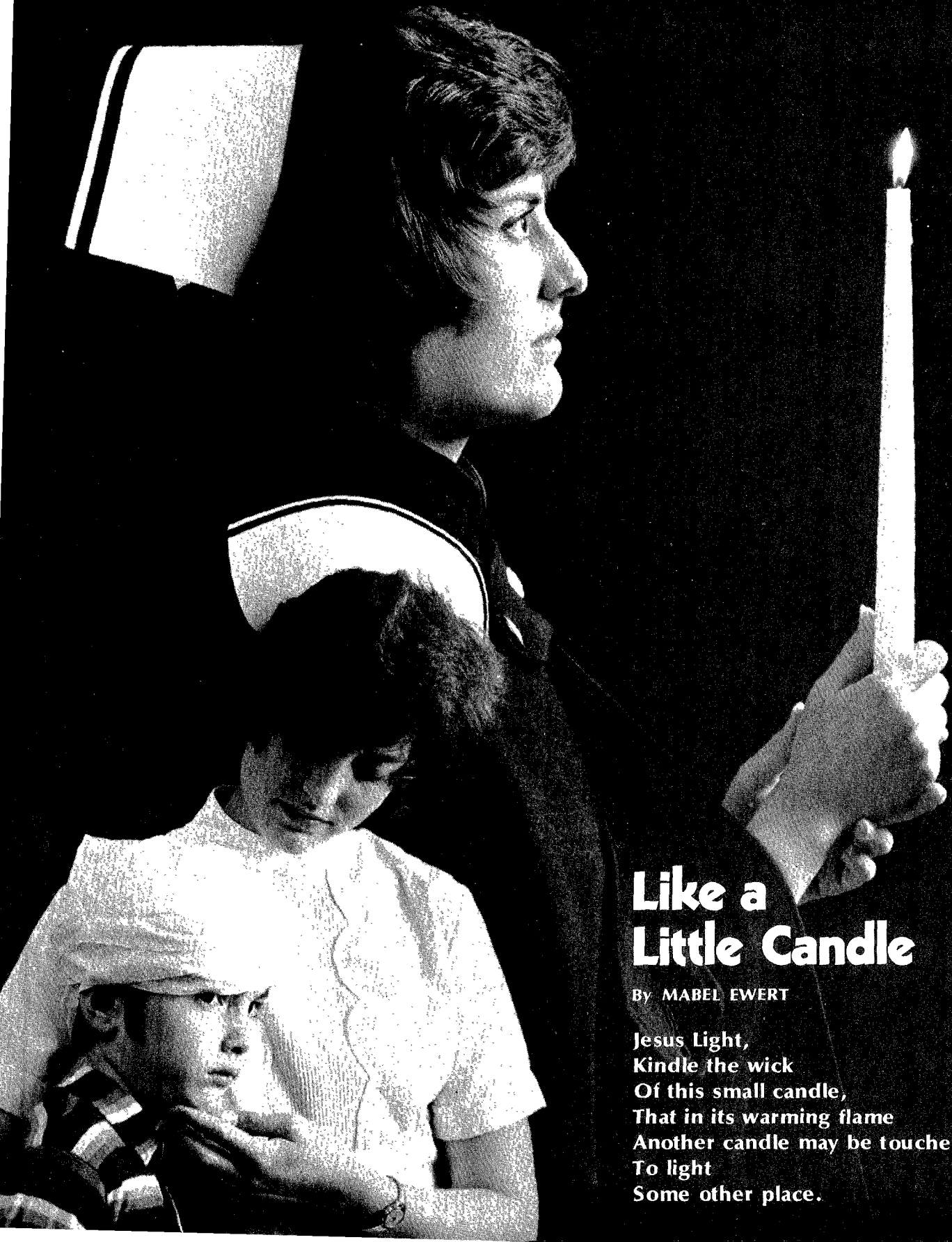


Review

MARCH 28, 1974

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



Like a Little Candle

By MABEL EWERT

Jesus Light,
Kindle the wick
Of this small candle,
That in its warming flame
Another candle may be touched
To light
Some other place.

God's Business Is Our Business

When I lived in Africa I was told the story of a woman who could neither read nor write; however, she had learned the truth and had memorized the texts in the Bible that supported the truth. She would go to the market place, pick out a likely person and challenge him to read. She would tell him the place in the Bible to find the text, and then she would exclaim loudly enough for others to hear: "Read it! and read it so everybody can hear you!" And he would begin to read that text.

Naturally the curious crowd would gather around. Then she would give him another text to read, and another, and another, until she had given a study on one of the wonderful truths of the Bible. Churches have been raised up; scores of people have been saved by a woman who could neither read nor write!

The Omniscient God could have devised a thousand ways to acquaint the world with the plan of redemption and of the return of His Son to this earth. But in His divine wisdom He has chosen to use redeemed man. The angel that instructed Cornelius to send men to Joppa to call Peter could have explained to Cornelius the wonderful mystery of redeeming love. The angel that told Peter to meet the Ethiopian eunuch could have disclosed to the traveler the sacred Person mentioned in Isaiah 53.

"God could have proclaimed His truth through sinless angels, but this is not His plan. He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. . . . Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin. In loving ministry they are to meet the sinful and the needy, and lead them to the cross."—*The Acts of the Apostles*, p. 330. It is clear; God's business is my business, and all of us should be on business for the King.

The First Missionaries

The first missionaries God sent to the people of Decapolis were restored demoniacs. They had no academic training, no equipment, no budget. But Jesus commissioned them to tell how God had done great things for them. They were to tell what they had heard and felt and seen. They were to bear witness to the glories of redeeming grace.

It is a solemn and serious thing for those who know Jesus and the pardon of our sins not to share that knowledge with those who do not know. We Adventists have the good news of the return of Jesus to this earth to bring peace to the fearful, hope to the hopeless, life to the damned, forgiveness to the sinful, and everlasting life to every son and daughter of God. How dare we keep this information to ourselves? It is a fearful and sacred responsibility, but a glorious privilege and opportunity to be workers together with God for the salvation of a lost race. Eloquence, oratory, academic training, all are of value, but none is absolutely essential to our witness of the glories of redeeming grace.

Amos was a herdsman, but God said to him: "Go prophesy." Matthew sat at the seat of customs and was a tax collector when Jesus said to him: "Follow me" (Matt. 9:9). Peter and Andrew were fishermen

when Jesus said to them: "Follow me, and I will make you fishers of men" (chap. 4:19).

The lesson for us, then, is: Heed the call and let God use what we have. Whether we are a doctor, a teacher, a housewife, a professor, a mechanic, a carpenter, a builder, whatever the vocation, we can witness by word, by pen, by literature distribution, by an act of kindness, a thoughtful gesture, or just plain Christian living. All of this will indicate to some lost soul that we love the Lord Jesus and we want him to love Him too. So, let's use what we have in our service of witness.

Jesse was a boy in the fourth grade of our little mission school in Bassa. During the Bible classes he heard the glorious story of salvation and accepted it. Vacation time came. He went back to his village 28 miles in the hinterland of Liberia, and there he told what he had learned. Early one Sabbath morning we were awakened by singing outside our window. There were 18 people who had come from the village where Jesse lived and asked me to baptize them. They had heard the truth, and accepted it from the lips of a young native boy.

Isn't it amazing that the great God, our loving Father, wants to work with us and through us in the greatest business ever commissioned to the creatures of His creation? Are we willing to be one of God's witnesses, His representative on earth, bringing the good news of a loving Father who gave His Son that all men, no matter who they are and what they are, might be saved eternally in God's kingdom? Yes, God's business is our business; so let's be about our Father's business.

God Wants to Work Through Us

Doesn't it amaze you that the great God, our loving Father, wants to work with us and through us in the greatest business ever commissioned to the creatures of His creation?

"The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculation, neither are they to enter into business enterprises with unbelievers; for this would hinder them in their God-given work."—*Testimonies*, vol. 9, p. 19.

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives."—*Ibid.*, p. 21.

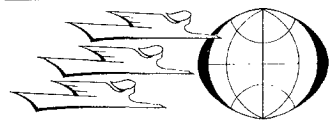
"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Ibid.*, vol. 9, p. 29.

God's business is our business. Let's be up and about our business now.

C. D. HENRI

Vice-President, General Conference

Review



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What are the curtains in your life that keep the light of truth from shining brightly? The Greek word for "truth" literally means, "that which is not covered"—that which is open to light. Are we covering up natural abilities with laziness and lack of discipline? Do we hinder the light about God because of our lack of full commitment, permitting others to hear only our words without seeing an example? "Let your light . . . shine" (Matt. 5:16)!

Guest Editorial is written by C. Dunbar Henri, a general vice-president of the General Conference. An alumnus of Atlantic Union College (1941), he earned his Master's degree at Andrews University in 1965. He and his wife, the former Lorraine Delores Davis, have three children, Burdetta, Patricia, and Dunbar, Jr.

After four years as pastor in Gary, Indiana, he spent the next 19 years serving in various capacities in Liberia and Ghana. After a brief return to the South Atlantic Conference, he was called again to Africa as the president of the East African Union, where he served until 1973 when he was called to his present post.

His calm dignity and perceptive mind have earned for him the respect of his colleagues.

Guest editorials by General Conference vice-presidents will appear on an occasional basis throughout 1974. Elder Henri's is the first.

"On Being a Stepmother" is a must for everyone, even though few readers will ever become stepmothers. The honesty and courage of the author may help others who face new and difficult tasks.

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Letters

Beat the Energy Crisis

As a pastor, I am grateful for the *REVIEW*. Soon the pastor will not be able to make frequent visits to church members, because of the fuel crisis; then the long hours of labor that go into the ministry of the *REVIEW* will be more appreciated. Perhaps even back copies will be dug from the basement and attic and reread.

NORMAN D. SAYLES
Vermilion, Alberta, Canada

Not Shook

I would like to commend the author of "Just a Glimpse of Him" [Jan. 10]. So many times people look up to other persons and are often disappointed when the admired person does not make right a wrong. Well, from this article I can see now how it shouldn't shake them up!

JULIE LAZO
Glendale, California

Keeping Up

I have been very interested in the series "Contrasting Voices Proclaim the Advent" [Sept. 20-Dec. 6].

While Ingathering among my neighbors before Christmas, I found one woman had

the book *The Late Great Planet Earth* and was reading it for the second time, trying to decide whether to believe it. She said it sounded very convincing. I plan to give these *REVIEWS* to her, as they seem to be the best I can find on this subject.

Thanks for keeping up with these new things in the *REVIEW*.

MRS. HAROLD STREIFLING
Clive, Alberta, Canada

Never Too Old

An excellent story of Jean David Geymet, the first Seventh-day Adventist literature evangelist in Europe [Dec. 27, 1973], reminded me of the earnest efforts this pioneer made after he was 75 years old. He would walk ten or 12 miles a day to place our message-filled books in the homes of interested readers. When he was 80 years old he wrote a message in the *Revue Adventiste*, including this pertinent sentence, which has meaning for us today: "I cannot conceive of how a true Adventist can remain inactive and silent about the second coming of Jesus Christ, and not impart this happy hope to the hearts of his fellow men by . . . the printed page." Let us say Amen to this quotation, and determine that we elderly church members make 1974 our best year in personal evangelism with our good message-filled tracts and papers.

ERNEST LLOYD
Angwin, California

Sabbath Weddings

Re Sabbath weddings [Oct. 25; Dec. 20]: Christ advised the disciples to pray that their flight should not be on the Sabbath day or in the winter. The Sabbath wedding should at the very least get the attention a fight in the winter should command—ahead of time, before the confrontation.

Pray that no wedding that should be attended will be scheduled on the Sabbath. Act on the prayer. Weddings that come on the Sabbath will not be the ones that should be attended.

There will be no confrontation, only a planned response to events under the control of God.

ROBERT M. SHREWSBURY
Mayaguez, Puerto Rico

Most Important News

"An Earnest Appeal From the Annual Council" [Dec. 6] was the most important news that has come from the General Conference in 85 years. I thank God for His patience with us all these long years.

STANLEY E. NELSON
San Bernardino, California

The reasons noted in "An Earnest Appeal" for the lack of spirituality in the church, and hence the delay in Christ's coming, are indeed relevant. I simply would like personally to testify that the reasons are true, the remedy for the condition is most palatable, and it works.

For the past three years I have had the rare privilege of attending a church where the pastor has a great personal love for Christ. He spends many, many hours in prayer and study in preparing Spirit-filled

Continued on page 12

This Week

Our cover reminds us that light, perhaps man's greatest physical blessing, is the most instructive Biblical metaphor. "Let your light so shine," our Lord said. He didn't say, "Let us make light," as we would say, "Let's make music." He said, Let us not prevent the light from shining; let us do all we can to remove the barriers, the conditions, that hinder the light from shining.

A MESSAGE DESIGNED A MESSAGE DESIGNED

By PATRICK BOYLE

THE SEVENTH-DAY ADVENTIST CHURCH exists for the specific purpose of declaring to all the world the three angels' messages of Revelation 14. It is for this reason that God raised up this church and called it to be His witness. This is what makes the Adventist Church distinctive and separate from all the other churches of Christendom. To declare these distinctive emphases of the gospel as God's final message of warning and mercy to the world is the reason for the church's existence.

What we have to say to the world in these messages is hopeful though uncompromising. Our message is not one of condemnation merely but of mercy and redemption. It proclaims infinite love and infinite grace. We do not merely say to the world, "You are wrong and we are right." We do not announce a universal negative. What we say is positive. We witness to the reality of God's existence. We declare He is worthy of our worship and that we owe it to Him. We proclaim God as the Creator of man and the world. We declare sin is real, that good and evil exist, that actions and thoughts have inevitable moral consequences.

We preach that there is a gospel and it spells good news of forgiveness and pardon from sin and provides the power and grace to live above it. We declare there are absolute rules for living—God's commandments—and that they are operative at all times and in all situations. We hold there is a faith, "*the faith of Jesus*." This is a tried and tested faith, capable of meeting the severest stresses and strains of life, and of providing that serenity and peace that human hearts long for.

We declare not only a message that is vitally relevant and meaningful for the contemporary world but one that is the *only message of meaning* for modern man. All other philosophies and ideologies

Patrick Boyle is a pastor in the North England Conference.

are irrelevant for human needs in the twentieth century. None of these can meet human need at its deepest level or deal with the problem of sin. This is not mere rhetoric, but stark reality.

God has given us not only a message for the world, He has given us the right one, the one man needs and the one that alone is capable of providing salvation. Only the gospel can deal with sin, and this gospel is the essence of our message. We are not innovators, but divinely commissioned witnesses. We take our position, not because we think our message is the best of many for the contemporary world, but because what we preach is God's judgment in His Word on the world we live in.

Victim of His Own Folly

The breakdown in the structures of contemporary society and the loss of moral values are directly related to man's having abandoned the concept of the absolute. Having discarded belief in absolute truths, man has become the victim of his own folly, and human existence has become relative. This is true not only of ethics but of the whole structure of civilization. The loss of absolutes is, of course, directly related to the idea of evolution. This theory sees man as the product of causes, not absolutes—and certainly not God. Consequently the Biblical account of Creation is rejected as being not factually or historically true, but rather as being a mythological tale written by the ancient Hebrews, giving their ideas of how the world began.

The contemporary relevance of the three angels' messages is manifestly obvious in that it begins with the gospel, the chief ingredient of which is grace. The message we bear is rooted and built up in grace. It begins with grace. It is maintained by grace. It ends with grace. The grace is that of the everlasting gospel of Christ Jesus. It is necessary that, as we witness

FOR OUR DAY FOR OUR DAY

to the world, we remember that the keynote of what we have to say is grace.

The plight of the world is heart rending. Its misery and woe, its sadness and pain, its hardship and heartache, all cry out agonizingly for help and understanding. But it is only the grace of the gospel that can possibly minister to the world's sicknesses in the twentieth century. All other systems are morally bankrupt, and if not debased, are certainly impotent to deal with the moral dilemma and the problem of human sin that is so characteristic of the present age.

Because the gospel is gracious and comes from a God who is infinite in love and compassion, many have misunderstood it. They have seen it as soft and indulgent. The emphases of the three angels' messages correct this misconceived error. God's love does not destroy His justice, but gives it meaning and establishes it as justice. Proclaiming that "*the hour of his judgment has come*" stiffens the moral and ethical emphasis of the gospel, giving this aspect of it a much needed strengthening. This is especially necessary in view of the moral flabbiness that presently prevails.

Whether they want it or not, whether they like it or not, the world and all its inhabitants are judgment bound for an unforgettable interview before Jesus Christ. From such an interview they would fain be excused, but this confrontation none may avoid. Wickedness may have its fling and flaunt itself before men and God, but it cannot evade the judgment of God upon it. Sin may have its pleasures but if so they are fleeting and seasonal, and ultimately issue in the utter and absolute ruin of the sinner. God will not ignore or overlook sin in any man or woman no matter how grievous or slight it may appear.

"Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of

life; but the Lord shows . . . that He will in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession and the more honorable the position which they hold, the more grievous is their course in the sight of God and the more sure the triumph of their adversary. Those who delay a preparation for the day of God cannot obtain it in the time of trouble or at any subsequent time. The case of all such is hopeless."—*The Great Controversy*, p. 620.

In the judgment that divine love and mercy has convened and that the three angels' messages announce, every "secret thing, whether it be good, or whether it be evil," shall be brought beneath the searching gaze of Infinite Wisdom. In a world caught up with sin and pleasure, almost totally ignoring God, the relevant proclamation is delivered: "Fear God, and give glory to him; for the hour of his judgment is come."

Nothing Negative

There is nothing negative in calling upon men to "fear God," for this is the prelude to giving Him glory and worshiping Him as the Creator of heaven and earth. It is also true that men and women who sin and indulge in evil have cause to fear God, and this idea is not missing from the angels' proclamation. However, because the messages are set against the background of apostasy, in which the issues are obedience to God's commandments and the faith of Jesus, or obedience to the beast and his mark, the emphasis would appear to be upon fearing the consequences of rebelling against God in relation to the content of these messages.

As Mrs. White expresses it: "With the issue thus clearly brought before him, whoever shall trample

upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.' Revelation 14:9, 10.

"But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently."—*Ibid.*, pp. 604, 605.

This is the "*fear of God*" that men should have, and which the message declares. It is one that strikes terror into the heart that is rebellious. The authority behind the beast is no doubt impressive, but his opposition is against God. Men are to fear this *false gospel* because the acceptance of it has consequences that are awful beyond description. However, the positive emphasis is upon giving God glory and worshiping Him as Creator. It is not without significance that the keeping of the commandments of God and the faith of Jesus distinguishes those who are loyal to God and His gospel. Within this framework it is clear that such loyalty and worship is of the highest type because it issues forth in obedience to God's revealed will.

How timely and relevant is this emphasis! In an age of counterfeits, consumed by sin, and intoxicated with evil, there is an urgent need for such a message. The façade of evil must be torn away and its horrible character revealed to all men. The illusion that it doesn't matter what we do or say or how we act or believe must be rudely shattered. It does matter how we behave and the consequences of our actions are eternal. The message, World, awake, you're heading for ruin! must rudely jar the contemporary complacency. The proclamation of our message effects such a reaction. □

Keeping Fellowship Alive and Glowing

By ALMA L. CAMPBELL

THE HOME CLUB of Adventist young women was enjoying a social hour. They had come together among other things to choose someone to represent them at the yearly Jaycees' banquet in their small town. Someone mentioned Amy. Like spray from a lawn sprinkler comments spread round the room.

"Doesn't she look a bit weird?"

"I wish she'd comb her hair differently."

"We just couldn't select her to sing at the Jaycees' banquet. The townspeople would put us all in the same basket if we did!"

"She does have a beautiful voice, but—"

"The Lord didn't bless us all in the same way, did He?"

Remarks came to an abrupt halt.

Silence—sudden, complete.

Why? Perhaps guilt for unkind remarks. But there was another reason. Someone had flicked the switch from secular vocabulary to spiritual. She began to speak about Christian fellowship.

As soon as the phrase "Christian fellowship" is mentioned, some think of Sabbath fellowship dinners, special fellowship retreats, camp meetings, or prayer groups. Others place the phrase in the Biblical context: love for one another. But the word *love* is often overworked as a cover-all. Only as we spell it out in everyday living does love have any meaning.

How often do we share our thoughts on spiritual matters with our families, pointing out special blessings that have come to us personally, expressing gratitude for answered prayer, or even mentioning the multiple taken-for-granted mercies of the Lord? Sharing in this manner keeps the love of God circulating in our own hearts and hopefully in the hearts of our loved ones.

Alma L. Campbell is associate professor emeritus of English at Andrews University.

"It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. . . . If we would give more expression to our faith . . . we should have more faith and greater joy."—*The Ministry of Healing*, pp. 251-253.

There is no better place than the home to exercise Christian fellowship. Today the devil is attempting to break down the home—the citadel of Christian faith. Divorce, that splitter-asunder of families, is avalanching through

Sermon

By CARMIN GARNETT

I saw the world die that day,
watched its convoluted edges
peel back and expose
its gaping wound;
I almost fell into its stark void,
so dark my way.

Then I saw a pinpoint light
I followed to your face.

When later you told me
of Jesus and His love,
I somehow already believed;
and when you told me He saves,
I knew
because I knew *you* did
and you were only His disciple.

"They should let their light shine forth in clear, strong rays upon the pathway of those who walk in darkness."—*Sons and Daughters*, p. 269.

many homes. But it will not engulf the household where true Christian fellowship lives and glows.

How do we keep this fellowship alive and glowing? Both by acts and by words. "Hi, how are you this morning?" Add to this a loving pat or an arm put around a spouse who appears a bit on the down side of life. Such a small gesture and inquiry lets him know we sense his discomfort—mental or physical.

Or "How is Timmy doing? Let me give you a hand," and you proceed to join the reluctant third-grader struggling through his morning routine and preparation for school. He may tell you just how he is "doing." Listen. It will be good for both of you. Then when worship time arrives one small heart will be in tune with what is being said, read, sung, or prayed. And how much hearts are bound together by sympathetic undercurrents of feeling.

Many people witness for Christ while traveling on bus, train, or plane. Why not add another dimension to witnessing via Christian fellowship? We should talk to fellow church members more often about our relationship to Christ and our anticipation of His second coming. I refer here to sharing in ordinary life situations. Surely our members know about Christ and His second advent. But among us are the weak, the discouraged, the young and the not-so-young who find it difficult to tune out Satan's glamour so visibly and deafeningly advertised today.

Too often the basement door of the church swings wide, and out go the youth, and sometimes the newly born in Christ. If we were more conscious of the cold draft that the opening of that lower door circulates we'd more readily turn on the warmth of Christian fellowship.

Perhaps that basement door should be termed "abatement." We tend to spread bad news about our brothers. To put it bluntly, we gossip. Petty molehill differences between church members become ice-capped mountains. In the chill air, "living stones" of the church grow cold in faith and in spirit toward one another.

Christian fellowship means the ability to say, "I'm sorry," when we wrong a brother, or to forgive someone who wrongs us, even if he never asks for forgiveness.

Missionaries and those who travel in foreign lands tell of the joy of fellowship whenever they encounter an Adventist brother in some distant place or in some large city where they feel alone. How good it is to meet a brother believer.

Cultivating this spirit of fellowship would be a blessing untold in our small churches where close contact

The Mind of Christ

By CHARLES T. BATTEN

sometimes creates friction, and in our large "impersonal" ones where members scarcely know one another. The answer lies in each individual member's fellowship with Christ Jesus. "If we walk in the light, as he is in the light, we have fellowship one with another" (1 John 1:7).

"We lose much by not talking more of Jesus and of heaven," Ellen White says (*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 2:9, p. 1085). Perhaps the words *hypocrite* and *pious* have frightened us. If we witness verbally to spiritual things we know that the backdrop of our lives must illuminate our words. Since we all come short at times, we shrink from appearing hypocritical or "over-righteous." The Bible itself warns: "Be not righteous over much; . . . why shouldst thou destroy thyself?" (Eccl. 7:16). We know this verse refers to being self-righteous. Only as self is covered with Christ's righteousness can our Christian fellowship have meaning.

Responding to Needs

"Fellowship means participation, partnership" (*Fundamentals of Christian Education*, p. 476), not necessarily intimacy. To be bosom friends with all the "saints" is not humanly possible. Christ had His favorites among His disciples. Within the bond of Christian fellowship there will be a seeking of close association with those of like interests. This tendency is true even within the family circle. The over-all aim of fellowship in Christ should be discernment of and sensitivity to the needs (not always physical) of those with whom we share a place on the church membership roll, or of those who preach the Word. Pastors belong too. Being human, they and other leaders in the organized work of the church need encouragement and appreciation. Responding in Christian love to others' needs by act, word, and attitude is what constitutes Christian fellowship. Smothering gossip and false rumors, bearing with one another's faults (we all have them), forgiving one another, sincerely rejoicing over blessings that come to others, as well as those which come to ourselves (not always easy to do), witnessing at "Jerusalem," are all ingredients of the recipe for fellowship.

If we are *watching*, not merely looking, for Christ's return shouldn't Christian fellowship be our mode of life here and now? When nonbelieving relatives, friends, and neighbors ask themselves the questions, How do these Adventists relate to one another? Do they actually live what they say? then Christian fellowship meets its real challenge. Nothing surpasses it as a vehicle of witness for Christ anytime, anywhere. □

"LET THIS MIND be in you, which was also in Christ Jesus" (Phil. 2:5), commended Paul to the brethren in the Philippian church. While specifically Paul was referring to the attitude expressed in verses 6 to 9, I wish to apply his words more widely.

Mind is man's most important faculty, for with it he has been given one of God's greatest gifts—freedom of choice. He has the privilege of making his own decisions, to accept or reject God.

God increases our spiritual resources in proportion to our willingness to listen and to be taught. It is important for man to be open and receptive through prayer and meditation to God's guidance at all times. "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind" (1 Chron. 28:9). We find that Jesus Christ served God at all times with a perfect heart and with a willing mind.

Jesus said, "I am the way" (John 14:6); therefore it would seem wise to follow the life of Christ, to listen to His words of wisdom, to give thought to His actions in all situations. By doing this, man will know and understand better how to develop the Christ-like mind Paul speaks of.

The Christ mind is perfect, holy, and divine. It was centered on God, always aware of God's presence and guidance. Through the teachings, miracles, and prayers of Christ Jesus, man is encouraged to desire and seek an understanding of the mind of Christ.

The strongest fundamental attribute of the mind of Christ is love. God loves us, and Christ came to this earth to reveal this love.

Jesus pointed out that it is of no special value to love our friends only; we should love our enemies too. This kind of love is spiritual, emanating from God. It does not come forth spontaneously from the human mind.

Christ Jesus lived a life compatible with His teachings. Though

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He suffered persecution and false accusations by men, He did not retaliate. In the Sermon on the Mount He showed His sensitiveness to the feelings of men, encouraging His hearers to be meek, merciful, righteous, peaceful, and pure in heart.

The strength of the mind of Christ was revealed when He was tempted 40 days in the wilderness. His mind was centered on His Father, and He was triumphant because He turned to God in complete trust. The Christ mind gives us strength and guidance to meet and overcome our daily problems and temptations.

In His experience with the Samaritan woman and in His willingness to eat with the scribes and Pharisees, He showed patience, tact, and understanding.

The mind of Christ is one with God, and this is the relationship man is to have with the Deity. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

"The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature."—*The Desire of Ages*, p. 675.

Jesus revealed love, compassion, and understanding for all. He was forgiving, humble, merciful, and generous in His sacrifice. He comforted the downhearted and shed tears for those who turned away from God.

He is our example. □

The '73 Dig Yields Its Treasures

By SIEGFRIED H. HORN

THE FISHPOOL in Heshbon. During the third season of excavations at Heshbon, we uncovered a most intriguing Iron Age structure in Area B on the shelf just below the acropolis. About 30 feet underneath the present surface and under a 15-foot-deep fill, containing mainly pottery of the Iron II Age and the Persian period, a layer of plaster one foot thick was discovered almost as hard as concrete.

When we reached this hard plaster we thought we had reached bedrock. So convinced was the staff of Area B that it celebrated a "bedrock party." However, when we later observed a potsherd embedded in the supposed bedrock, we made a probe. To our great surprise we discovered that the supposed rock was actually a layer of plaster about a foot thick. In fact, it consisted of three distinct layers of plaster, one upon another; each about four inches thick. The lowest of the three layers rested on bedrock, which we penetrated in several places to make sure that this was the case.

Potsherds embedded in the plaster showed that these layers of waterproof plaster had been laid on bedrock during the Iron Age, and seemed to have been the bottom of a huge, open-air water reservoir. Pieces of straw and other plant material embedded in the plaster were as fresh as if they had been cut from a living plant only a day or two before.

When we made this interesting discovery we were naturally reminded of a Biblical passage in the Song of Solomon 7:4, which mentions the fishpools in Heshbon as a famous feature of that city, in fact, so famous that poets sang about it in distant Jerusalem. Neither open-

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air pools nor covered cisterns are uncommon in Palestine and if the Heshbon pools had been like any of those in other cities in the country, poets would hardly have mentioned them. Hence, Heshbon's pools in the city near the Gate of Beth-rabbim must have been an unusual structure of renown, worth mentioning in songs. We therefore look with anticipation to future seasons of excavations to see what they will reveal in this respect.

It is also possible that we have uncovered parts of the upper portion of the eastern retaining wall of this water basin. First, an unusual wall was excavated in Square B.2, the Square next to B.1, in which we had found the plaster layer. This wall was constructed in header-stretcher fashion, that is, the stones are laid alternately lengthwise and widthwise. The western face of this wall had been covered with plaster, of which thick patches were still adhering to the wall when we excavated it. Later it was discovered that the continuation of this wall was a bedrock scarp, also plastered on its western face.

In the adjacent Square B.4 two more portions of rock scarp were found, plus a huge rock, now tilted out of place by an earthquake. Its western face had evidently once formed part of the plastered rock scarp already mentioned.

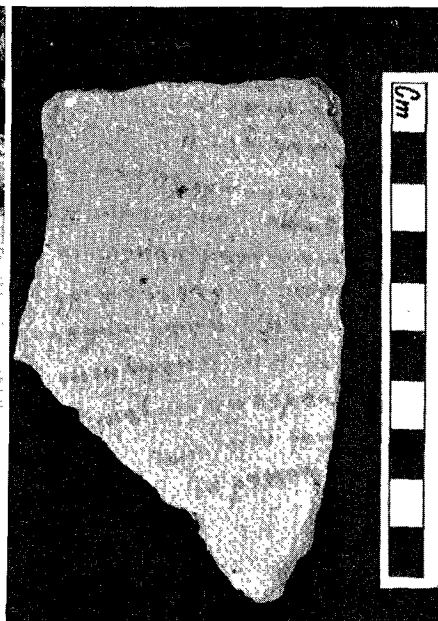
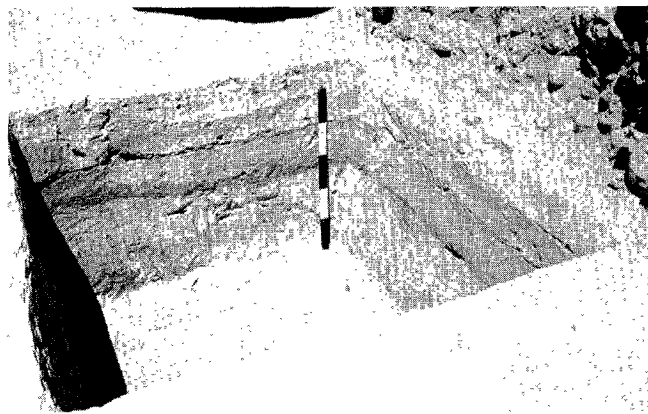
The western faces of the various portions of rock scarp, and the plastered header-stretcher wall, formed one straight line. So far, 42 feet have been exposed by ex-



The bottom of Square B.1, excavated in 1973, reached ten meters below the surface. The men are standing on the plaster layer, which was probably the bottom of a water reservoir.

Right, a probe, cut through three layers of plaster at the bottom of the water reservoir in Square B.1 revealed bedrock.

Far right, the 11 lines of Aramaic script on this ostrakon of the sixth century B.C. list commodities for the king and high officials.



cavations, and the total length of this wall is not yet known. It had evidently been a continuous waterproof retaining wall of a water reservoir. Only future excavations will show whether the thick layer of plaster at the bottom of Square B.1 should be connected with the plastered wall and plastered bedrock scarps in Squares B.2 and B.4. If so, we can be virtually certain to have discovered one of the famous pools of Heshbon.

A Written Message Deciphered

From the fill of Squares B.1 and B.2 came four ostraca, potsherds containing messages, some written with ink, others scratched into the clay. The text of only one ostrakon is well preserved and can be read almost in its entirety. It contains 11 lines of writing in a clear sixth-century B.C. Aramaic script in the Ammonite language. It is a list of rations for the king and other high individuals. Through discoveries of inscriptions made in recent years at Heshbon and at Amman the Ammonite language of Biblical times now emerges as a dialect that was related more closely to the Israelite dialect of the northern kingdom than to that of the kingdom of Judah.

The Period of the Maccabees. During the Hellenistic period when Heshbon was ruled by the Maccabees the water reservoir—if our interpretation of the installation found in Area B is correct—had probably become leaky, perhaps as the result of an earthquake, which is a frequent occurrence in Palestine. This would explain why the reservoir, having become useless, had been used as a dump and filled with debris that contained a great amount of earlier pottery.

Evidence of extensive building activity during this Maccabean period appeared in several of our excavation areas. The most conspicuous structure of that time so far unearthed is a strong perimeter

wall that surrounded the acropolis. Founded on bedrock, this well constructed defense wall of the summit area of the mound, remained in uninterrupted use almost to the end of Heshbon's history. From this period comes also an ostrakon, a potsherd containing some Greek letters and several circles written on it in ink. However, the writing makes no sense and it seems safe to say that it is nothing but a school-boy's doodling.

Remains of the Roman Period. During the period when the Romans were in control of the whole country, from the first century B.C. to the fourth century A.D., the city of Heshbon was called Esbus. During this period, which included New Testament times, there was great building activity as the extant ruins clearly show. It was the custom of that time to found new structures on bedrock and remove the debris of any earlier buildings before erecting new ones. We archeologists do not like this practice, because it usually means that wherever we discover Roman building remains of any size, no traces of earlier structures are left underneath. In contrast to the architects of Roman times, builders in earlier periods usually erected new structures on the remains or debris of earlier ones.

During this period the summit of the mound of Heshbon was crowned by an important building, of which only some impressive remnants of the foundations and substructures remain. In Christian times a large part of these remains were incorporated into the church building erected there. This Roman building on the top of the mound was most probably a pagan temple, which, from its vantage point, overlooked the plains of Moab far and wide. Parts of the monumental stairway leading from the south to the summit have been uncovered, including a section of a decorated stone balustrade. One of these

decorated blocks of stone was graciously presented to the expedition by the director of the Department of Antiquities in Amman and eventually will be incorporated into a fine arts building to be erected on the campus of Andrews University. This fine arts building will become the permanent home of the archaeological museum now temporarily housed in the James White Library.

In Area C, on the western slope of the mound, we discovered what seems to be a tower of the city's defense system erected in Roman times. A study of the surface features of the area surrounding this structure supports this suggestion. However, more excavations in that area are needed to confirm or modify this interpretation.

Course of a Roman Road

One of the extensive projects carried out during the Roman period was the Emperor Trajan's building of a new road in the early second century A.D. This road served as a connecting link between the great north-south trunk road, already existing, and the road that led from the city of Livias near the Jordan to Jerusalem, via Jericho. The north-south road, which more or less followed the course of that ancient road called "the king's high way" in the Bible (Num. 20:17; 21:22), began at Bosra, the capital of the Roman province of Syria, in the north, passed through Philadelphia, the old capital of the Ammonites (now Amman), and Esbus, our Heshbon, and then continued on toward Petra, the colorful mountain city of the Nabateans.

Evidence of Trajan's road-building activity already had been dis-

covered during our excavations at Heshbon in 1968 and 1971. For example, we had come upon thick chalky limestone layers that had formed the bed of an access road to the summit of the mound. To trace the course of this road down to Livias in the Jordan valley was one of the aims of our topographical survey team, which was in the field throughout the dig's duration in 1973. By discovering numerous milestones, road stations, and guard towers, as has already been mentioned, the team was able to achieve its objective.

Of the finds of the Roman period a mint-new Elagabalus coin deserves mention. Esbus, the name of Heshbon in Roman times, was an imperial mint only for a short time during the brief reign of Elagabalus (A.D. 218-222). Only a few Esbus coins, of which the British Museum Catalog lists six, are known to exist. From the beginning of our excavations in 1968 we had hoped to find Esbus coins in the ruins of the city where they had been struck. Al-

though we discovered scores of coins from various periods during the 1968 season of excavations, and more than a hundred coins in 1971, we found no Esbus coins. However, this past season we came upon a perfect specimen of the wanted coin, the best Esbus coin known to me. On the obverse the head of the emperor is depicted with an inscription around it, while the reverse shows a picture of a colonnaded temple with a statue, probably of a pagan god, standing in the center. Underneath is the inscription Esbus, the Greek form of the city's name.

Remains of Christian Heshbon. The major witness of the Byzantine period, when Heshbon was a Christian city and the seat of a Christian bishop, is the remains of a cathedral built in basilica style. It consisted of a central nave, separated from its side aisles by rows of five columns each. The remains of this church, which in Christian times occupied the site of the former Roman temple, had been

partially excavated during the previous two seasons. These excavated parts, including the apse in the eastern part of the church, and fragments of multi-colored mosaic floors, have been described in previous reports of our excavations.

The western end of the church, covered by a layer of debris many feet thick, had not been excavated during the two seasons of 1968 and 1971. We hoped to complete the work at the church this past summer and unearth the narthex and western entrance of the church. We accomplished only a part of our aim, because we ran into the unexpected remains of a well-preserved bath installation, built by the Arabs over the ruins of the western end of the church. The church had probably been destroyed by the Persians in A.D. 614, 20 years before the Arabs invaded and occupied the country under their prophet Mohammed.

Best-preserved Bath in Jordan

This bath of Ayyubid-Mamluk times, the best-preserved installation of this kind in Jordan, consists of several rooms all lying one behind the other. Beginning from the south, one enters a small entrance hall that has a stone bench near the door, probably the seat of the doorkeeper. Through the next door one enters the actual bathing room, which had a tiled floor, heated from underneath. At the northern wall of this room stands a stone basin that was fed by pipes with hot and cold water from two plastered tanks, situated in the next room. The hot water tank lay right over the furnace, built of fired bricks. The fourth and last room of this installation was the furnace room, from which the fire in the furnace was fed.

This brief description of the results of the 1973 season of excavations shows that this third Heshbon dig was an exciting experience. Since there is still much to be learned from this site, and because certain structures, such as the water reservoir and city wall of Old Testament times, have hardly been touched by our picks, hoes, and trowels, at least two more seasons of excavations are needed to bring the archeological work at Heshbon to a reasonable conclusion.

The next season of excavations is planned for the summer of 1974 under the direction of L. T. Geraty of Andrews University. I will continue to serve the Heshbon project as adviser. □

Concluded

Stevie Starling

By MARYE TRIM

FOR THE YOUNGER SET

DAWN HELD something special in her handkerchief. She walked carefully to the house to show Mother.

"See what I found under the tree near the gate."

Mother peeped in the handkerchief. "Why, it's a poor little starling. Perhaps the wind blew it from its nest."

"Please let me keep him," Dawn begged. "I would look after him, really I would."

Mother looked again at the baby bird. It had no feathers or down, and was not pretty at all. Its eyes looked bulgy as it quivered in Dawn's little hand.

"This may be a sick bird that the mother pushed from the nest," Mother suggested.

"Y-es," agreed Dawn. "But I'd like to try to help him."

Just then the door opened wide and the wind blew in with Lynne. She ran to see what Dawn held in her cupped hands. "Poor little bird," she whispered. "Mother, may we keep it?"

So Mother said, "Since you both want it, I suppose you can try to look after it. But don't be unhappy if the little fellow dies. And if he lives he will be a lot of work."

Dawn made a bed in a little box. "There, you poor little thing." And she placed him on the soft cloth among some feathers.

"Let's call him Stevie," suggested Lynne.

"Yes, yes," agreed Dawn. "Stevie Starling. Now where shall we put him, Mother?"

"The best place is close to the stove," Mother decided, "where it is warm."

So they kept Stevie Starling close to the warm stove. After a while Dawn called, "He's getting better. Look."

They saw Stevie opening his mouth wide and turning his head.

"He's hungry!" Mother began mixing Stevie some gruel to feed to him from an eye dropper. He did not like it at first, but then he swallowed a little.

That was the first of many feeds from the eye dropper, for Stevie Starling opened his beak wide every hour or so.

"Keeps me very busy," said Lynne, who looked after the bird while Dawn went to school. "But I don't mind."

On the second day Dawn found Stevie stiff and lifeless in his bed. He had grown cold in the night and had died.

The children buried him in the garden, near the pansy patch.

"Poor little Stevie Starling." Dawn wiped her wet eyes. "I wish we had been more careful to keep him warm. But I'm glad we tried to help him."

"I'm glad we tried to help him," repeated Lynne, burying her face in a bunch of pansy flowers. "If we ever find another baby bird, we'll do better."

The Do-Gooder

For some people the day is wasted if they have not done something helpful for another person. For others, there is that veiled contempt, spoken or unspoken, in their cynical attitude to the "do-gooder."

While some visit hospitals, rest homes, and jails, make telephone calls and write letters, make a point of being cheery and hopeful with their colleagues, others seem to be very busy with "self-improvement" and "relaxation."

In a day when everyone has more discretionary time (some call it leisure), why are there more lonely people with empty mailboxes and silent doorbells? Anyone who has visited lately the multiplying rest homes, convalescent homes (and whatever other euphemistic name we call them), will know what we mean. Or anyone who has stopped to talk to young married couples in a new city or the unmarried everywhere.

It is a very unusual, exceptional person who does not have someone, somewhere, who should care about him. Of course it takes two to communicate and perhaps the lonely person has made a habit of cutting off warm, trusting confidences until there is no one left. But even for those suffering from self-imposed loneliness there are ways to reach out and discover, perhaps for the

first time in life, that someone else may be worse off, and in need of his friendship. Everyone, it seems, can find someone who will appreciate honest friendliness, where friendship is not used for self-gratification but for honest giving without expectation of return.

In this day of the big sneer for the do-gooders, there is enormous opportunity for the man of faith to do what comes naturally—to practice "faith which worketh by love" (Gal. 5:6). When others dread the hospital because of the unpleasant odors, the man of faith sees the person who needs the arm of encouragement to lean on. When others think about more pleasant (and justifiable, from one viewpoint) ways to spend discretionary time, the man of faith imagines what he would like to hear if he were the sick, or the lonely, or the demoralized person.

The parable of the talents (Matt. 25) comes down hard on the person who tries to keep what he has for himself, fearing the risk of sharing and spending for others. The dire consequences coming to the slothful servant are not arbitrary judgments but the natural consequences of a life that was turned in on itself.

Not to Shut the World Out

Families are not to shut the front door on the world outside, thinking that if they can care for their interests that would be sufficient. The children are not taught love's way with that kind of family-centered living. Sharing strength and wisdom is not something done only when it is convenient. Life doesn't seem to sort out opportunities that neatly.

The tragedy in the parable is that "those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil."—*Christ's Object Lessons*, p. 365.

Where to start? Join the Adventist Service Corps? Ask the General Conference president what great work there is to do? Or even the REVIEW editors? Those who need your courage, hope, cheer, and faith, are not always across the oceans or on the other side of the mountain. We can't help everybody but we can help someone. We can't do everything but we can do something. Start with the next person you see.

Simply doing good is not a bad way of describing the Christ-centered life. Making a life habit out of doing good is an essential means of fitting us to live in the new earth. "He permits us to come in contact with suffering and calamity in order to call us out of our selfishness; He seeks to develop in us the attributes of His character—compassion, tenderness, and love. By accepting this work of ministry we place ourselves in His school, to be fitted for the courts of God. By rejecting it, we reject His instruction, and choose eternal separation from His presence."—*Ibid.*, pp. 388, 389.

What to do? Be positive, not negative; give praise whenever due; listen to the other person, not to support immature whims but to discover how to direct the person to Jesus; encourage him in the promises of God; don't be silent when another person thinks that you are approving, but be constructive; don't count the time and inconvenience spent on another—because it will show. When all else fails, let the person know that Jesus has given you faith, hope, and love. That will be plenty to think about after you have gone.

Who is it that you have planned to contact sometime? Make that contact today.

H. E. D.

On Quietness

By LORON WADE

God does not wait for man in flashing splendor.
He is not in the whirlwind,
nor in the fire,
but in the whisper of a still small Voice.

On the shores of a windy lake,
by the trunk of a broad-shouldered tree,
or with a book in a quiet room,
a man discovers his God.

White lilies declare His providence.
The firmament showeth His handiwork.
The purity of the first snowfall portrays His atonement,
but man rushes on.

These are for the simple-minded;
The rest of us are too busy.
Have we scheduled God out of our lives
and now there is no God?
Have we exchanged Him for ten million years,
and lost Him for eternity?



Letters

Continued from page 3

sermons. Almost without exception, these sermons emphasize the gospel of Christ our righteousness. This marvelous truth has been presented under many titles and from many perspectives.

During this past year, results of the Holy Spirit's work in the church have become especially evident. Some of these results are as follows:

1. Prayer meeting attendance has increased several hundred per cent. Many young adults have started attending.

2. Many former drug and alcohol users, particularly among the youth, have been converted and baptized.

3. Attendance at the young adult Sabbath school has increased approximately one thousand per cent.

4. There has been a change in atmosphere. A love for others and a unity are becoming apparent. The "generation gap" seems to be fading away. Church singing is much more enthusiastic.

5. Two new churches or companies have been started in nearby communities and a third is now being organized.

6. Mission offerings have increased very dramatically. Impassioned appeals have not been made for these offerings.

Perhaps the Holy Spirit has only started His work, but with such results as these can one doubt that the Holy Spirit is working?

One young person, after a Spirit-filled sermon, said, "He tells it like it is." As the Holy Spirit spoke to his heart, this youth saw the façade of "do it yourself righteousness," which so many of us, even as leaders, have ripped off. (See *Testimonies to Ministers*, p. 456; Rev. 3:17.) He saw the marvelous love and grace of Christ, and he began to understand that of himself he

could do nothing but surrender himself utterly and trust, and then Jesus would perform the grand work of salvation. This message was just too credible, and it contained news too good to resist. This youth gave his heart to the Lord along with many others.

NAME WITHHELD

Our hearts were stirred with the Annual Council appeal. It is side-choosing time. The depth of the intimations will depend to a great degree on how familiar we personally are with the testimonies of God's Spirit.

Joshua, while praying on the other side of Jordan, was visited by the Captain of the Lord's host. He was there given the military strategy for taking Jericho. As he explained this silent march to the military leaders in Israel, they must have considered it wholly impractical. But as they followed word by word the Lord's instruction for taking the city, He gave them the city.

God has given us marching orders on how to take cities for Him—explicit, detailed instruction: A treatment room connected with every church, restaurants and lecture rooms in the cities, and reconditioning centers in the country are needed where people can be sent to learn how to live. The time is ripe. There is a tremendous interest in healthful living. Think of the hundreds of 30-bed or smaller sanitariums that could be built all over the country if our huge city complexes serving chiefly as community hospitals, with questionable or limited evangelistic value, were sold and the money reinvested in small units that could be manned by all-Adventist personnel. Think of the benefit to families who could move to a country location, where their children could be away from the sights and sounds of evil. Think of the employment that would be available. Think of the benefits of decentralization. With the medical missionary work being the entering wedge and the right arm, how many hearts could be prepared by "the gospel in illustration"? The message of healthful living is to help prepare a people. God is waiting for a people! What will be our response?

There are physicians who believe selling out our gigantic city hospitals is the answer. Ministers tend to be a conservative group, but we want our leadership to know there are many laymen who also favor this solution.

PATRICIA ROBERTSON
Strafford, Missouri

This is the time for specific admonition and less sermonizing. There is no time for soft pedaling the counsel given through God's messengers. Let us call "sin by its right name."

I am urging our church members to read and study the specific admonition brought to us through the wonderful REVIEW.

GEORGIA L. BIANCO
Oldsmar, Florida

The "Appeal" brought courage to the children of Israel of today. I am sure it brought joy to the hosts of heaven as well. This will reaffirm assurance among God's people that God is still leading His people.

BEN D. WHEELER
Seale, Alabama

SPEAKING OUT

Have We Lost Our Nerve?

[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.]

I SOMETIMES wonder whether members of the Seventh-day Adventist Church have lost their nerve—their spirit of adventure for God? The question has bothered me, especially since our family spent some time living and working in a new (at least to us) country, culture, and style of living. Are material comforts becoming so important to Adventists that they are lulled gently into such a pleasant way of life that Christ's coming seems almost unnecessary? I think this is Satan's device, and I'm fearful that he is becoming unusually successful in our midst.

For the pioneers in our early history, life was an uncertain proposition at best, filled with unknown qualities and unexpected pitfalls. But with the uncertainties came a strong desire for the help of God—a sure knowledge that without Him nothing would come of the work. With their experience of really working closely with God and constantly feeling a need of Him came a closeness and depth of faith that does not come from following a "sure thing."

On the back page of the REVIEW appear frequent notices of needs in North America and overseas. Many of these openings—or maybe gaps would be more accurate—continue for months and even years because no qualified person is found who is willing to fill the position. Numerous and in some cases valid excuses are offered, but I think in many cases those who could serve are just too comfortable to stir themselves.

I'd like to propose that we, as Adventists, young and old, pull ourselves

out of our lethargy and try some "adventure" with God.

Some avenues we might investigate are service outside our homelands. Such an experience could be a real eye opener. If a regular term of service is impossible for us, perhaps relieving a furloughing mission family for a short period would be more practical. I'd guarantee our thinking would never be the same again!

For families deciding on where to set up a home, who says it must be in a place with a church of more than 200 members? Why not try a place with few or even no Seventh-day Adventists?

If we're tied to a particular area for some legitimate reason, we can try helping in a church department we've never attempted to help before. If there's not much action in our church we can make some. Try some new programs for helping people in the community. Talk courage. Be creative for God!

With our attempting new endeavors, conversation with God becomes much easier (there's something to talk about), more natural, and absolutely essential. We recall those promises memorized back in school and ask God to honor them for us. Of course, we can expect Satan to resist our efforts to share God's all-pervading love, but this, we'll find, only drives us closer to the Source of our sustaining strength.

Many years ago Oliver W. Holmes wrote, "It is essential to a man that he be part of the action and passion of his time, at the peril of being judged not to have lived." If this is true of human beings as a whole, how much more of us, as Adventists?

NANCY MARTER
Takoma Park, Maryland
Written from SDA Hospital,
Ile-Ife, Nigeria

On Being a Stepmother

By ANN GILES

I KNOW I'M ASKING a lot, but . . ." was the way he began his proposal. Little did I know how right he was. Often I sighed over how great it would be if counseling for stepmothers were available. Stepmother friends gave me tips on what to expect. My minister-father and others not of "the cloth" offered helpful suggestions. But, nobody ever placed in my hand a piece of published material dealing with the bliss and bumps of stepmotherhood.

Nursing was my career. For 12 years I was an "unclaimed jewel" (as one of my patients generously dubbed single women). The very nature of this profession molds a practitioner into a being who thrives on predictable routines and schedules. "Picking up" can become a compulsion. Just imagine such a creature as this overnight having a husband and three children to fit into her schedule and her tidiness routines!

The first hurdle for me as a spouse was instant motherhood. I early learned that I'd never be able to have Rich to myself. The Hawaii honeymoon was over all too fast. And I found myself fighting flashes of resentment toward "our" children. Irrational, yes, but real and annoying. To my comfort, I've been told that these reactions are not surprising or sub-human. But it was the beginning of a parade of personality blemishes, an exposure of myself that has been a source of discouraging

surprises in my smug escape from singleness.

Competition for his love was in the frustration that I wouldn't have Rich to myself for a year or two "before children." I was especially troubled with fits of rivalry with our teen-age daughter's snuggling up to her dad. He and I talked freely about this and after a while the discomfort disappeared. I grew up a little. And prayed a lot.

The children's behavior led to some questions on my part that smacked of criticism, although I tried not to make them such. I was after background information so I could better understand the children. Unavoidably, the quizzing sometimes zeroed in on Rich's past performance as a parent. Happily for me, my husband is persistently patient. He was eager to have me enjoy my new status, and he did his best to answer me and to face my comments about the children. This is but one demonstration of his skills in communication that are vital to my experience here.

My concept of a mother's role in disciplining and guiding the children made me feel strictly accountable (with too much emphasis on the strict). I became aware of differences in Rich's and my beliefs about child rearing. The discrepancies are still disappointing and often lead to soul searching. For one thing, I find myself assuming that I have to be a pacesetter, because of my longer affiliation with the church. This tends to make me fretful of Rich's not fitting exactly my fancy about the husband's being the vigorous spiritual leader. Frequently this

pushes me into the nagging posture.

Another factor in our differing on discipline revolves around his being very nonchalant about some things about which I was rigid. Things such as eating practices and bedtimes have been subjects of earnest discussion. As time has passed I have become more accepting and friendly in my inflexibility on important matters that still seem important to me.

Jealousy of Real Mother

Their real mother used to stab me indirectly as I adjusted to wifehood. The children naturally refer to their mother, whom they visit several times a year. Rich and I want them to love and respect her, despite the past. She is petite, chic, and bubbly and they have enjoyable times with her. They're happy to come back and pick up living with us, though, so it seems absurd that I should have let her make me jealous. Anyway, at times during the first few months of our marriage Rich had to help me over this. He made me realize that he is delighted with me and that includes how I look and/or bubble.

Family traditions posed another threat to my serenity. The children cling, understandably, to some family routines that used to make me wary and jealous of the first wife. Selfishly, I wished that the traditions in our home would be only those involving me all the way. Actually, the children are pliable and warm and our relationship has always been a source of joy and reassurance. Rich promotes my cause by raving about the traditions I've introduced, such as chunky peanut butter under chunky applesauce on pancakes.

Television figures in this subject of how the children have influenced my being a wife. Long ago I adopted the philosophy that too much TV or the wrong programs aren't only a waste of time but present a danger as well. This orientation sometimes puts me at odds with the children and with Rich. I have constantly to remind myself that my successful businessman husband has always had trouble with reading, even though he had special tutoring in the fourth grade. For one thing, there is a physiological problem. He simply cannot enjoy books. So, his main diversion has been courtesy of the TV industry.

Ann Giles is a pen name for a homemaker who wishes to remain anonymous.

Rich has had but a short time with the Adventist code of self-control in everything. Also, the "boob-tube" habit is not easily changed. So, it is no surprise that he and the children are willing viewers. This alarms me because of my tendency to be a stickler with God's directions for our use of time and brains. At any rate, the basis for the tension is clear and progress is being made. I have to take it slowly by trying to encourage a gradual shift in viewing interests.

Trying to be an adequate wife and a therapeutic mother has made me conscious of my character deficiencies. I have choked with self-analysis of my cluttered motives, moods, and manners. Some of this I share with Rich. Much of it I entrust only with God. What a refuge He is! (By the way, I firmly believe that a person can over-analyze himself and that this can be crippling.)

Now I would like to present some of the many pluses in having

stepchildren. First is the children's need for me and their responses, which make me feel generally successful in meeting Rich's wish for me as his wife. In fact, he likes to express his appreciation for me. He'll say, "I told you I was asking a lot!" He compliments me and brags about me to others in front of me. This certainly does something for my self-confidence, and I have an easier time with my mistakes when I recall such generosity.

As I've intimated, Rich's communication skills amaze me. This is particularly so in the face of his not having had the "high-powered" psychology courses that I had in college (wish I had taken better notes!). There is his insistence on accepting himself and others, for instance, when I ask him about the children's past. He could react to my questions and comments negatively, but he refuses to take things personally. This tells me that I can safely confide in him and that he loves me despite my

idiosyncracies. I've praised him often for this (and his other great qualities that are numerous).

Another plus is the way our children fill my hours with such varied and interesting activities. I admit that being a full-time housewife is definitely an acceptable alternative to my former occupation. I enjoyed nursing very much. But I can honestly say that I don't miss it, although this would be normal, and not necessarily a block to happy wifehood.

Children Right Away

A further advantage to "having children right away" is that if at my age I had had Rich to myself for a year or two, I might well have found it difficult to welcome the arrival of children on the scene. I have an idea that the "old maid set in her ways" part of almost-forty me would have jelled too firmly for anybody's good.

The children's references to past and present fun with Rich's first wife have at least one beneficial effect on me. My feeling is put to the stretch to be the kind of person Rich wants and needs at his side. It's really satisfying to work on this project, and he lets me know in many ways that I'm succeeding.

Then there is the plus that is perhaps the biggest one on the side of how our children affect my being a wife. This has to do with my being driven to God, oh so often, with my collection of weaknesses. Moments of self-inspection and dismay at my wifely and motherly flubs stimulate me to seek His presence and power. And when I manage to let God be Number One in my life, I discover peace and pleasure thrown in, besides the growth and wisdom I require.

I'm so glad that I said what I did in my kitchen that Sunday. Rich had wandered in and picked up a towel to help me with the dishes (as he says, for the first and last time). Toward the end of his drying binge I decided to give him my acceptance speech. It began with "I've decided that I'd like to have my name changed to Ann Giles." Rich took me in his arms and then led me into the living room where his three children sat. We wanted them to be the first to know.

I am all for stepmotherhood, if it's with the right father. My husband and the Lord have been busy with me. And I suspect that their work isn't over. As I've repeatedly told Rich, with him and the Lord I do indeed have a good thing going for me!

The Red Balloon

By FLORA KELLOGG SMITH

TODAY I WATCHED the children leaving the fire station where, feted by the firemen, they had ridden the fire engine, eaten cookies, and petted Spot, the Dalmatian fire dog. Now, attached to colorful balloons, they were scattering to their homes.

My eyes were attracted to a family group, walking near where I sat in the car. Suddenly the smallest boy's red balloon slipped from his hand and soared slowly away on the lazy, uncertain breeze. Consternation gripped the family from the father on down to the least child, who exploded in anguished cries.

The tears poured down the little black cheeks and tangled his long lashes. And I was surprised by a sudden clutch of pain and sympathy. Again I felt the anguish of my childhood: a little girl watched her red balloon sail over the vineyards and orchards of southern California into a speckled blue.

Gone, gone, gone, the most beautiful thing I'd ever owned. My friends couldn't comfort me then, and I discovered today that really I am not comforted yet.

The sorrows of childhood are very real, deep, and lasting. The scars are there. The pain is awakened by a sudden jolting a half-century later. Come to think of it, I seldom see a red balloon without a desire to possess it.

A few days ago I listened to my eldest son reminisce about his childhood. The things that had caused scarcely a ripple in my existence were of tidal-wave proportions in his memory. The lost squirt gun. The broken wagon that didn't get mended. The sharp word. The thoughtless put-down.

The happy memories too come from seemingly insignificant things and happenings. The warm, soft dependence of a kitten. The bottomless depths of a look into loving eyes. A first view of the Grand Canyon. A few minutes by Crater Lake in the early morning. A casual word of praise. A sunset canoe ride with father.

Bracken and Alan, my young sons, came back to the car, hair tossed, crumbs in mouth corners, and eyes ashine. I was glad, I am glad, I took an hour's time to come to the fire station this now immortalized day.

The Special Student

By FERN BABCOCK

"WHAT MAKES YOU think she can teach?" one skeptic inquired. "She can't even speak a word of English!"

Several persons wondered why Parveen Said was coming to Pakistan Adventist Seminary and College. Her English was limited to "Hello! How are you?" and classes were all in English. Still, she enrolled to study English and Bible as a "special" student, and Parveen turned out to be more "special" than anyone dreamed.

From the start she was different. Older and larger than the other girls, she quickly assumed a place of leadership in the dormitory. Before long she was known as *Bardi Buah* (Big Sister) all over campus, and little grade school children knew she would listen to their troubles when no one else would.

Parveen had been an Adventist only a few months when she came to the college in 1971, hoping to learn enough English to qualify as a village teacher. She had graduated from high school, but knew only the Urdu language. College posed a financial problem. Her weak old father was unable to work, and her mother needed every *paisa* she could find to feed the family. An older brother helped some, but was limited by his own family's needs.

Finally the Pakistan Union agreed to give her student aid if she would pay only a dollar or two each month. Several months passed, and her share of the bill mounted until the principal at last asked her to leave school until she could find the money for her delinquent fees. To his amazement, a high school boy came to him the next day with a bag of change. The students had heard of her dilemma, and although most of them only received 50 cents a month for pocket money, they had taken up a collection to pay Bardi Buah's bill. The principal decided

that if so many students loved her, she must be kept in school. The next year he assigned her to teach every afternoon in a village school, and with her teaching stipend added to the student aid allotment, she has managed to pay her own fees this year.

VBS in Dara

Last June the union sent Parveen and her friend, Alice Barket, to hold a Vacation Bible School in tiny Dara village. Because the teachers were girls, many of the older women and young women came to listen to the Bible stories.

One day some girls came to Parveen.

"What do we do to get baptized?" they asked her. "Can you come and teach us?"

Parveen thought a bit. She was carrying a full load of schoolwork in the mornings, teaching two grades all afternoon, conducting the Dara branch Sabbath school each week, and frequently preaching there on Sabbaths. She really was too busy. But they were so eager.

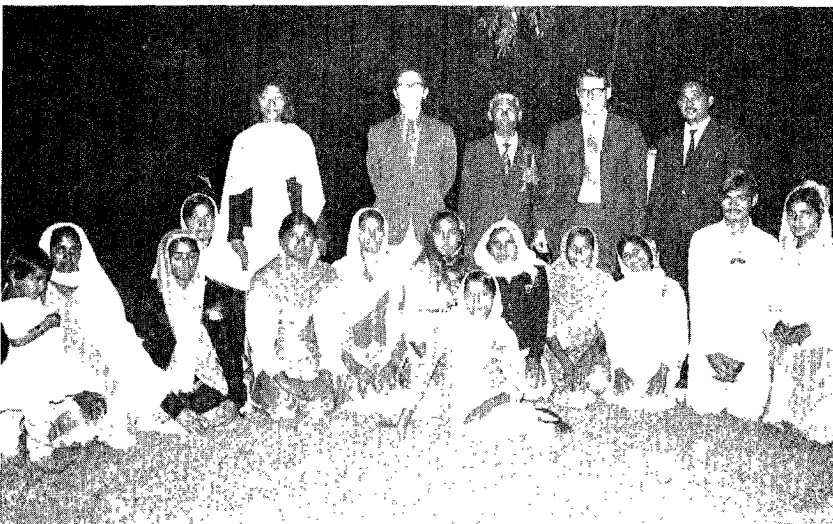
"All right," she decided. "I'll come over every evening after I'm

finished teaching if the dean will agree. You meet me at the church and I'll teach you about being baptized."

So each evening after she had dismissed her class, Parveen walked the mile to Dara and talked with her girls, explaining each Bible doctrine and telling them how Adventists live. By November she felt they knew all she could teach them, and she asked Neil Sherwin and Y. K. Dean, college staff members, to come and question her baptismal candidates. To their astonishment they found she had thoroughly prepared the girls—and one girl's husband as well. Twelve persons were ready for baptism.

Joy flooded Parveen's face as she stood behind the curtains near the baptismal tank November 17, helping each young woman out of the pool.

In March, Parveen will finish another year at Pakistan Adventist Seminary and College. She's still listed as a "special" student. But there's no longer any doubt that she can teach! Her English is still poor. But her experience with the Lord is rich! □



Parveen stands at the left in the back row, beside the men who baptized the candidates she had studied with. Her trophies, 12 new Adventists, are seated in the front.

Fern Babcock teaches English at Pakistan Adventist Seminary and College.



At the Austral Union quadrennial session, sheaves of wheat were handed by veteran workers to pastors, who handed individual stalks to others in attendance. Each person receiving a stalk of wheat promised to participate actively in soul winning during the coming year.

people that do know their God shall be strong, and do exploits" (Dan. 11:32).

We were overwhelmed to hear that the offering for evangelism, called for by Jose Tabuenca, union president, was more than US\$70,000. What a tremendous encouragement this was to all in attendance!

On Saturday night at the close of the meeting Elder Tabuenca challenged the ministers, institutional workers, and laymen to be actively engaged in soul winning during this year of harvest in the South American Division. Sheaves of wheat were carried by veteran workers to pastors, who passed out stalks of wheat to those who by accepting them promised to participate actively in soul winning in 1974. It was thrilling to see almost everyone reach out to receive a stalk of wheat.

We were reminded that this wheat could soon be wasted if placed on a shelf or allowed to be eaten by insects, but if it were planted it would grow. Just so, if the Word of God were planted in the hearts of those about us it would grow and produce a harvest of souls.

The next ten days were spent in intensive Bible study and classes in persuasive preaching and lay evangelism conducted by Elbio Pereyra, Ruben Pereyra, Sergio Moctezuma, A. Compolongo, and my husband. About 35 ministers came from Chile for the course.

There were special meetings for the women, in which I participated. Carlos Drachenberg, gynecologist, gave very helpful instruction and arranged for various physical tests for the women. Five cooking classes were held under the direction of Harold Fonselau, pathologist, and Marie Celia de Cayrus, dietitian. Vegetarian cookery was emphasized, the use of unsaturated fats was urged, and the harm of using sugar excessively was explained. The harmfulness of coffee, tea, and cola beverages was also explained.

We were taken to visit the first church to be built in South America, at Crespo Campo in 1894, and praised God for the stalwarts who left home to take the third angel's message to the people in Argentina. Workers such as Brethren Riffel, Hetze, Westphal, Peverini, and Habenicht are revered for their faithfulness. Many of these people are of German origin. We felt right at home with them, eating good food, singing well-known hymns (especially "We Have This Hope"), and praying.

In English we say, "Good morning"; they say "Buenas días." We say "Thank you"; they say "Muchas gracias." And yet we all understand the warm handshake, the hearty *abrazo*, and the smile.

We went on from Argentina to Brazil, then to Uruguay, Chile, Bolivia, and Peru, grateful to have a part in the work that is soon to triumph. □

Diary of a Shared Itinerary in South America

By CATHERINE DOWER

IT WAS MY PRIVILEGE to accompany my husband, N. R. Dower, on a journey to the vast continent of South America during January and February. As secretary of the General Conference Ministerial Association he was assigned to conduct ministerial meetings and attend conference sessions in various parts of the South American Division.

We flew from New York to Buenos Aires, Argentina, where we were met by Norman Trubey, manager of the Grannix Food Factory. How good it was to be a guest for dinner in the Trubey home and meet Alice, his hospitable wife, and their three children.

On January 1, we met some of the South American Division personnel: R. A. Wilcox, president; Mrs. Wilcox; Enoch de Oliveira, secretary; Ruben Pereyra, Ministerial secretary and our "guardian angel" on this trip; and Pedro R. Camacho, publishing secretary. We flew together to Paraná, where we were met by officers of the Austral Union Conference and driven

to Villa Libertador, San Martín, Entre Ríos.

This is beautiful, fertile countryside. We were shown a large tree under which the first Sabbath school was held in South America. We also passed the orchard of 3,000 peach trees belonging to the school. The ministers and delegates were gathering on the campus of the River Plate College to hold the twenty-second quadrennial session of the Austral Union.

The campus of the college joins the grounds of River Plate Sanitarium and Hospital, which has 200 beds and a closed staff of Adventist physicians who operate a very respected institution. We were housed in a very comfortable room in the hospital. We were impressed by the worship periods conducted twice daily for the patients, in addition to the workers' worship periods. In the patients' dining room, an audible blessing is asked before waitresses serve the well-prepared vegetarian food.

It was summertime in Argentina, so we enjoyed the flowers, fresh fruits, and vegetables.

The motto of the Austral Union quadrennial session was: "But the

Catherine Dower is a columnist for Ministry magazine.

AUSTRALIA

Former Football Champion Leads Witness Group

On the street corner, in the public park, or in the town hall can be found dedicated Adventist youth of West Australia. Graham Thomson has become the spark plug for the evangelistic outreach of this youth group. A short time ago he was very active in the field of sports, a champion football player in West Australia. Today he is a champion for Christ.

Here is how it happened.

Mrs. Fortune, of the Mandurah church, slipped a gift-Bible enrollment card into his mailbox. The young man became interested and mailed in the request for a gift Bible and the reading guides. A layman went to his home and studied with him. He was baptized at camp meeting time, and now he plans to attend college and prepare for the ministry.

Through the personal witness and Bible work of Mr. Thomson, eight people have been baptized so far. He has visited every home in his hometown and witnessed to his friends and neighbors. Now a well-organized youth group has grown around him and his wife. This champion football player has become the leader of an active missionary band that is seen often singing and preaching the Word of God.

V. W. SCHOEN

Secretary, Lay Activities Department
General Conference

PHILIPPINES

Evangelists From California Hold Meetings in Cebu

One hundred forty-three persons have been baptized as the result of meetings held in Cebu, Philippines, during November and December by Duane Corwin and Jerry Dill, evangelists from the Central California Conference.

The team of evangelists opened the series November 10, following an intensive visitation program in the area led by D. M. Niere, at that time Central Philippine Union Mission Ministerial secretary. Fifteen persons were baptized during the crusade, and 90 more were baptized during the last night of the series, December 15. The others have been baptized since Elders Corwin and Dill and their wives returned to the United States.

The evangelistic meetings were held four nights a week. On the other nights the evangelists and the local pastors visited as many as they could of the 400 interested persons whose names were on the visitation list.

Typical of the many young people baptized in Cebu City is Manuel Uy, 18. During Manuel's second year in college, his father died, and his mother and sister were forced to subsist on money earned from odd jobs.

Manuel was doing well in school until political unrest took place in Ma-

rawi City and he was forced to leave the school and escape for his life. He and his mother and sister arrived in Cebu City hungry and penniless. Kind Adventist neighbors learned of their plight and extended help by giving them food. Manuel looked for work, succeeding sometimes but often failing. His mother washed the clothes of neighbors in order to support herself and her children.

When the evangelistic meetings began, Manuel and his mother were there throughout the series. They were both baptized December 15. Now, although still poor in this world's goods, they are rich in the things of God.

An arrangement was made by the church of Cebu to send this promising young man back to school to finish his engineering course, but now he has decided to become a minister. Next school year Manuel will attend Mountain View College to take up the ministry.

D. M. NIERE

President, East Visayan Mission



WARSAW ADVENTIST TURNS 100 IN DECEMBER

Wiktoria Wasilewska, a Warsaw, Poland, Central church member, celebrated her one-hundredth birthday on December 8. She has been a Seventh-day Adventist for 13 years. For the past year she has not been able to leave her apartment because of poor health, but she receives a daily visit from a local nurse.

Warsaw Central church young people visit her each week during Sabbath school. These visits are much appreciated by Mrs. Wasilewska, who says, "They remind me of my youth."

The Polish State Council has given Mrs. Wasilewska a Golden Merit Cross, a high Polish honorary award, because of her service to the state during her lifetime.

RAY DABROWSKI

Managing Editor
Polish Publishing House

WASHINGTON, D.C.

Vacation Bible Schools Have Come of Age

Many people, both young and old, are joining the Seventh-day Adventist Church who enthusiastically testify that Vacation Bible School played a definite part in their becoming interested in the church.

Twenty-one years ago, however, very few Adventist churches conducted Vacation Bible Schools. But about that time it became evident that Vacation Bible Schools could be used as a springboard for soul winning. Experience showed that Adventist children were so successful in bringing their friends from non-Adventist homes that normally 50 per cent of those enrolled were non-Seventh-day Adventists. At times the percentage would be as high as 90 per cent. This has continued to be the case through the years.

Friendships formed with children and parents during Vacation Bible School itself, as well as during the closing program, have continued to prove a successful way to break down prejudice and open avenues for soul winning.

In 1973, 3,630 churches conducted Vacation Bible Schools. They enrolled 200,836 children, 135,058 (nearly 68 per cent) from non-Adventist homes.

After the Vacation Bible Schools were over, 17,265 of these children enrolled in regular Sabbath schools. Sometimes their parents accompany them and remain for church services.

Other follow-up methods are just as rewarding. Two thousand eighty-one branch Sabbath schools, story hours, or neighborhood Bible clubs were organized in 1973 for 24,491 children. These ventures every year are responsible for baptisms, and in a few instances the branch Sabbath schools have grown into new churches.

Year-end reports stated that in 1973 5,958 non-Adventist children enrolled in church schools, 2,535 attended JMV camps, 2,572 joined Pathfinder Clubs, and 6,155 enrolled in Bible correspondence courses. A total of 5,541 non-Adventist parents were reported as being interested in the church's teachings because Vacation Bible Schools influenced them.

Reports for 1972 and 1973 state that 2,565 people baptized into the Seventh-day Adventist Church indicated that Vacation Bible School played a definite part in the chain of events that led them to this decision.

Here is a sample of how individual churches report some of the immediate results of Vacation Bible School:

The Mountain View, California, Japanese church reports one family coming to Sabbath school because their church does not teach Bible like ours; four children also coming to neighborhood Bible club; 12 children enrolled in regular Sabbath school; one neighborhood Bible club organized; two students enrolled in church school; one child attending JMV camp; one

child joining Pathfinders; three parents interested in the church; and three persons baptized who say Vacation Bible School played a part in their conversion. Church members are giving *Steps to Christ* to all families of Vacation Bible School students, inviting them to neighborhood Bible club and to Sabbath school, and giving them the *It Is Written* television log.

There are more than 17,000 organized churches. It staggers the imagination to think what could happen if all of them—or even half—would conduct Vacation Bible Schools.

BEN J. LIEBELT
Associate Secretary
Sabbath School Department
General Conference

VIETNAM

Mountain Village Church Dedicated at Rochai

On the last Sabbath of 1973, the first Seventh-day Adventist Church building among the Montagnards was dedicated at Rochai, a mountain village 40 kilometers southwest of Dalat in the central highlands of Vietnam. The occasion was historic for many reasons.

The Montagnards of Vietnam are mountain people, animists who worship the spirits that, they believe, inhabit trees, streams, mountains, and other natural objects. The war had driven these members of the Kohor tribe from their original homes. They had come to Rochai with most of their belongings on their backs. Poor? Yes, in worldly possessions. But not poor in spirit, as subsequent events proved.

The village of Rochai has a population of approximately 2,000 people, among whom are 300 Seventh-day Adventists. For many years they had hoped to build a church where they could worship the God they love, but it seemed way beyond them. According to their estimate, a church building would cost no less than V\$2 million (US\$4,000).

Ha Doi, their Montagnard pastor, called upon his members to sacrifice. Each one pledged V\$5,000 (US\$10), but as it turned out, that wasn't sufficient, and the members finally turned in twice that figure. The church building was finished last November. The contribution from each member represented at least three months' earnings, to say nothing of the free labor donated. Now their church is valued at more than V\$3 million (US\$6,000).

December 29 was the day of rejoicing. More than 300 church members and their friends attended the dedication services. The mayor of Dalat city and the chief of Tuyen Duc Province were there, as were the officers of the Vietnam Mission and representatives from sister churches and the Saigon Adventist Hospital.

In the afternoon, Ha Quanh, a mountain worker, was ordained to the gospel ministry. Another special service was the baptism of 30 candidates who joined the Rochai church. LE CONG GIAO
Secretary, Vietnam Mission

European Bible Teacher Gives 70 Years of Service

"The days of our years are three score years and ten." For Bible teacher Alfred Vaucher, this applies to his years of active labor.

Vaucher began to work in Italy in 1903 when he was 16 years old. He was ordained at 17. He distributed tracts, gave Bible studies, preached, and served as a conference and institutional administrator. But his major contribution to the church—Bible teaching at Collonges, France, and Florence, Italy—began in 1917.

Vaucher's life has its roots in the very beginning of Adventist work in Europe. His grandmother, Mrs. Catherine Revel, is considered to be one of the first European Seventh-day Adventists, for she was a believer ten years before the arrival of J. N. Andrews in 1874. (When J. N. Andrews arrived there were already groups of believers in Switzerland, Germany, Rumania, and France, partly due to the labors of Michael Bonaventura Czechowski, who accepted Adventism in the United States.)

Alfred Vaucher learned the Advent message from his mother and grandmother. He spent but a few years in school, without obtaining a degree. He did, however, receive a most deserved honorary Doctor of Divinity degree from Andrews University in 1963.

Vaucher has a never-to-be satisfied hunger for more Bible knowledge, hence his passion for reading. Like Thomas à Kempis, the presumed author of the *Imitation of Christ*, Vaucher is happiest *in angellis et libellis* ("In little nooks and little books").

A voracious student such as Vaucher needs to express himself in preaching, teaching, and writing. He has had printed essays that deal with Adventist doctrines, but his most significant work is the *History of Salvation (Histoire du Salut)*, a text on Bible Doctrines.

Vaucher's Bible teaching has deeply influenced several generations of workers who remember his exposés as substantial and stimulating. Vaucher refuses to pass on what he cannot fully endorse, and impresses his listeners that a Christian student must be intellectually and morally honest. His lectures are delivered with reverence yet, at times, not devoid of a caustic verve. He attempts to have his students think and make up their own minds.

A short time ago I asked Vaucher, who now lives in Geneva, what his immediate plans were.

"I am headed for Florence, Italy, to teach Bible." (Vaucher speaks French and Italian, and has an excellent understanding of English.)

"Is that all?" I asked.

"No," he said, "I am working on an enlarged fourth edition of the *History of Salvation*."

What is the source of Alfred Vaucher's youthful strength? Whence his remarkable fitness and his zest to continue successfully in this, the finest task, the privilege of teaching?

I think I know.

A few years ago Vaucher and I attended a conference in the Waldensian Valleys where he was born in 1887. We shared a room in the guest house of the Waldensian college. One morning as the first rays of the sun illuminated the rugged mountains, I noticed Vaucher on his cot reading a small volume. It was his favorite Bible. He read it intently. I wondered why a man who had practiced Bible reading during a long lifetime, one who knew so much about it and was teaching it effectively, still needed to read what he already knew.

"The more I read," he mused, "the more I realize how little I know about the eternal living God."

The 70 years of remarkable service of Alfred Vaucher are a worthy example that a Bible teacher is effective to the degree that he believes and practices what he teaches.

DANIEL WALTHER
Seminaire Adventiste
Collonges-sous-Salève, France



Alfred Vaucher

Mission Plans and Miracles Bring About Church Growth

MISSION '72 and '73 in the South African Union Conference have resulted in church growth and an unprecedented outreach program.

Late in 1970 we made special prayer requests to the Lord to give us the program He would want in this union for the next few years. The answer came within weeks—MISSION '72 and '73. Almost immediately all departments in the union were geared toward planning this evangelistic program. Because it was God's program for the hour, the results have been tremendous.

In the vanguard have been our public evangelists, who conducted 35 larger campaigns these two years. The total opening attendance for these meetings was approximately 48,000 people. At an evangelistic meeting in South Africa's capital city of Pretoria in 1972, 10,000 people came out to hear the opening message.

Two interesting phenomena have characterized the evangelistic thrust during these two years: the number of young men who have had evangelistic success and the number of ministers of other denominations who have become interested in the Advent message.

A second-year ministerial intern, located in a small country town, had 600 persons crowding into a 280-seat hall for the opening night of his series and was introduced by a non-Seventh-day Adventist Member of Parliament. In one year his church grew from 28 to 56 members, and the Sabbath school from 35 to 125 members. In another city two first-year interns, assisted by a lay-preacher, were surprised to have almost 6,000 people turn out to their opening meeting. In a third district a young minister of three years' experience has had to hold up to three sessions of his meetings to accommodate the crowds, and has had upwards of 70 baptisms.

At least ten ministers of other denominations have declared an interest in Adventism. One minister supervising a district of 29 congregations purchased 29 copies of *The Great Controversy* for the various pastors, suggesting that they preach its contents in all their churches. Three other ministers have been baptized into the Adventist Church during the past two years. One of these brethren is now completing an orientation course at Helderberg College and looks forward to entering the Adventist ministry.

The Lord has worked miracles to lead some to the truth. An Afrikaans-speaking woman who understands virtually no English could, nevertheless, understand everything the English-speaking evangelist was saying from the pulpit, during a period of eight months. When he called at her home, he had to speak to her through an interpreter, but when he preached she understood. She is now a Seventh-day Adventist.

In response to another woman's cry



PARCHMENT PLAQUE STATES BASIC ADVENTIST BELIEFS

Rolland Truman, a Seventh-day Adventist and court commissioner for the Superior Court in Long Beach, California, noticed that hanging on the walls of his office—and those of his friends—were many plaques. He wondered why Seventh-day Adventists didn't have a plaque that would list doctrinal high points so others would have an opportunity to know their basic religious concepts.

Mr. Truman wrote a letter to the editor of the *Review and Herald* suggesting the need. When the letter was published, Marge Nyhagen, a member of the Bellflower church and Home and School leader for the Adventist Union School, read the letter and was surprised to see it had been written by Rolland Truman, also a member of the Bellflower church.

Encouraged by Mrs. Nyhagen and others, Mr. Truman prepared a statement of the basic beliefs of Seventh-day Adventists. Mrs. Nyhagen had them printed on a parchment-covered plaque (12" by 16") with a colored border.

The plaques are being mass produced and sold to the members of the constituent churches of the Adventist Union School in Bellflower. They are available for resale in quantities to other schools and churches.

Above, Mrs. Nyhagen and Mr. Truman present a plaque to R. R. Bietz, chairman of the Pacific Press Board of Directors.

For more information about these plaques, write: Adventist Union Home and School Association, 15548 Santa Ana Avenue, Bellflower, California 90706.

FRANKLIN W. HUDGINS

Public Relations Department, Southern California Conference

to God for an understanding of truth, a voice distinctly told her to go to the Seventh-day Adventist Church to find it. She had never heard of this church before, but finding the address in the telephone directory, she called the nearest conference office. During his first visit to her home, the responding Adventist minister presented the very subjects she had been impressed he would discuss during his first call. She is now preparing for church membership.

By means of a tremendous upsurge in the number of Five-Day Plans to Stop Smoking, Seventh-day Adventists are being brought to the notice of tens of thousands of people in South Africa. Seventy-three Plans have been held during the past 21 months. The state President is among those who have successfully broken the smoking habit. As the result of very favorable

publicity in the *Reader's Digest*, a Five-Day Plan was recently held for one of the congregations of the largest denomination in South Africa, in response to an invitation from their pastor.

The story of God's blessing on MISSION '72 and '73 includes news from many areas. Publishing sales have almost doubled, laymen have conducted public evangelistic campaigns, unprecedented public-relations outreach has been achieved, new congregations have been organized and many new church buildings erected, our hitherto nonexistent medical work has opened up, four congregations with their pastors who had recently splintered off from the church have returned, and annual baptisms have doubled over previous years. To God be all the glory!

F. CAMPBELL, *President*
South African Union Conference

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NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

▶ A Papua-New Guinean Seventh-day Adventist, John Giheno, who recently completed his B.A. degree at the University of Papua-New Guinea in Port Moresby, received his degree from the Duke of Edinburgh in late February. He was chosen by the university to make a speech on behalf of the students in response to the Duke of Edinburgh's address. John began teaching at Kabiufa Adventist High School last month.

▶ The 1974 preliminary-training-school group at the Sydney Adventist Hospital—60 strong—together with Chaplain D. Mowday, went Ingathering on Monday night, February 4, and collected US\$1,740. The hospital staff reached its goal of US\$5,075 in just three days.

▶ Visiting the division office en route to England, D. B. Kelly, who for the past two years has been medical superintendent for Sopas Hospital in Papua-New Guinea, told of graduation at Sopas on January 20. In recent government-sponsored examinations, Sopas nurses Linnah Pugian and Betty Tao-tao, both from the tiny island of Wuvulu in the Western Islands, gained first and fourth places. Thirteen Sopas nurses were in the top 45 for the whole of Papua-New Guinea. In the medical aid post orderly examinations, one of the eight Sopas students, Ropio Serepa from Daru, Western Papua, gained top marks for the whole of Papua-New Guinea. Every nurse and aid post orderly from Sopas who sat the government examinations was successful.

M. G. TOWNEND, *PR Secretary*

Far Eastern

▶ Seventy-seven Vacation Bible Schools were held in Korea last year, with a total enrollment of 6,459.

▶ The Ministry of Culture and Public Affairs of the government of South Korea has honored the oldest continuously operating magazine in the country, the *Signs*. The magazine was singled out as "contributing greatly to raising the standard of national culture and national entertainment."

▶ Three academy students in Korea recently were honored in a national contest for technical skills. The academy in the Southeast Korean Mission was singled out to participate in the contest as a result of emphasis placed by the school on vocational education.

▶ Elder and Mrs. E. L. Longway left

San Francisco for Hong Kong on February 24. Elder Longway, who serves on the SOS (Sustentation Overseas Service) basis, is involved with development of the Tsuen Wan and Stubbs Road branches of the Hong-kong Adventist Hospital.

D. A. ROTH, *Correspondent*

Inter-American

▶ Recently the congregations of Barinas and Bethel in the state of Carabobo, West Venezuela, were organized with 64 and 56 charter members, respectively.

▶ The Bahamas Conference triennial session convened in the Grants Town church from January 10 to 17, with delegates representing 29 organized churches and a membership approaching 4,000. The following persons were elected to serve for the ensuing term: S. N. McKinney, president and communication secretary; R. I. Hanna, secretary and lay activities secretary; Ronnie Henry, treasurer; N. E. Scavella, stewardship and Sabbath school secretary; S. G. Cole, youth and education secretary. Three Bahamian workers were ordained to the gospel ministry: W. R. McMillan, newly elected treasurer of the West Indies Union; Jeremiah Duncombe; and Leon Brown.

▶ Forty-three first-year nursing students who are enrolled in the two-year program offered at Antillian College, Mayagüez, Puerto Rico, were presented at a dedication program recently. One year before the closing of the Bella Vista Hospital School of Nursing diploma program in 1973, the new Associate-Arts curriculum was established at the college. Ninety-eight are now enrolled in the new program; 29 will graduate this current school year.

MARCEL ABEL, *Correspondent*

Trans-Africa

▶ The new Zambia Union has voted to begin a ministerial program at Rusangu Secondary School to meet the great need for ministerial workers in Zambia. The first students in the ministerial program will begin their studies in January, 1975, and the three fields have been given a quota totaling 15 students. Owing to problems of travel in Africa, it is not possible for students in Zambia to attend the senior training college, so a new ministerial program must be set up in the country.

▶ The South African Union Voice of Prophecy board recently voted to print 300,000 Daniel and Revelation lessons in English and Afrikaans. This expanded Bible correspondence school thrust has been made possible largely by donations considered to be the result of earnest prayer.

▶ The Trans-Africa Division education department recently sponsored a high school teachers' orientation course for Seventh-day Adventist teachers in non-Adventist schools, as well as in denominational schools. Forty teachers

attended from several unions in Southern Africa. The registrar of Solusi College, I. Hartley, was the coordinator.

▶ A new church building seating 120 persons has been opened at Roodenpoort in the Republic of South Africa. The building cost R14,000 or US\$21,000. J. M. Wessels, C. van Rensburg, and B. Kriel have served the congregation in succession during the planning, fund-raising, and building program.

▶ The Gospel Messengers Quartet, of Cape Town, South Africa, won the 1973 South African Broadcasting Corporation's music prize for colored musicians. The Adventist singing group, trained by Wilma Japtha, won their prize in the division for choirs and singing groups. The founder and secretary of the group is Earnest Lee Roux, at present studying theology at Good Hope College.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

▶ The second floor of the Christian Fellowship church, pastored by D. A. Thorne, has been made into a place of worship for the youth. On the first Sabbath of the new year, R. Peay, North-eastern Conference MV secretary, officially dedicated the youth church. Every Sabbath there are approximately 90 people in attendance.

▶ Near the end of the first semester of school, three students at Greater New York Academy were baptized by J. Wayne Hancock, academy Bible teacher.

▶ Michael Stevenson and C. E. Bradford, of the General Conference, were recent guests at Atlantic Union College during the student missionary emphasis weekend. As a result of weekend services by these two men, and by former student missionaries, approximately \$500 was raised for the student missionary fund.

EMMA KIRK, *Correspondent*

Canadian Union

▶ Tithe increase for the Ontario Conference during 1973 was 24.5 per cent, and the Quebec Association's was more than 38 per cent. The gain in Sabbath school offerings for the year was more than 20 per cent. The two church organizations also report 600 baptisms during 1973.

▶ Every one of the 29 members of the Hanna, Alberta, Sabbath school helped raise \$3,133 for Investment.

▶ A two-day college field seminar was held February 18 and 19 at Canadian Union College. Sixty ministers from western Canada met with the college administration, its board, and its faculty. They discussed the role of a senior college in Canada, constituency support, intellectual and moral standards, and a more effective college-field rapport.

THEDA KUESTER, *Correspondent*

Central Union

► Women of the Worland, Wyoming, church recently served a vegetarian supper for members of the Worland ministerial association and their wives. Mrs. Warren Skilton, hostess, explained to the guests about vegetarianism and the kinds of foods that were being served.

► It was announced at the Kansas Conference workers meeting that the conference had become a Silver Vanguard conference, raising \$100,023 for Ingathering.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Reading Institute of Rehabilitation, Reading, Pennsylvania, recently admitted its 5,000th patient since its opening in 1960.

► Eight successful rallies for New Jersey literature evangelists were recently conducted by George Rogers, New Jersey Conference publishing secretary.

► A holiday fair sponsored by the Greater Philadelphia Junior Academy Home and School Association yielded a profit of \$2,550, which will be used for improvements in the school.

► Thirteen persons were baptized following Reach Out for Health and Life meetings conducted in Uniontown by Evangelist and Mrs. C. L. Beason, of the Pennsylvania Conference.

► Dean Van Tassel was recently elected departmental secretary for the Mountain View Conference. He heads the work of youth activities, temperance, communication, education, and stewardship.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Average attendance at the Five-Day Plan to Stop Smoking held at Lutheran Hospital in La Crosse, Wisconsin, was 43, with 39 successful in defeating the smoking habit.

► Michigan Sabbath school offerings for 1973 saw an over-all gain of \$49,-721.88 for the regular and Thirteenth Sabbath, Birthday-Thank, and Investment offerings. This was an 8 per cent increase over the previous year's total.

► Mr. and Mrs. George Sampson, of Afton, Michigan, celebrated their sixtieth wedding anniversary on February 8. Mrs. Sampson is a member of the Onaway church.

► Three Michigan church members have been asked to serve on the General Conference Sabbath School Lesson Revision Committee. Mrs. Clyde Groomer, of Lansing, and Mrs. Herald Habenicht, of Berrien Springs, are members of the committee studying kindergarten and cradle roll lessons. Gordon Evans, of Battle Creek, is a member of the group studying primary lessons.

► The grand opening of the new Way-

out Inn in Chicago, Illinois, was January 25 and 26. Services of the Wayout Inn include a dialog house, a health-food store, and a vegetarian snack shop.

► The total number of patients hospitalized at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, in 1973 was 1,009 persons more than in 1972, and nearly 3,000 more than in 1969—an increase of 23 per cent in five years.

► Twenty-eight of the 50 who attended the Five-Day Plan to Stop Smoking, at Victory Memorial Hospital in Waukegan, Illinois, kicked the habit, reports Dan W. Schiffbauer, pastor of the Waukegan church.

GORDON ENGEN, *Correspondent*

North Pacific Union

► The church at Emmett, Idaho, was dedicated late in 1973. Featured speaker was C. C. Weis, associate secretary of the General Conference lay activities department. The dedicatory sermon was given by F. W. Bieber, conference president.

► A new Community Services center has been opened in Pasco, Washington.

► A new church that will seat 120 is under construction in Palmer, Alaska. Most of the work of building the new sanctuary is being done by members of the congregation.

CECH. COFFEY, *Correspondent*

Pacific Union

► Literature evangelists in the Pacific Union delivered \$1.86 million worth of books and magazines during 1973—nearly \$200,000 more than in 1972. In addition, they distributed more than a quarter of a million dollars' worth of free literature and enrolled nearly 20,000 persons in Bible correspondence courses. Perhaps more important, they prayed in more than 25,000 homes and reported 260 baptisms.

► Top sales honors went to Fereh Risk, of Southern California, whose deliveries totaled more than \$38,000. Second was Hawaii's Petronio Cadavona with more than \$37,000. For the second consecutive year Socorro Espana, of Southern California, led the women, with more than \$28,000. Thirty-seven literature evangelists were honored for having delivered more than \$15,000—the minimum for the honor-roll Million Dollar Club.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Robert Ingram, religious liberty secretary of the Madison Boulevard church in Tennessee, invited Nashville General Session Court Judge A. A. Birch and State Representative James R. McKinney to be guest speakers in the church on Religious Liberty Day. Each speaker received a copy of the book *Triumph of God's Love*.

► Students and teachers in Florida Conference elementary schools and

junior academies raised \$2,429.26 to help build a wing on the Pakistan Adventist Seminary and College. The wing will include a classroom and small library. A plaque on the completed building will bear the Florida Conference name.

► The New Port Richey, Florida, church was dedicated free of debt February 2. It was organized seven years ago with 24 members and now has a membership of 203.

► A large class made up of members of the Tampa, Florida, First church recently studied the basic principles of giving Bible studies under the joint direction of their pastor, L. R. Mansell; Lucia Hudson Lee, retired Bible instructor; Maurice Witt, assistant pastor; and James Pierce. Their textbook was *Training Light Bearers*.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Ingathering returns at the close of 1973 show a total of \$97,675 collected by Texico Conference church members, a per capita of \$30.05.

► In the heart of the Ozarks near Harrison, Arkansas, 150 persons witnessed the official groundbreaking for the Ozark Adventist Health Center on January 21. Frank Cox, president of the center, indicated in his remarks that the center is to serve as a part of a preventive health program. Included in the complex, located on a 20-acre plot, is a ten-grade school. The entire health-center complex is being developed in counsel with the Arkansas-Louisiana Conference.

► Fifty-nine of the 66 members were present February 2 for the organization of the Saragosa, Texas, church, at which Don Christman, president of the Texico Conference, presided. A new sanctuary that will seat 200 is being added to the church, built last year by laymen.

J. N. MORGAN, *Correspondent*

Andrews University

► Music and Christianity is discussed in a new book by Paul Hamel, chairman of the music department at Andrews. Published by the Review and Herald Publishing Association, Hamel's book reflects research into the influence of music on behavior.

► Herald Habenicht has been appointed new director of the A.U. Medical Center. Two physicians recently added to the staff are Mary Lou Klein and Demetrio M. Hechanova, Jr.

► Zerita Hagerman, professor of nursing at Andrews, has been requested to serve as a visitor on the National League of Nursing accreditation team. The agency seeks to upgrade nursing programs throughout the U.S. Dr. Hagerman teaches psychiatric nursing at the A.U. Nursing Department's extension campus, Hinsdale Sanitarium and Hospital in Illinois.

OPAL YOUNG, *Communications Officer*

Health Personnel Needs

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Nurses, LVN	Stockroom superv.

Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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Tune in to VIEWPOINT . . .

A brief editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

KLLU (Loma Linda University)	89.7 Mhz FM Saturday, 12:30 p.m.
KANG (Pacific Union College)	89.9 Mhz FM Friday, 9:30 p.m.
WSMC (Southern Missionary College)	90.7 Mhz FM Friday, 10:10 p.m.
KGTS (Walla Walla College)	91.3 Mhz FM Saturday, 6:00 p.m.
VOAR (St. John's, Newfoundland)	1230 Kc AM Friday, 6:15 p.m.
WGTS (Columbia Union College)	91.9 Mhz FM Saturday, 3:00 p.m.

To New Posts

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

Leonard Ayers, pastor, Klamath Falls, Oregon, formerly stewardship and development secretary, Euro-Africa Division, Berne, Switzerland.

George Chudleigh, youth director, Texas Conference, formerly associate youth director, Oregon Conference.

Paul Cole, associate pastor, Walla Walla, Washington, from Bolivia.

Dan Collins, evangelist, Washington Conference, from the Colorado Conference.

Paul R. Lindstrom, manager, Montana Adventist Book Center, formerly secretary-treasurer, Nigerian Union.

Charles O'Dell, secretary, trust services, Upper Columbia Conference.

Doug Schultz, associate youth director, Southern California Conference, formerly youth pastor, Portland, Oregon.

James Scully, pastor, Coeur d'Alene,

Idaho, formerly associate secretary, Religious Liberty Department, General Conference.

Allen Sovory, associate pastor, Los Angeles, California, Berean church, from Louisiana.

FROM HOME BASE TO FRONT LINE

Donald Eugene Crane (AU '61) returning as president, El Salvador Mission, San Salvador, El Salvador; **Diane (Ludlam) Crane** (AU '61) and daughter crossed the border at McAllen, Texas, January 29, 1974. Their son will remain in the United States for school.

H. Douglas Garner (SMC '70) to serve as nursing director, Songa Hospital, Kamina, Zaïre; **Betty Margaret (Brown) Garner** (SMC) and son, of Albany, Georgia, left Miami, January 28, 1974, for six months' language study in Brussels en route to Zaïre.

Gene Douglas Hunter (U of Ill '56) returning as a teacher, Kamagambo Training School, Kisii, Kenya; **Florence Arlene (Losey) Hunter** (AU '56, St U Coll of Ed NY '60) and four children left New York, February 3, 1974.

Kenneth Ernest Jeffers (Orlando Tech) to serve as press manager, Franco-Haitian Seminary, Port-au-Prince, Haiti; **Elaine Merle (Speers) Jeffers** (Avondale '57) and two children of Adelphi, Maryland, left Miami, January 31, 1974.

N. Thomas E. Larsen (PUC '70) to serve as launch captain, Central Amazon Mission, Manaus, Amazonas, Brazil; and **Jeanne Marie (O'Neill) Larsen** (WWC '69) of Camino, California, left San Francisco, January 30, 1974.

Donald Lane Platt (SMC) to serve as business manager/teacher, Kamagambo Secondary School, Kisii, Kenya; **F. Gwendolyn (Young) Platt** (SMC '66) and daughter of Decatur, Georgia, left Washington, D.C., January 30, 1974.

G. Bruce Vogt (AU '63) to serve as manager, Ethiopian Advent Press, Addis Ababa, Ethiopia; **Barbara Lenore (Hornyak) Vogt** (SMC) and three children of Greenbrier, Tennessee, left New York, January 6, 1974.

NATIONALS RETURNING

Lynden Hugo Walton (AU '73), to serve as pastor/evangelist, East Jamaica Conference, Kingston, Jamaica; **Hermine G. (Edwards) Walton** and four children, left New York, December 27, 1973.

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

Carl William and Maybelle (Vandermark) Goransson (SOS) of Hendersonville, North Carolina, to serve as teachers, Indonesia Union College, Bandung, Java, Indonesia, left Los Angeles, January 21, 1974.

Kelly Lindgren (LLU '59), to serve (R/SS) as relief physician, Minas Mission, Belo Horizonte, Brazil, of Roseville, California, left San Francisco, July 1, 1973.

Warren Dexter Pierce (WWC), to serve (SOS) as field secretary, South-East Africa Union, Blantyre, Malawi; and **Rachel (An-**

derton) Pierce, of Yakima, Washington, left New York, December 24, 1973.

Don Clifford Ludington, Jr. (LLU '53A) (R/SS) of Glendale, California, to serve as surgeon, Saigon Adventist Hospital, Saigon, Vietnam, left Los Angeles, February 7, 1974.

Orval Rollin Scully (PUC '44, AU '65) (R/SS) of Berrien Springs, Michigan, to serve as director of famine relief program, Ethiopian Union, Addis Ababa, Ethiopia, left Washington, D.C., January 23, 1974.

Charles Templin (R/SS) to serve as builder, SDA Mission, Majuro, Marshall Islands, and **Florence Templin** left Portland, Oregon, October 27, 1973.

Louis E. Thayer (UC), to serve (R/SS) as builder in Malawi and Rwanda; and **Ethel (Hansen) Thayer** of Minneapolis, Minnesota, left New York, January 6, 1974.

Coming

Educational Day and Elementary School Offering (Local Conference)	March 30
Thirteenth Sabbath Offering (Afro-Mideast Division)	March 30
Missionary Magazine Campaign	April 6
Church Lay Activities Offering	April 6
Andrews University Offering (Alternates with Loma Linda University)	April 13
Literature Evangelism Rally Day	April 20
Home Foreign Challenge	April 27
Community Services Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering (Alternates with North American Missions)	May 11
Spirit of Prophecy Day	May 18

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Insight Goes Monthly This Summer

This summer *Insight* magazine will publish a series of three 52-page monthly issues beginning in June. These three monthlies will replace the usual weekly issues during the summer months *only* as the editors attempt to evaluate reaction to a larger magazine published monthly or biweekly.

Two of the enlarged *Insights* will provide in-depth treatment of topics much in the news today—death and the supernatural. All Sabbath school lessons for the month will be included in each issue. Churches with young people coming home from the campuses should order summer subscriptions immediately. *Insight's* regular weekly issues will resume in September.

JOHN HANCOCK

BSS Revived in British Columbia

The British Columbia Conference is experiencing a revival in branch Sabbath school evangelism. According to Walter Rogers, conference Sabbath school secretary: "Our current Sabbath school thrust is branch Sabbath schools. Our goal is one for every Sabbath school. The Lord helped us start eight new ones in January. We have only 14 in the process now but hope to reach 25, or half our goal, by midsummer."

FERNON RETZER

Early Mission Letters Rediscovered

One-hundred-year-old letters relating to the Adventist Church's first overseas mission thrust in 1874 have recently been placed in the General Conference archives.

These letters, two in French and one in English, reveal the longing of new believers in Switzerland for a worker and for tracts. The packet in which they have been preserved by the General Conference statistical office also contained a small leaflet written by J. N. Andrews and approved by James White, dated April 2, 1869, responding to the January 6, 1869, request from Albert Vuilleumier of Tramelan for information about Seventh-day Adventist beliefs and practices.

Further details from this exchange of correspondence will appear in a forthcoming issue of the REVIEW.

F. DONALD YOST

Japanese to Sell *Great Controversy*

Fifty literature evangelists at a recent institute in Japan have responded to an appeal to sell *The Great Controversy* by committing themselves to sell 8,000 two-volume sets of this book during a six-month period beginning in June, 1974, when it comes off the press. This commitment was reported by S. D. Pangborn, who is Far Eastern Division publishing secretary.

D. A. McADAMS

Ethiopia Famine Relief

O. R. Scully, of Michigan, is on a special mission in Ethiopia, assisting with famine relief operations of the Ethiopian Seventh-day Adventist World Service (SAWS) organization. Elder Scully's first report from Ethiopia described programs already under way, including the distribution of 30-pound sacks of grain, bales of clothing, and medicines; the medical care of children suffering from malnutrition; and the agricultural training for villagers. He also told of teams being trained at Ethiopian Adventist College for village work.

Elder Scully has been able to visit both famine areas—one in the north, where the peak of the crisis has been passed, and a newer one in the south, affecting 500,000 nomads.

Elder Scully's second report says food is available, but poor roads and high gasoline costs (\$1.38 per gallon) are major problems. In one district alone, 1,477 nomads died as a result of famine, and almost 100,000 cattle died. Trucks loaded with food are going out from the college, accompanied by volunteers from the ministerial class. The growing staff of relief workers includes trained medical, social, and agricultural workers.

Funds from SAWS and other agencies have been made available. In one week, E\$42,000 (US\$20,000) was spent to purchase corn, sacks, and fuel for trucking.

C. E. GUENTHER

Botswana Youth Camp

Three hundred and eighty-six campers attended an MV youth camp with a difference in the country of Botswana, Africa. What distinguished this MV camp from others was that most of those in attendance were non-Seventh-day Adventists, because the youth camp was part of MISSION '73. J. N. Mdhuli, youth leader of the Botswana Field, reports that "this was the most wonderful youth camp we have had in this country."

DESMOND B. HILLS

Lake Union ASI Chapter Formed

On March 2 in Battle Creek, Michigan, the Lake Union members of the Association of Privately Owned Seventh-day Adventist Services and Industries organized themselves into a local ASI chapter in accordance with the national ASI constitution. Harold J. Howard, of Wisconsin, was elected president; John D. Freeman, of Michigan, vice-president; Mrs. Ben Butherus, of Indiana, treasurer; and D. A. Copsey, union ASI secretary, executive secretary.

This Lake Union chapter of ASI is the second to organize, the Pacific Union chapter having been organized in April of 1973.

CARIS H. LAUDA

People in the News

H. E. Westermeyer, 79, died February 27 in Loma Linda, California. He was an academy principal in the West and Northwest for 21 years, and professor of history at Walla Walla College from 1943-1962.