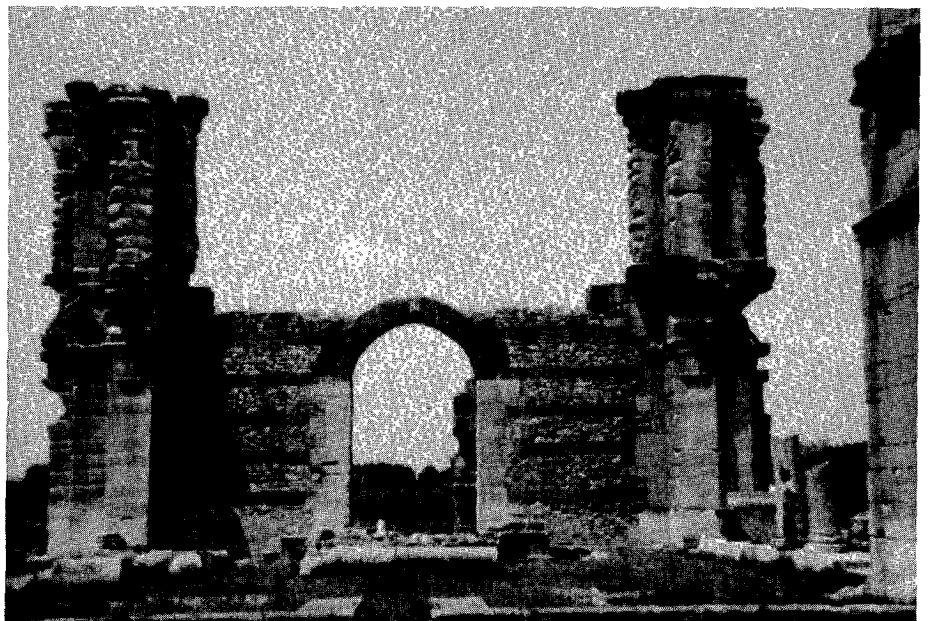
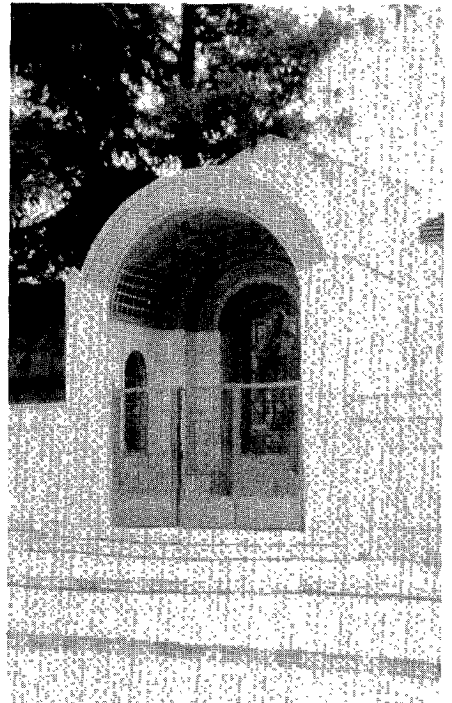
I copied in my notebook:

"The Word of God is a power
Neither hell nor sin gainsay.
Fruit and blessing abound
In that life where it holds sway."

This poem reminds me of another factor in mission. The Holy Scriptures is its foundation. The early believers in Berea were outstanding in their searching of its sacred pages. There are 12 baptized Berean Seventh-day Adventists today. May their number grow!

Since my trip to Northern Greece I have a new concept of Paul's early missionary endeavors, and I draw lessons for my experience as a modern missionary. There are only about 100 Seventh-day Adventists in this land where the gospel message made its first entrance into Europe, and fewer than 300 in all Greece. May the pure gospel message return with power to this area! ♦♦

The mosaic-decorated shrine at the right was built on a place where tradition says Paul preached in Berea (now Veroia). Below are ruins of one of the basilicas at Philippi where Paul and Silas were thrown into jail. These ruins, however, do not date back to Paul's lifetime.



I SAW THE STARS

By EUGENE LINCOLN

A FEW weeks ago for the first time in many months I saw the stars. I had missed seeing them except for the brightest ones since my family and I had moved from a small village in Michigan to a fairly large town in north-east Indiana. When we lived at the village I would go almost every night to the post office to mail the day's letters. If it was not too late, my daughter Angie usually would beg to accompany me on those trips. As we walked the half mile to the post office on clear evenings we would look up into the sky.

"What are those stars that look like two dippers up in the sky, Daddy?" she once asked. And I told her about Ursa Major and Ursa Minor and the

Eugene Lincoln is editor of The Sabbath Sentinel.

North Star. On the way back as we rounded a curve in the street Orion appeared to hover directly over our house. On crisp winter nights, it sometimes seemed that we could almost reach out and touch the stars in it.

After we moved to the city, although Angie and I still often walk to the nearby branch post office, something has happened to the stars; most of them are no longer there. But that is not really true; we know they are there, but the lights of the city have blacked most of them out. During the summer months a brilliantly lighted golf course two blocks away and the downtown lights make the sky seem an ugly red, like the dirty glow seen above a refinery or foundry. Shopping centers to the east and west compete with the stars in those directions. To the south we

sometimes can see a few stars, but we must look closely to be sure they are not lights of a TV tower or an airport.

Now, when Angie and I go together to the post office our conversation is different. Instead of on stars, it is often about how much traffic there is on the two busy streets we must cross and whether cars will stop for us even when we cross with the light.

As I mentioned, a few weeks ago I saw the stars. It was while driving home from Michigan late at night. I looked up from the road for a moment when no other cars were in sight. The half-moon looked to be about six inches above the horizon, shining through a thin veil of cloud. All over the rest of the sky were stars. They were still there, shining in all their glory. It was only my limited vision and the blinding effect of worldly things around me that had kept me from seeing them all along.

Suddenly my heart was lighter and inward peace flowed into my heart. I thanked the Lord that the stars were still there. Then I felt a fresh surge of assurance that behind them my Creator was still there too, although sometimes my view of Him had been almost cut off by cares of the world.

I know the stars are still there; I saw them that night. I know my heavenly Father is still there, for I caught a fresh vision of Him too. ♦♦

OUTSIDE LOOKING IN

I am not a professional writer. Neither am I a member of the Seventh-day Adventist Church. You may wonder why an article by me would appear in the REVIEW. I will try to explain.

About a year ago, by chance I tuned my television to the It Is Written program. For some reason I watched and in the succeeding weeks followed the series. I was fascinated. As I listened week after week I became aware that it was not so much the speaker I was thrilled with, but the words and truth of our Lord and Saviour Jesus Christ! I took the Bible course offered, and was guided by the most helpful and sincere person I have ever met, an elder in a Seventh-day Adventist church in a nearby city. The prayers he offered in my home, the words and deeds of encouragement he has given are surely stepping stones on the road to everlasting life.

Now you may suppose that all this resulted in my baptism and my dedication to our Lord. This has not been the case, and I say this with a sad and heavy heart.

As time passed, I became acquainted with the local Book and Bible House. I listen regularly to the Voice of Prophecy;

I even record the programs so I may refer to the truths of our Lord as given by the speakers on that program. I watch the Faith for Today program. I read continually in my Bible and in the many books I have purchased from the Book and Bible House.

Now you ask, Why are you telling this to me, a faithful and true Seventh-day Adventist? Let me reply.

I just wonder whether you daily thank the heavenly Father for the great truth He has given you? I just wonder whether you daily humble yourself before Him in thankfulness for His Son? I just wonder whether Sabbath evening you are preparing for the Sabbath day? I just wonder whether you know as a Seventh-day Adventist how truly magnificent is the promise of His soon second coming? I just wonder whether you know what it feels like to stand on the outside and look in—because Satan has such a hold on my life that I cannot yet find the courage to let Jesus come into my life to direct it as He will! How fortunate you are! As His children you hold many responsibilities for other lives in your hands!

I just wonder whether you realize your unmistakable duties to MISSION 72?

I am 45 years old. I shall never give up this fight to know Christ as you know Him! There are others out here like me, though I pray they are not so possessed by Satan that your soul-winning efforts will be as difficult!

I am not a professional writer. I am not a Seventh-day Adventist. I am a sinner seeking Christ as you know Him! I rejoice in Proverbs 3:13, 18, and ask simply, Pray for me.

Children as Church Leaders

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

What would happen if we involved our children from the elementary years through their teens as leaders in the Sabbath-to-Sabbath 11-o'clock services? We do not mean merely to give them an occasional part in these services and duties, but to utilize them systematically to assist elders and pastors, deacons and deaconesses, and other church leaders.

This would require careful thought. It might or might not be practical. But perhaps the time has come for larger involvement of these younger members. From time to time with careful, appropriate guidance, they would even choose persons from among themselves who, at the invitation of the pastor, would share the morning sermon.

Many of our children and youth are restless. Studies show that primary concerns among teens and pre-teens are, "Will I be saved? Am I too great a sinner? How can I be sure of heaven?" From recent close experience with them in a Week of Prayer we are impressed that they would welcome deeper involvement in the program of the church as a whole.

One could wonder whether as a denomination we have not tended to overlook one of the most effective possible ways of keeping our children in the church, and of drawing them closer to the church. We entertain them, we educate them, we organize them in many youth programs. Some churches regularly provide separate 11-o'clock services for children and teens (although we find these seldom build family unity or fully carry out their design for they often create more problems than they cure, as we might expect in view of divine counsel). (See *Testimonies*, vol. 5, pp. 496, 497.) We invite our children to engage in a variety of missionary efforts, and occasionally we give them fairly consistent support in this, yet all in all we keep them pretty much to themselves, dear to us, but separate.

We wonder whether our sights are high enough for these young ones. Do we tend to judge them spiritually immature? Both the Scriptures and Ellen White have much to say about the leadership of children and youth in the past and in the future (see Ps. 8:2; Joel 2:28; Matt. 11:25; *The Great Controversy*, p. 366). Ellen White refers to young people active at ages even as young as six or eight years old during the Reformation. And this will soon occur again: "The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men.

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated."—*Testimonies to Ministers*, p. 116; see also *Evangelism*, p. 700.

Many of our young generation are already giving evidence of fulfillment of prophecy as they step out to break daring new paths in our evangelistic advance. The most profound testimony we have heard in prayer meetings this past year came from the lips of a junior academy boy. Yet how often do we nod to them in our main services, even for so much as a children's corner in the sermon, as suggested in our sacred writings. "At every suitable opportunity let the story of Jesus' love be repeated to the children. In every sermon let a little corner be left for their benefit. The servant of Christ may make lasting friends of these little ones. . . . This will do more than we realize to bar the way against Satan's devices. . . ."

Remember the Lambs

"Let the minister not forget to encourage the precious lambs of the flock. Christ, the majesty of heaven, said, 'Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.'"—*Evangelism*, p. 349.

Those who do this strengthen church ties when they may count most.

We think of Josiah (*Prophets and Kings*, p. 393) and of the maiden who captured the heart of Naaman for God (*Prophets and Kings*, p. 244). We read of Samuel that, "Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary. Young as he was when brought to minister in the tabernacle, Samuel had even then duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life."—*Patriarchs and Prophets*, p. 573.

We are awed by the 12-year-old Christ as He stood before the open-mouthed rabbis and taught them fresh truths that their hearts had never comprehended (*The Desire of Ages*, p. 75). We are told that we are to teach our children that they too may have a daily baptism of the Holy Spirit (*Counsels to Teachers*, p. 131; *Child Guidance*, pp. 69, 70).

Part of the rabbis' astonishment issued from their own egocentrism, their preoccupation with the way things really ought to be done. They could not understand the wisdom of a child filled with the Holy Spirit. So young. Not educated

in their classes. Simply not ready to be heard. So they wished to keep Him back in His place with the other bright boys.

Could it be possible that we are such rabbis too? Are our morning church services just too full for the children? After all, we do have Sabbath school.

But it is the church service today that so often turns them off.

We today are hearing things from the young. Some wrong, to be sure. But some right, very right. Are we ready to hear them? To use them? Or are the bindings of tradition in our way? Is there a better way to take the young with us than to share church responsibility—key responsibility—with them, with careful guidance, of course? If there is a better way, let us use it.

Involve the Young

Strictly from a psychological and emotional point of view it seems we should often involve these young people, for example, in our Sabbath morning service. Such practices have long built empathy and interest among children of other churches. Altar boys and pastoral assistants have served to dramatize the sacredness of worship in countless young minds. We do not suggest ritual or routine. Nor on the other hand do we suggest granting them authority for which they cannot accept responsibility. We do suggest that they probably have a lot more to offer than we realize, and deeper needs than we really want to accommodate or understand.

We suggest involvement in leadership at their level of maturity. And we may often find that when we involve them we will have underestimated them in spirit and in wisdom. There are many church duties which they can handle, including visitation, as well as involvement in the chores and plans of the church, and of active liaison with children and youth of non-SDA churches. And at the appropriate time they can participate in business meetings of the church. After all, every member has this privilege and right.

And in the Sabbath school much greater use might be made of children and youth as teachers of younger children. Children are often better teachers than their elders (*Counsels to Teachers*, pp. 552, 553). And they thus build character qualities not otherwise easy to learn. Some of our most able and dependable collegians and adults are those who served in this way.

All in all, such involvement of our children and youth may not only build church and family unity and strength, it may also provide our young people a sounding board without the necessity of providing them separate church services. It may be reassuring to them to know that we trust them. And trust begets trust—and unity.

In view of prophecy it would seem that every service—even the 11-o'clock hour—should be, at least in part, for the children and the youth.

DOROTHY AND RAYMOND MOORE
Berrien Springs, Michigan

Homemakers' Exchange



My husband has a "big mouth." As a result our friends and sometimes even strangers know everything about our family—including children's grades, our income, and even my dress size. At times it has really caused embarrassment. What can I do?

► Perhaps your husband doesn't realize how embarrassing his "big mouth" is to you. Explain tactfully how he has embarrassed you, and explain to him just which things you feel should be spoken of only in the confines of your own home. If the problem persists, tell him that if he cannot keep confidences entrusted to his keeping, naturally there will be less confidences entrusted to him and that this, unfortunately, would cause a gap in your relationship. Ask your husband how he'd feel if you disclosed secrets concerning him to your friends in the neighborhood or the supermarket.

Remember that often the solution to a problem lies in just talking things out.

V. N. Phillips

Rochester, New York

► In *The Adventist Home*, Ellen G. White has written a chapter entitled, "A Sacred Circle." In one paragraph she says, "The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the home life they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, trust."

Perhaps if your husband reads this chap-

ter he will see that he is overstepping his rights as a husband and father.

It may be, too, that you, like many of us, are at fault by being shy and somewhat reticent about meeting people. Perhaps your husband feels he has to do all the entertaining. Train yourself to be friendly and at ease with others, carrying your share of the conversation. It may help to relieve embarrassing situations.

Lucile Daily Johnson

Hillsboro, Ohio

► According to rules of proper etiquette, one shouldn't air family "linen" in public. Loyalty between marriage partners, especially those concerning things of an intimate nature, should be carefully guarded. However, we are prone to fall sometimes into certain habits of thoughtless speech, and before we realize it we are apt to betray a family confidence to friends or relatives. Perhaps this is what has happened in your husband's case.

Have a tête-à-tête with your "big-mouthed" husband. Tell him you feel that your privacy is being encroached upon. Let him know that you are embarrassed to have other people know your personal business. You can even suggest to him that such conversation might even be boring.

Surely in our day of major activity conversation need not lag without exploiting family affairs. Gently remind your husband that if he can't swing the conversation into impersonal channels "a still tongue maketh a wise head."

Alice T. Starr

Holland, Michigan

► "Big-mouthed" people are usually insecure, unsure of their own self-worth. Try to bolster his self image both in public and private. If his needs are too deep for you to handle, you might try to get him to a counselor. Try to interest him in a hobby that he can talk about. It is possible he does not know what to talk about.

If the above suggestions don't work, try to avoid telling him anything you wouldn't want the whole world to know. Remember, though, that some things really aren't important and you may be too sensitive.

Joyce A. Willes

Bakersfield, California

► There is a sacred circle that should be preserved around every family. No one else has any right in that sacred circle. The husband and wife should be all to each other. (See *The Adventist Home*, p. 177.)

In family worships perhaps you could use *The Adventist Home* to review some special helps for the family.

Husbands should be careful, attentive, constant, faithful, and compassionate. The wife should not be subjected to embarrassment before her friends or neighbors because her husband is telling family matters.

Prayer is needed to help the husband to overcome and to help the wife be more understanding.

Helen M. Graham

Woodland, Pennsylvania

Two Boys and Professor Bell

By ERNEST LLOYD

EDSON and Willie White were public school boys in Battle Creek, Michigan, in the days before church schools existed. As they went to and from school each day they passed a little health institute where they occasionally made friends with some of the patients. Among them was Goodloe Harper Bell, who frequently worked in the flower gardens.

Soon the White boys were asking all kinds of questions of Professor Bell. They discovered that he was a remarkable teacher and could answer "any questions put to him." The boys told their parents, Ellen and James, about this unusual man and began to urge their father to get acquainted with him and tell him about Seventh-day Adventists.

Elder White was a busy man in the publishing house those days. But they kept reminding their father about their friend until one day the two men met.

Soon Professor Bell became an interested Bible student. Then the conviction led him to take a stand with the Adventist people. This was the man who became our first official schoolteacher, and after a time he helped to establish the Battle Creek College, in 1874.

So it was that the two boys, Edson and Willie, helped to get our great educational work under way.

I used to ask Willie a lot of questions about his childhood days in Battle Creek when I assisted him at Elmshaven 50 years ago. I was at one time a student at Battle Creek College (before it moved to Berrien Springs) and I had a special interest in its history. Perhaps that is why in this centennial year of Adventist education I recall the story.

NEXT QUESTION

With all my children now in church school (grades three, two, and one), I have returned to work. I find my necessary housework too much to cope with—let alone the Bible studies my husband and I used to give one night a week. I would appreciate knowing how other mothers in the same situation combine various jobs or take short cuts so that they don't have to reduce time spent for church work.

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

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

IS A GREAT RELIGIOUS REVIVAL BEGINNING IN AMERICA?

"The great religious revival that Evangelist Billy Graham has been predicting for 20 years may be coming at last. Accompanied by a loud blast of rock music and attended by a throng of Jesus freaks, teeny-boppers, old-line fundamentalists, Jews for Jesus and establishment clergymen, Jesus Christ Superstar is making the American scene. His reappearance, for this is only the latest in a long series of American revivals, was prophesied by the Gallup poll and is being amply documented by the news media."

With these words Research Writer Joan S. Gimlin began her report entitled "Fundamentalist Revival" in the July 26 issue of *Editorial Research Reports*. She goes on to examine the background of the movement, to name the churches and others involved, to take a look at the scope of its appeal, to describe the various ways revivalism is being manifested, and to review past revivals in America.

According to Mrs. Gimlin practically every band of the religious spectrum is represented in the revival, from the Pentecostal churches, through the Evangelical churches, the liberal denominations, and onward to the Roman Catholics and Jews. Involved also are masses of youth, among them many who have been involved with drugs and illicit sex.

A New Dimension

A new dimension seems to be added to revival by the involvement of Jews and Roman Catholics. As Mrs. Gimlin states, America had its revivals in the past. Best known are the Great Awakening in the middle third of the eighteenth century and the Great Revival during the early part of the nineteenth century. But not all branches of the traditional Protestant churches were involved, and certainly the Roman Catholic Church had no part in them.

The Roman Catholic Church is becoming involved in the present revival, especially with respect to the charismatic, or tongues, movement. It has been estimated conservatively that 20,000 Catholics in the United States are caught up in the new revivalism. Many priests are active, but for the most part the leaders are laymen. The "Fundamentalist Revival" report states that the charismatic movement in the Catholic Church is said to be "spreading to Mexico, Costa Rica, Peru, Brazil, Australia, England, and even Rome."

Speaking of this revivalism within the Catholic Church, Archbishop James Hayes of Halifax, Nova Scotia, said recently that he is "convinced that the charismatic renewal is part of that new Pentecost Pope John prayed for."

Roman Catholics are planning to unite with Protestants in a great interdenominational evangelistic campaign, termed KEY 73, planned for next year. The ultimate vision seen for the growing movement is to evangelize the world by 1980.

Jews also are becoming part of the revival movement. The success that Christian evangelism is having among the Jews is causing concern to some Jewish religious leaders. According to the report quoted, it is estimated that young Jews are becoming Christians at the rate of 6,000 to 7,000 a year. Many of them go to work to convert other Jews.

As one looks at the revival movement that seems to be rapidly picking up momentum he might conclude that

here is a more effective method for bringing Christians together than the ecumenical movement. In practice, the efforts of the latter seem to be directed toward uniting Christendom mainly on administrative and doctrinal levels. But there is little in this plan that strikes fire in the heart and mind of the average professed Christian. We are witnessing something in the surge of the new revivalism that attracts people at the grass roots. In this burgeoning movement may be seen that which could unite hearts, not merely organizations. Here is something that, it is believed by many, is springing from transcending love, which can eliminate differences, obliterate obstacles, and bind true Christians into one great fellowship. Such a movement, it is felt, could sweep churches into a unity that would be much more meaningful and cohesive than any ecclesiastical constitution or church executive enactment.

Moreover, such a relationship could be seen by some as the work of the Holy Spirit, whereas any type of organizational unification might be regarded as simply the result of the efforts of ambitious and zealous men.

T. A. D.

(To be continued)

How Confidence in a Book Is Born—4

HOW TO BECOME CONTEMPORARY WITH THE APOSTLES

In previous editorials as we discussed how men and women develop confidence in books written by authors they have never met, such as the Bible and the writings of Ellen G. White, we emphasized that permanent conviction requires reason and feeling to be mutually satisfied. The early second-generation Christians heard God speak through the oral and written words of the apostles and through the Living Word in their hearts.

The apostles did not ask men merely to trust their word as to who Jesus was. But they did ask men to stand where they had stood and listen to what they had heard. Although after the ascension Jesus no longer spoke face to face as the apostles once heard Him, nevertheless the apostles asked their hearers to join them in listening to the voice of Jesus as He spoke to their souls. This personal invitation of the apostles, whether face to face or through their letters, became to those who were eager for truth as a telescope bringing the unknown to earth. But the telescope, no matter how elegant, was not made primarily to be looked *at*, but to be looked *through*. The apostles knew, as all men of faith learn, that historical research, human logic, and even sensational emotional demonstrations in themselves would not produce a lasting conviction on second-generation believers—for all such human tools are subject to interpretation, incompleteness, and the latent suspicion that somebody may have been duped.

They simply said (but with conviction that shook the world): "This Carpenter who was nailed to a Jerusalem cross was God Himself. He spoke, lived, and died as no man before Him. His analysis of man's predicament rings true. His promises have always been fulfilled. In fact, He promised us His personal Representative, whom He called the Holy Spirit, so that we would never have reason to doubt His continuing presence and power in our lives. He wants all men actually to have this holy Presence and power in their lives just as we first experienced it when He walked and talked with us face to face. If you want more out of life—real happiness and reason

to hope—He has much to teach you. If you listen to Him as we have listened, you will know exactly what we are talking about.”

And listen they did. In Galatia, Corinth, Philippi, Antioch, and many places unknown today men and women listened—not only to this personal witness of the apostles but also to the Spirit within, which verified, confirmed, and authenticated what they heard with their ears and read with their eyes. The head and heart, fact and feeling, were joined.

Peter described the response of these second- and third-generation hearers who *through personal experience* became “contemporary disciples” with those who knew Jesus in the flesh: “Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls” (1 Peter 1:8, 9, R.S.V.).

Witness Did Not Die

But Peter, Paul, Matthew, and the other apostles—those who could report what they personally had seen and heard—passed on. Yet their witness did not die with them. What they had to say about Jesus lived on in their letters to young Christian churches; those eye-witness reports eventually became a permanent addition to the Bible, through which the apostles themselves had first heard God speaking to them.

Through this written testimony Jesus was kept before the world as man’s Saviour. Men and women everywhere as the centuries rolled on were invited to listen to Him speak. Whenever a person listened with an open mind and heart he heard the voice of God transmitted through the inspired instruments of human witness.

Today in the twentieth century “the Scriptures are to be received as God’s word to us, not written merely, but spoken. . . . In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power.”—*The Ministry of Healing*, p. 122.

This relationship, wherein man declares Jesus to be his Lord and receives His declaration that he is a forgiven son and commits himself to Him in trusting obedience, is called faith in the New Testament. Faith is man’s Yes to God’s Yes. Faith accepts the fact that man is a sinner in need of a Saviour, not merely an ignorant stumbler in need of education.

This knowledge and experience of faith is not something that can be deduced by logic or discovered by re-

search. It comes only in response to the Lord, who speaks to man personally through His Spirit and through the written record of His mighty acts in history.

In describing how men and women today find faith in God and confidence in the Bible, Ellen White wrote probably the clearest statement found anywhere: “Through faith they come to know God by an experimental knowledge. They have proved for themselves the reality of His word, the truth of His promises. They have tasted, and they know that the Lord is good.

“The beloved John had a knowledge gained through his own experience. He could testify: ‘That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.’ 1 John 1:1-3.

“So everyone may be able, through his own experience, to ‘set his seal to this, that God is true.’ John 3:33, A.R.V. He can bear witness to that which he himself has seen and heard and felt of the power of Christ. He can testify:

“‘I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; the Bible is to me the revelation of Christ. I believe in Jesus because He is to me a divine Saviour. I believe the Bible because I have found it to be the voice of God to my soul.’

“He who has gained a knowledge of God and His word through personal experience is prepared to engage in the study of natural science. . . .

“He who has a knowledge of God and His word through personal experience has a settled faith in the divinity of the Holy Scriptures. He has proved that God’s word is truth, and he knows that truth can never contradict itself.”—*Ibid.*, pp. 461, 462.

The daily delight of men and women of faith is to hear Jesus speak to their souls through personal experience. Prompted by the historical witness of the Bible, fresh thoughts of love and providence deepen conviction as the days go by. The Bible authenticates this kind of personal experience, and such personal experience proves that God’s Word is truth.

H. E. D.

(To be concluded)

LETTERS

(Continued from page 3)

few days later I received the REVIEW, and the first article helped us definitely to decide to wait at least one more year and probably two before we send him to school.

I am unable to attend church, for we live so far from the nearest one, so the REVIEW every week is a special blessing. I have been getting it for only two years now, but I wonder how I got along without it!

MRS. LORRAINE MACKENZIE

New Denver, British Columbia

ALL STANZAS?

There is no reason all stanzas of a hymn need be sung any more than one need read all the verses of 1 Corinthians 13 because one chooses to quote the last

verse of that inspired chapter written by Paul. We would do well to sing just the chorus of some hymns on occasion.

G. THOMAS WHITE

Bourbon, Missouri

BIG BROTHERS

Since reading “Watch It, Dad, You May Be Raising a Delinquent” [May 4], the nagging question remains: Can our church do something to help?

At our local church at least three ten-year-old boys would fall under the author’s cry of danger—a father’s absence owing to death, separation, divorce, illness, and the implied carelessness or inability to practice parental responsibilities. Although the article refrained from including little girls, I believe little girls suffer likewise from parental inadequacy for similar reasons.

Our local community mental-health center recognizes the problem and is attempting to overcome this father- and/or mother-figure inadequacy problem complex by what is known as the big-brother or big-sister approach. The big-brother approach in part fills the need of the young boy deprived of an adequate man-figure in his young life.

If other churches or organizations are willing to offer the relationship provided in the big-brother approach, why can’t our churches do likewise? As a group of people, with our high ideals and spiritual principles, there should be no difficulty in providing our deprived members with a satisfactory father- and/or mother-figure relationship that all youngsters need to mature.

As we increase our fervor working for others, let us not forget our own.

C. S. LORODA

Hutchinson, Kansas

PORT MORESBY NEW GUINEA

HOLDS ANNUAL SHOW

When the time for the Port Moresby, Papua-New Guinea, Annual Show arrives, everybody goes. Some go in their ordinary, almost everyday wear . . .

By ROBERT H. PARR
Editor
The Signs Publishing Company
Warburton, Australia.

. . . And some go dressed like this. Such a headdress makes you a big man in Port Moresby.

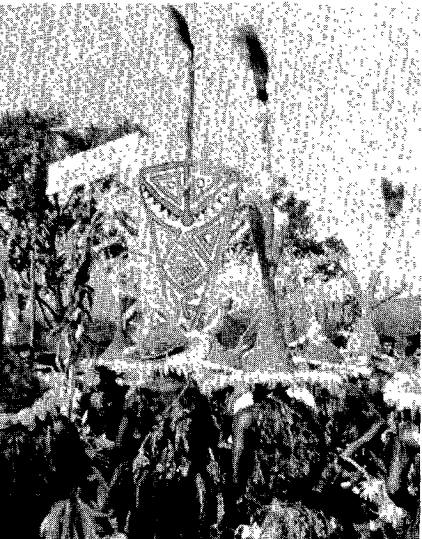
There are others a little more conservatively dressed—to use the words somewhat loosely. However, what the participants below lack in quantity as compared with the man to the left, they make up for in quality. These men's shell and dogs' teeth necklaces indicate wealth and social standing.



Some come to perform their old devil dances, wearing bright-red headgear and grass skirts. This gives the dancers a sense of importance as they strut and prance and preen themselves before the wondering gaze of the more urban of their countrymen. To these dancers from the highlands, way back in the bush, Port Moresby is the height of sophistication.



Some, however, preferred less conventional methods of gaining entry. All of which proves that people are much the same everywhere. They come to see and to be seen. And it is good to seize the opportunity to give them an insight into better living, whether it is Port Moresby or Philadelphia, New Guinea or New Hampshire, U.S.A.



But some come with a message—a message of a better way of living. The Papua-New Guinea Temperance Society brought its free film show, and the tent literally bulged with interested spectators. Some, as you would expect, lined up in orderly fashion and passed through the door, receiving free literature as they entered.



R. S. Lowry, President

As we review the progress of the Adventist Church in Southern Asia we exclaim with Paul, "Now thanks be unto God, which always causeth us to triumph in Christ." For while "there remaineth yet very much land to be possessed" the development of the work in this division is nothing short

One of a Series Featuring Overseas Divisions

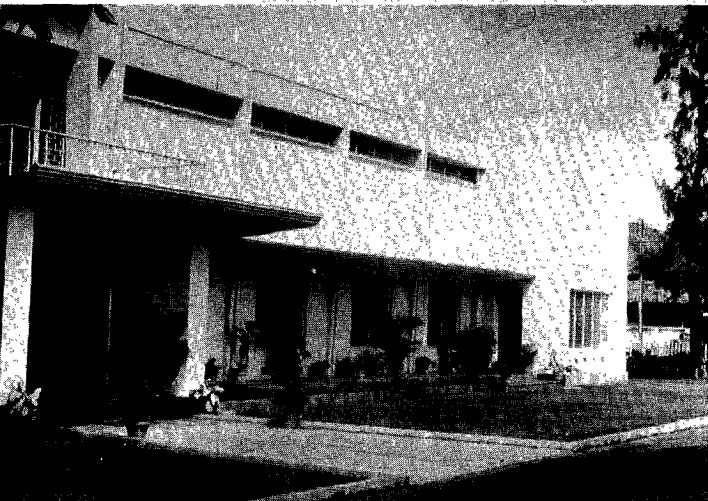
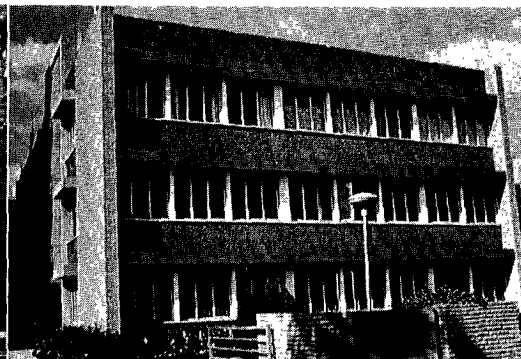
of a miracle of the past 75 years. It was in 1895, 21 years after the church sent her first missionary to Europe, that young Georgia Burrus set sail from the United States to become the first regular missionary to Southern Asia. She was to be accompanied by D. A. Robinson and his wife from England, but illness disrupted the plan. Expecting to be the only Seventh-day Adventist in India when she landed in Calcutta, Miss Burrus was met at the dock by a "reception party" of two Adventists. They were Captain Masters, a retired British military officer, and his wife. They had accepted the message while he was in the army. Upon his retirement they had returned to India to help spread the gospel.

Miss Burrus, a nurse, was expected

to support herself. But she was so burdened to spread the Word that she began intensive language study at once. But shortly afterward the Masterses returned to England, and loneliness and discouragement overtook her. One day as she brooded she looked at her new watch, which had stopped when she had dropped it on deck aboard ship. Forlornly she cried out to God, "If only my watch would run, I would not feel so much alone!" She glanced at her watch again. It was ticking! She now knew that she was not alone. Her Saviour was with her.

Finally, the Robinsons arrived and arrangements were made to hold evangelistic meetings. But would the people of Calcutta attend? A severe earthquake just prior to the opening of

Growth and Opportunities in the SOUTHERN



Above, left: The headquarters of the Southern Asia Division, at Poona, India. The Voice of Prophecy offices for the division are in the same building. Above, right: The Adventist Center, New Delhi, India. Left: The Bethel SDA church, Colombo, Sri Lanka, formerly Ceylon. Below, left: The Oriental Watchman Publishing House, Poona, India, publishes in 17 languages. Below, right: The administration building of Spicer Memorial College, Poona, India.



the meetings apparently caused many to attend. A number were baptized, but they were mostly Christians of the European and Anglo-Indian communities. What of the non-Christians, and especially the purdah women? Miss Burrus wondered. Again, another triumph in Christ took place. A young widow with whom Miss Burrus was studying escaped imprisonment behind high walls and locked doors of the secluded zenana (women's family quarters) to join the remnant church. She was soon baptized as the first fruit of many more non-Christians who would later accept the message of our Saviour's soon return.

Now it is 1972. The challenges and problems of today are no less grave than in the days of Georgia Burrus.

ASIA DIVISION



Above: The Karachi SDA Hospital, Karachi, Pakistan, graduates efficient nurses from its nurse's training program. Below: SAWS rents a barge to transport relief supplies to refugees following a disastrous flood in the nation of Bangladesh.



Burmese youth carry on Voice of Youth evangelism in Burmese delta villages.

Poverty, population explosion, social crisis, and an uncertain future threaten the spread of the Word. Yet, amid all the ideological, cultural, and social confusion of our age, we still continue to see evidences that "God makes no requirement without making provision for its fulfilment" (Christ's Object Lessons, p. 301).

The midsixties saw a turning point in the steady growth of the church in the Southern Asia Division. Until 1965 the membership was doubling approximately every decade. Then growth began to accelerate. Now we expect that by the time of the General Conference session in 1975 our membership will be 100,000. The quadrennium ending with December, 1971, experienced a net membership increase of 56.8 per cent (the world average gain for the same period is estimated at about 23 per cent). During the quadrennium the number of baptisms was greater than the total membership after 66 years of labor in Southern Asia.

During the early history of our work, and until very recently, the leaders in the division's territory were missionaries from overseas. Today they are mostly consecrated nationals. Of 44 administrative units into which the Southern Asia Division is organized, 36 are being administered by national leaders. Until recently no "big time" evangelism was attempted by nationals. Today it is routinely carried out by them.

Our problems are to a great extent the consequence of growing pains. In the past three and one-half years, 84 new churches have been organized—an average of 24 a year. But the increasing number of churches and companies brings with it added problems. Resultantly, we have in excess of 250 church companies meeting without a regular house of worship. With

limited funds, such a situation presents its depressing aspects; this is especially so when a village church can be constructed for around \$2,000. However, we are more concerned that these multiplying church companies may not be receiving sufficient spiritual shepherding because the number of our ministers is limited, so that in many instances one man has to pastor several companies.

Southern Asia has a population of approximately 726,136,000 people, speaking 30 major languages. If it were possible to make contact with one person of this multitude every hour, on the hour, so to speak, it would take some 96,560 years to accomplish the task of meeting everyone. The number of employees in all branches of our work is 2,266. We have been increasing this number in recent years at a rate of almost 100 per annum. The ratio of Seventh-day Adventists to non-Adventists in our territory, however, stands at 1 to 12,662. As a church we have set as our goal to double our membership between the 1970 and 1975 General Conference sessions. We know that under God's providence He will cause His work "to triumph in Christ" and to make "manifest the savour of his knowledge by us in every place" (2 Cor. 2:14).

Membership Growth of Southern Asia Division

Year	Membership
1895	Work began
1905	200
	(estimated)
1915	491
1925	2,120
1935	4,943
1945	8,133
1955	16,484
1965	32,550
Present	60,723
1975 Goal	100,000

Philippine Union College Helps Victims of Nation's Worst Natural Disaster

By DOROTHY MINCHIN COMM

After 35 days of almost continuous torrential rains, the Philippine island of Luzon is slowly rehabilitating itself from the typhoons and killer floods that left the central plains a vast, swirling sea of brown water covering more than 200 miles and 18 provinces and measuring 30 feet in depth in some places. In this, the worst natural disaster in Philippine history, the statistics have mounted daily in a seemingly endless succession of calamities—massive landslides, drownings, starvation, epidemics of typhoid, cholera, and flu.

Prices skyrocketed, communications broke down, offices and schools closed, and traffic ground to a halt because of collapsed bridges, highways full of holes of bomb-crater size, and streets roaring with floods of river-current strength. Still the rain came with blinding fury and violent winds and, above all, a kind of freakish persistence.

By the first week of August the last big typhoon had departed, leaving us with only the regular monsoon rains. Assessment of damages revealed more than 550 dead, 2 million homeless, rice fields destroyed, and many of the faithful carabaos that plowed them, drowned. At the time of writing, guesses at property losses are still only tentative, but already staggering. Ironically, at the same time the southern islands of the Philippines were declared a disaster area because of droughts.

When the weather improved sufficiently for relief operations to begin, tons of food and medical supplies poured in from all over the world. United States Air Force and Navy worked constantly with the Red Cross and government agencies in transporting supplies to barrios where families had lived for weeks on their rooftops, eating snails and frogs. Sometimes they were joined by rats and snakes that had taken refuge in the tops of trees and bamboo thickets.

What Philippine Union College Did

And what part did Philippine Union College play in these activities?

Our campus was not flooded, and we might have succeeded in securing a special government permit to resume classes. It was decided, however, to respond to the appeal of Ferdinand Marcos, President of the Republic of the Philippines, when he urged all colleges and universities to join in the rehabili-

Dorothy Minchin Comm is chairman of the department of English and speech at Philippine Union College.

tation operations. After the long rainy days without classes, the students threw themselves into the work with great energy. Although several hundred young people spent the week at their homes (or in trying to reach their homes) in the flood-ravaged provinces, a large number remained in Manila to support the college's relief projects.

On August 12 the students gave an account of their week's work. Here are a few random views from on and off our campus during the week:

A road gang composed of medical cadets and staff members worked at road repairs on Quezon Boulevard and the Balintawak Cloverleaf. At first the police suspected them of being activists, but they remained to admire the efficiency with which the students filled the potholes. One tall, lean American missionary working along with the boys in the steamy heat was a special attraction for passers-by.

A mammoth bread-baking project sponsored by faculty members of the School of Science and Technology converted about a ton of flour into bread and buns, which were baked in the college bakery and in faculty homes all around the campus. By Wednesday

morning the microbiology lab was wall-to-wall with bags. Nearly 1,200 sacks of bread and rice, as well as boxes of other foods, were ready for delivery. A fine coating of flour dust had settled over the weary workers who had virtually no sleep for two nights. Even the nearby trees and bushes were a dusty white.

Then the ACT team (Adventist Collegiate Taskforce) took over. One of the college buses and three other vans were loaded and sent north to the three towns that were PUC's special care—Calumpit in the province of Bulacan, and Apalit and Macabebe in Pampanga. A medical team of three doctors and several nurses joined the food-distribution group. Four rifle-bearing soldiers went with the party, for experience showed quickly that relief work is hazardous among starving mobs. Although much of the food was distributed calmly enough, some was taken forcibly, the armed escort notwithstanding. More than 1,700 families were served.

Some 2,000 pieces of clothing were collected and taken to the physics lab, where a battery of sewing machines ran, hour after hour, until every broken zipper, missing button, and split seam had been repaired or replaced.

The Overseas Students' Association joined a working force of Filipino students and reported daily to the National Flood Center in Manila, where they packed more than 1,000 boxes of foodstuff and clothing a day. The Red Cross supervisors were impressed not only by the efficiency of their assembly line but also by the fact that "foreigners" had come to the aid of this country. Indeed, our students were preferred above all other volunteer workers at the center.

Secretarial and ministerial students worked at the Singer Sewing Machine Company, which was converted into a relief center for making clothing and light blankets.

Planting More Vegetables

Our campus blossomed forth in gaily-colored umbrellas as students and teachers worked through the heat of the days expanding the vegetable gardens. Food production, of course, is a top-priority activity now. The view of the chairman of the department of theology on his hands and knees in the cabbage plots, and the picture of the dean of the school of education wielding a hoe under the squash vines added importance, and even dignity, to the whole undertaking.

Human interest episodes are an inevitable part of traumatic events. Life is a mixture of the tragic, the pathetic, and—once in a while—the humorous. We might mention:

Dogs, cats, chickens, and people all living together in apparent good will on top of a single roof.

An old church standing window-deep in a lake, water up to the toes of the images at the altar.

The irrepressible joys of childhood,



Six Men Ordained at Oregon Camp Meeting

Six men were ordained on Friday evening, July 21, at the Oregon camp meeting held at Gladstone.

Front row (with wives at their right) are: Daryl Ochs, Ashland pastor; Ed Huston, Coos Bay pastor; Dale Ziegele, Cottage Grove pastor; and W. D. Blehm, president, Oregon Conference.

Back row (with wives at their right) are: Doug Schultz, Portland area youth pastor; George Chudleigh, Oregon Conference MV associate secretary; Ken Smith, Klamath Falls pastor; and E. R. Walde, president, North Pacific Union.

TOM CALKINS
PR Secretary
Oregon Conference

which make it possible for youngsters to create their own pleasures, even out of chaos. We remember small boys performing high dives and other swimming stunts in the city streets or paddling between the houses in dishpans.

The death of a family of six from snakebite when a band of brown cobras sought dry quarters in a poor rice farmer's nipa hut one night.

Former rich rice paddies, overgrown with acres of luxuriant water lilies, beautiful but unwanted.

Men arriving home, sailing their dug-out canoes into the front room of their houses and ducking their heads to avoid hitting the top of the doorway as they passed through.

Women looking out of upstairs windows, holding tiny black-haired babies, just waiting, resigned to what is perhaps the loss of a lifetime's investment.

Classes have resumed at Philippine Union College, but we have not returned to "life as usual." Food shortages and disease will be with the people of the North Philippines for months to come. And the relief work cannot stop until the last need has been supplied. Relief teams still go out several times weekly.

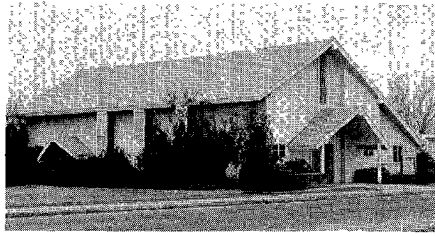
Faith and courage build up not only as relief supplies and financial aid come to this country but also as we have received assurances of prayers and loving concern from all over the world during these past tempestuous weeks. It was perhaps something more than mere coincidence that marked this text as one of our family worship readings for last week: "If it had not been the Lord who was on our side, . . . then the waters had overwhelmed us" (Ps. 124:1-4).



Andrews University Awards Two Doctorates

Stanislaw Dabrowski (center), president of the Polish Union Conference, was awarded a Doctor of Laws degree by Andrews University during summer commencement, August 17. At the same time a Doctor of Divinity degree was awarded to Raymond F. Cottrell (right), book editor of the Review and Herald Publishing Association. Richard Hammill (left), president of Andrews University, presented the two men with their degrees.

OPAL YOUNG
Communications Officer
Andrews University



The Selma, California, SDA church has a history that goes back to the beginning of Adventism in the San Joaquin Valley.

CALIFORNIA:

SDA History Recalled by Church Dedication

The recent dedication of the Selma, California, Seventh-day Adventist church reminded Adventists in the San Joaquin Valley of the beginnings of Adventism in that city.

Selma began to flourish in the early 1880's when irrigation was introduced in the area. In 1886 several Adventist families in Nebraska chartered a railroad car, loaded all their possessions into it, and moved to Selma. These families formed the nucleus of what became the first Seventh-day Adventist church in the southern part of Fresno County.

The next year these Adventists bought a church building at Laton and moved it into Selma, on the corner of Whitson and North Streets. This was one of the first houses of worship in the town. At that time the town's population was about 1,500.

In 1888 the Selma Adventists invited the California Conference of Seventh-

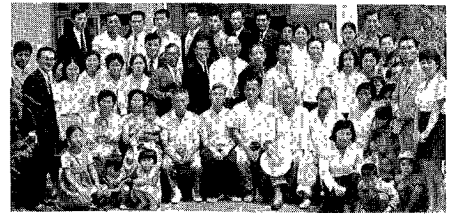
day Adventists to hold that year's camp meeting at Selma. Inasmuch as the town was centrally situated and accessible from all parts of the conference by rail, the invitation was accepted.

For camp meeting a large meeting tent was erected on the corner of Third and East Front Streets. Another large tent was set up for food service. Forty-six family tents were erected, which were referred to by a newspaper as Cotton City. Camp meeting lasted for ten days. Fifteen people were baptized on the last day of the meetings. Included among the 1888 camp-meeting speakers were Ellen G. White and J. N. Loughborough, who was at the time president of the California Conference.

The sermon recently dedicating the new church, purchased from the Evangelical United Brethren, was preached by E. W. Amundson, president of the Central California Conference.

FRANK McMURRY

Pastor, Cambrian Park, California



Korean press workers have been instrumental in winning 45 people for Christ.

KOREA:

Press Workers Conduct Evangelistic Work

Preparatory to their evangelistic campaign in a small town 12 miles from Seoul, the Korean Publishing House workers printed 107 name plates for each residence in town. In the initial visit to each family the name plate was presented and accepted with great delight.

The publishing house workers were divided into two groups to serve as evangelistic teams working five consecutive days each. The speakers throughout the ten-day period were Park Chong Ki and Kag Dae Ik, of the editorial staff. A special challenge arose at the beginning of the evangelistic meetings when a mobile moving picture moved very close to the church where the meetings were held. But the people flocked to our meetings, and the movie theater had to move on.

As a result of this concentrated effort, 45 persons, representing ten families, were baptized.

Lee Won Kyu, literature evangelist, in addition to his daily work, continues the evangelistic thrust by teaching with the Voice of Prophecy lessons and the God Speaks course. Twenty-eight have graduated, nine of whom are baptized.

KIM TONG KI
Editor, Korean Publishing House



The Ipoh, Malaysia, church has made a positive impression for SDA's in the town.

MALAYA:

Ipoh Church Is a New Landmark

Ipoh, situated in the rich tin-mining Kinta Valley, now has a new landmark—the new Seventh-day Adventist church. This edifice is the talk of the town and is considered the “finest church building in the Malaya Mission.”

On July 8, R. S. Watts, president, Southeast Asia Union Mission, and K. T. Kong, secretary, Southeast Asia Union Mission, jointly cut the pink ribbon across the doorway leading into the sanctuary in a short, simple ceremony before a large gathering of church members from all over Malaya and Singapore.

Following the Sabbath school, which formally opened the new church, Elder Watts called on church members and leaders to be completely committed to God's work both by precept and example as the closing stages of this world's history take place.

In the evening the North Malaya MV Association held a rally for the young people in the Penang and Perak districts, led by B. U. Donato and Wong Yew Seng, Southeast Asia Union and Malaya Mission MV secretaries, respectively.

T. K. CHONG
President, Malaya Mission

DOMINICAN REPUBLIC:

Literature Evangelist's Books Bless Others

Literature evangelist Bienvenido Fortunato, who works in the Dominican Republic, has had many evidences that God has been blessing other people through his efforts.

Fortunato has been canvassing in Pedernales, in the southern area of the republic. When he laid his plans to go there, he was advised not to; the city was too dangerous, he was told. But he answered, “I'm going in God's name, and with Him there is no possible danger.”

When he arrived in Pedernales the police chief tried to discourage him. Although the chief listened courteously to Fortunato's explanation, he did not

buy the books. He said, “People here are not interested in reading. You should not spend your time in this area.”

But Fortunato did not let this remark discourage him, and God gave him success. The first day he sold the equivalent of US\$420 worth of literature. By the end of the week he had taken the equivalent of more than \$1,700 in orders.

One day Fortunato visited a well-known spiritist medium. After his greeting she said, “I know what you came here for. You are bringing happiness and peace to the homes.”

Fortunato canvassed her not only for the books he carried but for as many titles as he could remember, and she bought 14 large books.

After Fortunato's first delivery a man who had bought *Happiness for Husbands and Wives* said, “You have saved my home. I was going to leave my family. That book you sold me saved my home.”

When Fortunato greeted another man as Mister, the man answered him, “Don't call me mister, call me brother. I have read the literature you gave me, and I have decided to join the Seventh-day Adventist Church.”

The colporteur organized a Sabbath school in this man's house that grew to 40 members keeping the Sabbath. When an evangelist held a short series of meetings in the town he baptized 25 people.

NICOLAS CHAIJ
*Publishing Secretary
Inter-American Division*

TANZANIA:

Seventh-day Adventist Pastor Visits China

Recently after my graduation from Philippine Union College with a Master of Arts in Religion degree I decided to visit China before going back to my home country, Tanzania. I am an ordained minister of the Seventh-day Adventist Church, having been connected with our work since 1957. Before going to the Philippines I had been pastor of the Adventist church in Dar es Salaam, Tanzania.

Through the Chinese Bureau of Foreign Affairs and the Chinese-African People's Friendship Association arrangements were made so that I might visit various places of special significance in China. Each day I was provided with a different driver but always the same guide, who is a university graduate and is proficient in English. Arrangements were made ahead of time for my meals and refreshments while I was out visiting.

In Peking there is one mosque and two churches—one Roman Catholic and one Protestant. There is no Seventh-day Adventist church. In the Roman Catholic church on Sunday I saw 26 Africans, six whites, and three Chinese worshipers. The mass was conducted by two Chinese priests. I did

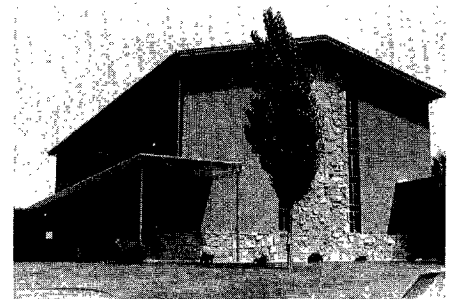
not find anyone to take me to the Protestant church, but afterward I saw some people who attend there. I saw two Seventh-day Adventists from the Zambian Embassy and two others from the Tanzanian Embassy. A number of Adventist students from Zambia and Tanzania are attending the North China University of Communication. S. K. Chiyokoma, their leader, told me that since the Seventh-day Adventists are in the minority, they have a hard time keeping the Sabbath. Let us remember them in our prayers as they witness in China.

The great wall of China, about 6,000 kilometers in length (approximately 1,500 miles), about 70 kilometers (40 miles) from Peking, is a magnificent project. It was built about 2,300 years ago to keep out invaders.

I saw the glories of the past emperors of China. Peking, “The Forbidden City,” is now a palace museum and cultural-relics exhibition. It was formerly the city where the Ming and Ching dynasties built their emperors' palaces. These buildings, which are about 600 years old, are well preserved. There are more than 100 main buildings with 9,000 rooms.

I visited the Thirteen Tombs where emperors and their wives are buried. The tomb of Emperor Chu Yi-Chiun, who died in 1620, has been excavated. It is like a long spacious cave under a mountain. The coffins of his two wives are placed on each side of his. Eight million ounces of silver were excavated from the tomb. It is estimated that this amount would buy rice to feed 8 million people for six and a half years. The emperor was buried with implements of war, jewelry, golden pagodas, and vessels.

KANGALU B. ELINEEMA
Minister, Tanzania



Cortez, Colorado, SDA's Dedicate Church

The Cortez, Colorado, Seventh-day Adventist church was dedicated August 19. Construction on the 350-seat structure began in 1959. H. V. Reed, president of the Colorado Conference, gave the dedicatory sermon. M. L. Ritchie is the present pastor.

ARTHUR R. LICKEY
*PR Secretary
Colorado Conference*

World Divisions

AUSTRALASIAN DIVISION

✦ Division, union, and local conference officers and lay activities secretaries were guests of the Australian Government at a Civil Defense School held at Mount Macedon, Victoria, September 10 to 13.

✦ A public-relations seminar for the Australasian Division home field was held August 6 and 7. The three union missions also will conduct a public-relations seminar during 1973.

✦ An Australia-wide lay activities and Sabbath school council was held September 14. Plans were laid for an aggressive church-centered evangelistic program for MISSION '73.

M. G. TOWNEND, *PR Secretary*

INTER-AMERICAN DIVISION

✦ More than 550 new converts have been baptized as a result of participation by the youth of the East Caribbean Conference in EVANGELISM, '72.

✦ Seventy-seven people were baptized in Petit Goave, Haiti, after an evangelistic series conducted recently by Max Charles, evangelist and Ministerial Association secretary of the South Haiti Mission. Fifty others are in a baptismal class.

✦ Forty persons have been baptized as fruitage of meetings conducted recently in the Bethel church of Port-au-Prince, Haiti, by Abdonel Abel, president of the South Haiti Mission.

L. MARCEL, *Correspondent*

SOUTH AMERICAN DIVISION

✦ Forty tables and 300 new chairs, as well as fluorescent lights, have been added to the dining room of Chile College. The improvements were made possible by a gift from the students of Portland Union Academy, Portland, Oregon.

✦ Ten new Sabbath schools were organized in the Central Argentine Conference during the second quarter of this year.

H. J. PEVERINI, *Correspondent*

Atlantic Union

✦ Jared E. Bruckner, who recently completed his Master of Science degree at Worcester Polytechnic Institute, Worcester, Massachusetts, has been named assistant professor of mathematics at Atlantic Union College. He will teach primarily in the field of computer science.

✦ Ivan Warden, Albert White, and Dennis Ross, of New York City, and Lamartine Honore, of Boston, were ordained



**Alberta Conference
Ordains Pastor**

Henry Bartsch, pastor of the Yellowknife, Northwest Territories, Canada, church was ordained at a special meeting held at Canadian Union College, recently.

Taking part in the service were (from left) Caris Lauda, executive secretary, Association of SDA Privately-Owned Services; J. W. Bothe, president, Canadian Union; Elder and Mrs. Bartsch; A. W. Kaytor, president, Alberta Conference; and Neal Wilson, General Conference vice-president for the North American Division.

H. S. LARSEN
PR Secretary
Alberta Conference

during the Northeastern Conference camp meeting.

✦ The book *Free at Last*, by E. E. Cleveland, an associate secretary of the General Conference Ministerial Department, has been instrumental in winning the Palmer Wade family, of Hamilton, Bermuda, to the church. Mr. Wade noticed another man at his place of employment reading the book. He acquired a copy after some effort, and he and his family were subsequently baptized.

EMMA KIRK, *Correspondent*

Canadian Union

✦ A Vacation Bible School was held at Fort Smith, some 200 miles southeast of Yellowknife, capital of Northwest Territories, this past summer. Fourteen people flew in to help with the school, which was advertised by the Canadian Broadcasting Corporation. Attendance began at 24, but finally reached 86. Twenty-four of the 26 juniors who attended signed up for the Voice of Prophecy's Junior Explorer Guide Bible Course. Guest speaker at the graduation program was the Honorable Paul Kaeser, mayor of Fort Smith.

✦ Ministerial and medical personnel of the Alberta Conference met for a joint conference September 7 to 10 at the conference campsite. W. M. Starks, secretary of the General Conference Department of Stewardship and Development, was guest speaker.

✦ L. G. Lowe, Ministerial secretary of the Ontario Conference, and Larry Milliken, pastor of the Hamilton, Ontario,

church, with pastors from adjacent districts, launched a MISSION '72 campaign in the Mohawk College theater, Hamilton, on September 15.

✦ After operating a three-year curriculum of nurse's training for the past 12 years, the Branson School of Nursing of the North York Branson Hospital in Willowdale, Ontario, changed over to a two-year course this September.

✦ Plans are being formulated for rebuilding the church at Swan River, Manitoba, which was destroyed by fire earlier in the year. Meanwhile, the local Anglican church is host to our members.

THEDA KUESTER, *Correspondent*

Central Union

✦ A large industrial building is under construction at Enterprise Academy, Enterprise, Kansas. This building will be used by the academy press and the MIDCO Plastics industry, which operates on the campus. The buildings formerly occupied by these industries will be used by the graphic arts department and the new industrial arts department.

✦ The Grandview church in the southeastern area of Kansas City, Missouri, started a Neighborhood Bible Club at the home of Bob Flaxbeard. Twenty-six children began to attend. Recently the group became too large for a home, so it is being transferred to the church.

✦ The accreditation for Boulder Memorial Hospital, Boulder, Colorado, has been renewed for a period of two years by the Joint Commission on Accreditation of Hospitals, according to Irving E. Hamilton, administrator. The hospital was given the highest possible accreditation for hospitals after the survey and report was sent.

✦ The Longmont, Colorado, church has 22 new members as a result of a chain reaction beginning with a literature evangelist. The bookman invited a family to attend meetings to be held in Longmont. The family attended and invited other relatives and friends, who, in turn, invited their relatives and friends. The 22 were baptized at the end of the meetings and follow-up.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ O. J. Mills and Dr. Vincent Gardner, directors of the Better Living Center in Philadelphia, Pennsylvania, recently presented the Five-Day Plan to Stop Smoking to about 10,000 people attending the centennial session of the American Public Health Association held in Atlantic City, New Jersey.

✦ The Pennsylvania Conference recently

sponsored It Is Written telecasts, to which more than 164 people responded. The telecasts were carried by WTAF-TV, channel 29, Philadelphia. Telephones with local numbers were installed in Reading, Allentown, Bethlehem, and Lancaster, Pennsylvania, and Camden, New Jersey.

✦ Weekend crowds of standing-room-only proportions and the baptism of 17 were the result of the Voice of Prophecy Reach Out for Life meetings held by H. M. S. Richards, Jr., Gordon and Phyllis Henderson, and Norman Nelson at Kent Junior High School, Akron, Ohio, recently.

✦ The Medina, Ohio, church featured health foods at its county fair exhibit this year, catering to the growing public interest in health, diet, and vegetarianism. Two newspaper reporters covered the exhibit and noted that discussion of health principles by visitors to the exhibit often led to spiritual dialogs. This is the sixteenth consecutive year the church has sponsored an exhibit at the fair.

✦ Arlind Hackett, son of W. J. Hackett, a general vice-president of the General Conference, is the new associate auditor of the Columbia Union.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Evangelistic commitments and gifts from Wisconsin camp meeting this year totaled more than \$46,300.

✦ An estimated \$800 worth of canned foods and staples was collected as a result of a food rally sponsored June 25 by the Health and Welfare department of the Shiloh, Illinois, church. The purpose of the rally was to supply the Chicago West Side Health and Welfare Center with food.

✦ During Michigan's annual camp meeting Welfare rally, special recognition was given to Mr. and Mrs. Paul P. Anderson, of the Adelpian Academy church, for their 42 years of community service.

✦ The Michigan Conference sponsored a week of activities for physically and mentally handicapped children at Camp Au Sable recently. The 86 children involved in the program were students at Lansing's Marvin E. Beekman Center, a day school for the mentally retarded operated by the Lansing school district. This was the first such camp held by the conference.

✦ Nineteen photographers studied some of the fundamentals of photography in a workshop conducted jointly by the Lake Union Conference and Andrews University September 17 to 19. About one third of those in attendance had never before processed their own pictures.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Norman Matiko, field director of the Voice of Prophecy and assistant director of the Wayout program, was the featured speaker at the youth leaders' workshop sponsored by the Oregon Conference youth department, October 20-22.

✦ Property has been purchased in southeast Portland, Oregon, for a VertiCare Center. This project is being developed by the Portland Adventist Hospital to provide health care in areas where specific needs exist.

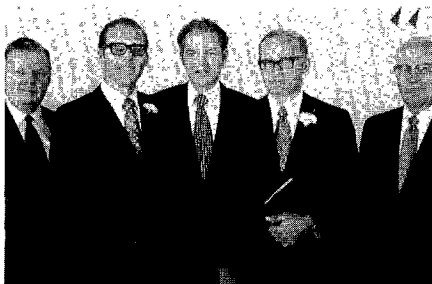
CECIL COFFEY, *Correspondent*

Northern Union

✦ Open house and a dedication were held August 20 for the new Fargo, North Dakota, elementary school. The building cost about \$35,000. Nearly all the work was done by members of the church. Included in the facility are two classrooms, two Dorcas welfare rooms, a kitchen area, and a gymnasium.

✦ Three persons were baptized recently as a result of a revival meeting held in the Philadelphia church in Des Moines, Iowa, by the father-son team, G. H. Taylor, Sr., and G. H. Taylor, Jr.

✦ Dr. L. A. Bascom, administrator of the Nora Springs Nursing Home, Nora Springs, Iowa, for many years, recently retired. Dave R. Cannard is the new ad-



Arizona Conference Ordains Two Men

Marshall Chase, Arizona Conference stewardship secretary, and Jeffrey K. Wilson, pastor of the Kingman-Lake Havasu City-Wikieup district, were ordained at the Arizona Conference camp meeting July 21. From left are, W. J. Blacker, Pacific Union president, who preached the ordination sermon; M. L. Chase; J. V. Stevens, Arizona Conference president; J. K. Wilson; and N. R. Dower, General Conference Ministerial Association secretary.

J. W. BASSHAM
Public Relations Director
Arizona Conference

ministrator. Mr. Cannard is a 1968 graduate of Pacific Union College.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Arizona Conference president John V. Stevens reports that newly formed companies and churches are multiplying so rapidly in the conference that the building program cannot keep up with the growth. Consequently, the conference is calling on interested members to donate a double-width mobile home to be used on church property prior to construction. Conference membership is presently 4,800.

✦ The Alumni Association of the University of Redlands has honored Alumna Anita Mackey for distinguished service to her profession, her church, and her community. Listed in Who's Who of American Women, she is the field social worker in the Tri-Counties near Santa Barbara. Mrs. Mackey recently was appointed to Loma Linda University board of trustees for a four-year term.

✦ A large mural designed by 21 La Sierra Elementary School first-graders has a prominent place in the Los Angeles International Airport. United Air Lines received the mural depicting the children's impressions of their visit.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Four Sabbath school workshops were held in the Florida Conference during the month of September, at Miami Springs, Jacksonville, Tampa, and Orlando.

✦ An elementary teachers' institute was held for the Kentucky-Tennessee instructors September 17-20 at Indian Creek Camp. Guest speakers included K. D. Johnson, Kentucky-Tennessee Conference president, and Don Holland, Southern Union Conference MV secretary.

✦ Eight women of the Elizabeth City, North Carolina, Adventist church have spent more than 3,000 hours making hand-knitted bandages for the Adventist Masanga Leprosarium in West Africa.

✦ The Columbia, South Carolina, church reports organization of two branch Sabbath schools in the dark county of Lexington.

✦ Dr. Kenneth Case and W. H. Waters, Jr., recently held a Five-Day clinic in Greenwood, South Carolina, a city where there is no Adventist church. They report that 60 persons successfully completed the course.

OSCAR L. HEINRICH, *Correspondent*

Seventh-day Adventists as Viewed by a Methodist in 1972

By WILLIAM N. PLYMAT

In recent years, for a number of reasons, the mission of the Seventh-day Adventists in our world has become increasingly important, successful, and fruitful. The work of the individual members of the denomination has been vital in carrying to others their message of faith and successful living in all departments of life. The work of Adventists in helping needy people all around the world has a value and importance that is generally unknown across America.

A few years ago I traveled around the world and met many Adventists. Last year I met and talked to Adventists in Norway, England, and Denmark. I sincerely wish that people of other Christian faiths could have traveled with me. On those trips I visited Adventist schools and hospitals, and met health workers and other church members in Japan, the Philippines, Thailand, India, England, Norway, Denmark, and many other places. Tears came to my eyes when I saw desperate, poor people sitting in the halls of the Seventh-day Adventist hospital in Bangkok waiting to be given much-needed medical care. I saw the gratitude in their eyes and felt they were experiencing real Christianity in action.

Some who read this may think I am a dedicated Seventh-day Adventist. I am not. I am a Methodist. I was born into a family divided between two Christian denominations, neither of which seemed to show much social concern for or real outreach to people in need. I was allowed my choice of denominations at 18. When I looked around my hometown of Mankato, Minnesota, I saw one church with real social concern at that time. It was the Methodist Church, and I joined it. I was then greatly impressed by its leadership in the field of alcohol problems, and this tipped the balance in my choice of church then. It was a severe problem at that time. Today it is a monstrous problem.

Why I Work With Adventists

Alcohol is doing more damage to American life than any other adverse factor that we face. My primary concern these days is in that area. Today the Adventists are the leaders in this field of social concern and need, and the related area of drugs. That is why I spend more of my time working with

William N. Plymat is chairman of the board, Preferred Risk Mutual Insurance Company, West Des Moines, Iowa.

and for Adventists than any other denomination.

The word *image* as related to people bothers me. It conjures up mental pictures of the kind promoted by New York Madison Avenue advertising strategists who try to get people to spend money they haven't yet earned for things they really do not need often just to impress people they don't like. Yet many times people of worth, leadership, quality, power, and dedication are ignored because of the image others have of them occasioned by their nationality, background, color, or denominational affiliation. I often wonder what many people who are not Adventists have in their minds as their image of a Seventh-day Adventist.

I remember what a Jewish friend once said to me after he took his wife to a Five-Day Plan in Maryland. He confessed that his previous mental picture of the Adventist was a person in a black coat buttoned down front wearing a small stovepipe hat. He feared he would be pressured in a Five-Day Plan to accept Adventist religious beliefs. He attended the meetings with his wife, and later said, "I was surprised to find that they looked just like the



Michigan Conference Ordains Two

John Glass (left, with wife), pastor of the Frankfort, Manistee, and Irons, Michigan, churches, and Jess Nephew, director of the conference's Au Sable youth ranch, were ordained at the 104th Michigan camp meeting held at Grand Lodge.

Among those participating in the service were C. B. Guild, furloughing secretary of the Southern Asia Division; F. W. Wernick, president of the Lake Union Conference; and R. D. Moon, president of the Michigan Conference.

ERNEST N. WENDTH
PR Secretary
Michigan Conference

rest of us." He saw the dedication and the unselfish service of the Adventists and came to admire and respect them. He wound up telling me that if the Adventists ever needed to get a zoning rule changed so they could build a church in a certain area and needed to get signatures of adjoining property owners to such a change, he would go from door to door to get the signatures.

A few years ago I was privileged to speak to a large number of SDA doctors and nurses in San Francisco at an Adventist international conference on the importance of working in the area of smoking, drugs, and health. I told the delegates my belief is that it is difficult to get a spiritual message into the mind of a man until you get the drugs out. And I went on to say that if Adventists devoted themselves to the critical needs of people plagued by alcohol and other drugs in a totally unselfish way, they would find those people asking what Adventists believe on a spiritual level that inspired them into such unselfish service.

Achieving the Maximum

I believe that for the Adventist denomination to reach its maximum achievement in its goals of service and leadership to man, it must join forces with others in various Christian denominations to carry on a vital and good work in the field of alcohol and drugs and many other aspects of successful living. Others are ready to accept Adventist leadership when they understand what they are doing. As their image of an Adventist becomes what the reality of a dedicated SDA is, the vital messages Adventists have for our world will spread even more extensively than they have today.

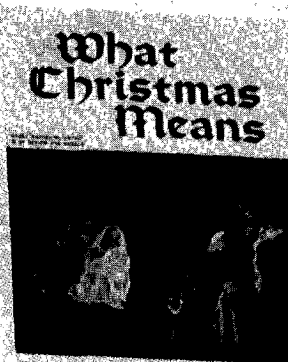
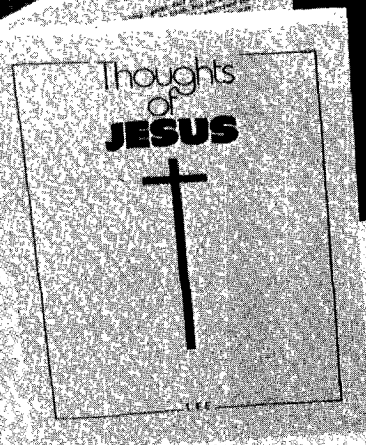
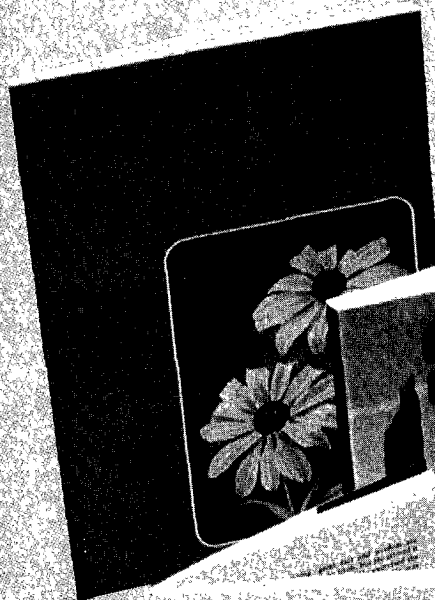
I count it a privilege to lecture at the various functions and institutes arranged by the Temperance Department of the Adventist Church. To my thinking, this department is heading up a major function of the church and is taking the lead among other churches in this area.

Adventist leadership in combating alcohol and other drugs is important in that it serves a vital need that is not being adequately met with real effectiveness by any other denomination. It also fits perfectly into the total mission of the Adventist Church, and will, I believe, further that end effectively.

I am writing the conclusion of this article in Kabul, Afghanistan, where an International Commission for the Prevention of Alcoholism is meeting. This congress is setting an excellent pace because of the work of the leaders of the Temperance Department of the SDA Church. As the Temperance Department calls upon the Adventist Church for financial aid on October 28, I hope its members will give liberally to support the work of temperance and will also determine to become personally involved in its temperance programs as never before.

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own story of when and where it can be seen, and such things as color, size, and shape. Paper, \$1.95

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by Harry Baerg

Molly's childhood was full of adventure. Read how she was chased by a large dog, how she was caught by a bull snake, and who rescued her just in time. Other animals you can read about in this book are Blower, the blue whale; Dark Eyes, the flying squirrel; and many others. Paper, \$1.25

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Transfer of SDA Military Chaplains

From time to time the REVIEW publishes the names and addresses of Seventh-day Adventist military chaplains. Families with servicemen on active duty or soon to go on active duty may wish to keep this list for reference purposes.

US Air Force

CH (LTC) William S. Hall
560-32-5798
Installation Chaplain
86 Combat Support Group (USAFE)
APO New York 09860
CH (LTC) Wayne C. Hill
537-12-7273
21 Air Base Group
APO Seattle 98742
CH (CPT) James J. North, Jr.
028-30-1496
AFCHSCH
Maxwell AFB, AL 36112

US Army

CH (LTC) Glenn I. Bowen
565-34-6493
Chaplain's Office
USAHSTF
Fort Ord, CA 93941
CH (LTC) John E. Keplinger
310-12-6353
Herzo Base
APO New York 09352
CH (CPT) J. Paul Monk, Jr.
177-32-2390
HHC, 2 Bde, 2 Inf. Div.
APO San Francisco, California 96224
CH (LTC) Joseph T. Powell
216-16-2404
Hqs. 56th Art. Bde
APO New York 09281
CH (CPT) Robert Roberts
263-50-1296
Hq. Det. 5th Eng. Bde (BCT)
Fort Knox, KY 40121
CH (CPT) Raymond D. Ruddle
US Army Training Center
Inf. (6A-WOMYAA)
Fort Ord, CA 93941
CH (LTC) Richard C. Sessums
443-24-7853
Behavioral Science Div.
MFSS, BAMC
Fort Sam Houston, TX 78234
CH (CPT) Richard O. Stenbakken
522-48-1085
Chapel #3
9th Inf. DISCOM
Fort Lewis, WA 98433
CH (MAJ) Ralph Workman
218-24-6895
USAG, Post Chapel
Fort George Meade, MD 20755

Navy

LT Harold Eslinger, CHC, USNR
565-40-5437
DESRON 17
FPO San Francisco, CA 96601
LCDR Norman Goodwin, CHC, USNR
141-22-6171
Fleet Activities Detachment
Box 667
FPO Seattle, WA 98761
LT Herman Kibble, CHC, USNR
355-20-3960
Office of the Chaplain
3d MAW, Marine Aircraft Gp 13, MCAS
El Toro, Santa Ana, CA 97209
CDR Robert L. Mole, CHC, USN
579-52-7926
Memorial Chapel
Fort Myer, VA 22211

Veterans Administration

CH John K. Umeda
575-28-6304
VA Wadsworth Hospital Center
Wilshire and Sawtelle Blvds
Los Angeles, CA 90073

Civilian Chaplains

Elder Hollis L. Anderson
2710 Elyssee
San Diego, CA 92123
Elder Clarence E. Bracebridge
330 White Falls Drive
Columbia, SC 29210
Elder Clarence N. Kohler
P.O. Box 473
Koza, Okinawa
Elder Robert L. Chism
P.O. Box 4037
Honolulu, HI 96812

Elder J. D. Westphal
SDA Mission
P.O. Box 453
Saigon, Vietnam
Elder Thomas A. Green
8301 Barron St.
Takoma Park, MD 20012
Elder Ralph T. Heiner
Johann Klotz Strasse 13
6 Frankfurt/Main (Niederrad)
W. Germany
Elder Wayne N. Andrews
615 W. Ashby Place
San Antonio, TX 78212
Elder M. T. Bascom
c/o Korean Union Mission
Box 1243
Seoul, Korea



(Conference names appear in parentheses.)

Robert Chase, pastor, Lafayette, Indiana, district, formerly missionary in Brazil.

Gaylen Johnson, M.D., staff, Parkview Memorial Hospital, Brunswick, Maine.

Floyd D. Ramsey, publishing secretary (Maritime), formerly publishing secretary, West African Union Mission.

Mildred Reiter, accountant, conference office (Kentucky-Tennessee), from same position, Karachi Hospital, Karachi, Pakistan.

From Home Base to Front Line

North American Division

Herbert J. Stoeger, to be health and temperance secretary, Euro-Africa Division, Berne, Switzerland, and daughter, of Pacific Union College, Angwin, California, left Toronto, Ontario, Canada, June 28. Edelgard Stoeger and two sons preceded them in April.

H. Romaj Dixon, to serve as relief physician (anesthesiologist) at the Antillean Adventist Hospital, Curaçao, Netherlands Antilles, and Verna Dixon, of St. Helena, California, left Miami, July 13.

Joseph Leigh Miller (AU '65), to serve as principal and teacher, Bella Vista Hospital elementary school, Mayagüez, Puerto Rico, Camilda (nee Hernandez) Miller, and four children, of Brooklyn, New York, left Washington, D.C., July 25.

Herbert Schafer (WWC '62; Purdue U '67), returning as teacher, Bugema Missionary College, Kampala, Uganda, Carol Janet (nee Huether) Schafer (WWC '62), and two children, of Lacombe, Alberta, left Seattle, Washington, August 13.

Donald R. Schmitt (LLU '72), to be dentist, Tokyo Sanitarium-Hospital, Tokyo, Japan, and Jane Doreen (nee Meister) Schmitt (LLU '71), of Loma Linda, California, left Los Angeles, California, August 20.

Penny S. Shell (UC '62; AU), to be teacher, Far Eastern Academy, Singapore, of Battle Ground, Washington, left Portland, Oregon, August 20.

Vartouhi Rose Terzibashian (AU '72), to be teacher, Middle East College, Beirut, Lebanon, of Berrien Springs, Michigan, left Chicago, Illinois, August 20.

Ernest P. Delaporte (U of California '71), to be principal, Songa School, Kamina, Zaïre, Nita Rae (nee Thomas) Delaporte

(LLU), and two children, of Riverside, California, left New York City, August 21.

William T. Collins (SMC), returning as president of Antillian Union, Rio Piedras, Puerto Rico, Letty (nee Sibley) Collins (SMC '35), and daughter, of Jefferson, Texas, left Miami, Florida, August 21.

James V. Holder, to be X-ray technologist, Bongo Hospital, Longonjo, Angola, E. Joann (nee Bergman) Holder (WWC) and daughter, of Los Angeles, California, August 22.

Florence Grace White (CUC '28), to be elementary teacher at the Tsuen Wan Hospital, Hong Kong, on the basis of the sustantation beneficiary overseas service plan, of Takoma Park, Maryland, left Los Angeles, California, August 22.

Robert P. Jochmans (AU '50; Roosevelt University '53; Chicago Conservatory '55; Wayne State University '63), to be principal, Gitwe College, Nyanza, Rwanda, of Lincoln, Nebraska, left Lincoln, Nebraska, August 23. Betty J. (nee Birkholz) Jochmans (Wayne State University '65) will join him in Rwanda in January, 1973.

Alvin M. Bartlett (AU '47), returning to West Indonesia Union, Djakarta, Java, Indonesia, as Far Eastern Division liaison secretary, Anna Emyline (nee Hendrickson) Bartlett (AU '47), and three children, of Grand Haven, Michigan, left Los Angeles, California, August 24.

Robert Harris Carter (OC '50), to be president of the Uganda Field, Kampala, Uganda, and Rose Marie (nee Vaughn) Carter (OC '50) of Teaneck, New Jersey, left New York City, August 24, 1972.

Melvin R. Lyon (UC '55), returning as publishing secretary, Far Eastern Division, Singapore, Marjorie Pauline (nee Davis) Lyon (UC), and three children, of Lake Alfred, Florida, left San Francisco, August 25.

Robert David Fetrick and Ann Toini (nee Walden) Fetrick, of Redlands, California, to be teachers at South China Adventist College, Hong Kong, left Los Angeles, California, August 28.

Victor James Chant (AUC '68), returning as teacher, Rusangu Secondary School, Monze, Zambia, Ruth Anne (nee Currie) Chant (AUC '66), and two children, of Oshawa, Ontario, left New York City, August 31.

C. O. FRANZ

CORRECTION

On the back page of the August 31 issue of the REVIEW it was reported that Chaplain Herman Kibble, of El Toro Marine Corps Air Station, was in the process of transferring to a South Korea duty station. This should have been CH (CPT) J. Paul Monk, Jr., formerly of Fort Carson, Colorado. Chaplain Monk has entered his new duties in Korea while Chaplain Kibble continues his work at El Toro.

Church Calendar

Temperance Offering	October 28
Church Lay Activities Offering	November 4
Week of Prayer	November 4-11
Annual Sacrifice Offering	November 11
Ingathering Crusade Launching Day (Campaign dates Nov. 18, 1972- Jan. 6, 1973)	November 18
Ingathering Crusade	December 2
Church Lay Activities Offering	December 2
Stewardship Day	December 18
Thirteenth Sabbath Offering (Trans-Mediterranean Division)	December 23

Youth Win More Than 550 in East Caribbean Conference

More than 550 new converts have been baptized through the coordinated evangelistic outreach of the youth of the East Caribbean Conference during the first six months of 1972, reports Everette Howell, youth director of the conference.

A Missionary Volunteer Society of Antigua East reported 40 people baptized in their Voice of Youth effort. The Northern Federation of Missionary Volunteers on the island of Barbados reports 24 persons baptized at the end of a two-week evangelistic effort sponsored by the federation. At the close of their Junior Voice of Youth effort the Pathfinders of the Government Hill church witnessed the baptism of 40 converts.

LAWRENCE NELSON



Japanese Missionaries Go to South America

Elder and Mrs. Kojiro Matsunami and children, of Osaka, Japan, are en route to Belém and the North Brazil Union. The Matsunamis will specialize in evangelism among the Japanese people who have migrated to northeast Brazil. Both have taken 100 hours of intensive work in the Portuguese language from tutors in Japan. Thousands of migrants from Japan are making a new life along the Amazon near Belém; more than 3,000 Japanese are in the city of São Paulo, Brazil. The South American Division placed a call with the General Conference for an evangelist from Japan for service among these people, and the Far Eastern Division and the Japan Union appointed Kojiro Matsunami.

Work among the Japanese in South America has been pioneered by Dr. and Mrs. J. N. Nozaki, while serving at our hospital in Paraguay. Dr. Nozaki's retired father, Elder K. Nozaki, joined them for meetings among the Japanese in Paraguay. They printed an edition of 7,500 copies of a book of Bible studies in the Japanese language and distributed it widely in North America, Japan, and South America.

DUANE S. JOHNSON

Health-Personnel Needs

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

North America

- 1 assistant director of nursing service
- 1 cytotechnologist
- 4 directors of nurses
- 4 first cooks
- 3 nurses, I.C.U.
- 3 nurses, operating room
- 4 plumbers
- 1 second-class stationary engineer
- 2 social workers, psychiatric, M.S.W.
- 2 therapeutic dietitians

Information regarding openings and placement assistance may be obtained by contacting Placement and Recruitment, Department of Health, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Youth Volunteers Serve in Australasia

Six young people are serving as volunteers in mission areas of the Pacific, reports Australasian Division youth director Clem Christian. Three of these are third-year theology students serving as student missionaries from Avondale College. David Robertson and Gordon Stafford are located in Papua, New Guinea. Murray Miller is working in Western Samoa.

The other three youth volunteers are doing agriculture work. Robert Holloway and his wife are located in the Western Solomon Islands at the school in Kukudu. Kevin Manners, a graduate of the agriculture course at Carmel College in Western Australia, is serving at Beulah College in Tonga.

The work of these young people is greatly appreciated, and other openings are expected in the future as the program develops.

CHARLES MARTIN

Trans-Africa Reports Encouraging Growth

Two and a half years after the setting of quinquennium goals, the Trans-Africa Division reports heartening progress. Sabbath school membership has climbed 27,448 beyond the goal and now stands at 552,473.

Church membership is less than half that figure. The division aimed at 62,820 baptisms and reached a total of 56,591. Their goal of having 1,512 churches was surpassed by 35, bringing the total to 1,547 churches.

Literature sales were set at \$880,000, but bookmen have sold books at a value of \$1,120,000.

With such fine achievements behind them, the leaders and membership in the southern section of Africa's vast continent move into the future with steadfast courage.

B. E. SETON

AWR Begins Religious News Service

Adventist World Radio, broadcasting over Radio Trans-Europe, Portugal, will begin a weekly Sunday religious news program at 04:45 GMT on November 5. AWR broadcasts are heard on the 31.02 meter band short wave at 9670 khz.

One of the first of its kind for Europe, the new program will be a compilation of news from church information bureaus around the world.

Listeners are invited to send a reception report and will in return receive the AWR QSL card.

The address:

The Voice of Hope
P.O. Box 5409
Paris 9e, France

W. R. L. SCRAGG

SAWS Begins Building Program in Bangladesh

Materials are at hand for the construction of 1,150 houses by the Seventh-day Adventist Welfare Services in the Gopalganj area of Bangladesh, according to Orval R. Scully, director of SAWS relief program in Bangladesh. The corrugated metal roofing and lumber will be used to build houses for families whose homes were destroyed during the civil war. It is expected that the families will be able to move in by the end of October.

Elder Scully is being assisted by Fred Bischoff, a young man from North Carolina, who has joined the relief program as a member of the Adventist Volunteer Service Corps.

EDWIN GIBB

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