

Review

MAY 9, 1974

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



"It will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring of their influence and success to a praying Christian mother." —Patriarchs and Prophets, page 244.

“Without Me—Nothing”

Papeete, Tahiti

When Jesus said, “Without me ye can do nothing,” He meant just that. In speaking to His followers two millenniums ago, the Master did not say “Without me you won’t be able to do very much,” or “Without me you will accomplish only a little.” He said, “Without me you can do *nothing*”—NOTHING. J. B. Phillips represents Christ as saying: “Apart from me you can do nothing at all” (John 15:5).

Jesus was speaking to men who claimed to belong to God’s chosen people. They were also men who needed first to be saved from sin. They were men to whom He had entrusted a staggering task—the proclamation of His despised gospel to a world filled with unlikely candidates for His kingdom. For each of these reasons they desperately needed help from outside themselves.

God’s people—need to be saved—with a challenging task—help needed. Sounds familiar to us as Seventh-day Adventists in 1974, doesn’t it? Jesus could well be talking to you and to me today. And He is! Furthermore, He describes the need and the assignment as too great for us alone. He declares that alone we are helpless—“without me ye can do nothing.”

I have pondered these words of the Saviour carefully and prayerfully over and over. I have sought to plumb their depths. Still I have only scratched the surface, but I think I understand a little more what Jesus meant and what He wishes you and me to grasp today.

Like the disciples of Jesus, we too profess to be God’s people. We too are desperately in need of salvation from sin. We too have been assigned the most challenging task of the ages—the heralding of His last-day message to a world filled with unlikely candidates for His kingdom. “Without me ye can do nothing.”

We must first accept our utter helplessness!

Before we can be good, we must realize we are bad. Before God can save us, we must realize we are lost. Before God can give us a wedding garment, we must realize we are in rags. Before we can be clothed, we must realize we are naked. Before we receive everything, we must realize we are nothing—*alone*.

“Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him.”—Ellen G. White, *Review and Herald*, Nov. 4, 1890.

How hopeless and helpless we ourselves are we understand better when we see what God requires of His chosen ones on earth: “No man can cover his soul with the garments of Christ’s righteousness while practicing known sins, or neglecting known duties.”—*Ibid.* This includes not only theft and murder, it covers those “little” sins that so easily beset us—criticism, evil surmising, impure thoughts, gossip, love of self and the world.

The Lord’s servant declares that when we are clothed with the righteousness of Christ “we shall have no relish for sin” (*Selected Messages*, book 1, p. 360). Victory over every sin, whether in thought or action, whether large or small, is possible through Christ. Even the “relish for sin” is gone. Shouldn’t this make every one

of us feel our utter helplessness? Doesn’t this help us understand better our Saviour’s words—“Without me ye can do *nothing*”?

The human reaction to God’s love is to want to *do* something—something really good for God, with the thought that perhaps He will be good enough to overlook some of our shortcomings.

A man on his deathbed was visited by a concerned friend.

“Is there anything I can do for you?” the friend asked.

“There is nothing you can do for me,” the distressed man replied. “My problem is that I need a lot of things *undone* for me!”

Perhaps some of us are in this same condition. We need some things “undone” for us. “Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God.”—*Ibid.*

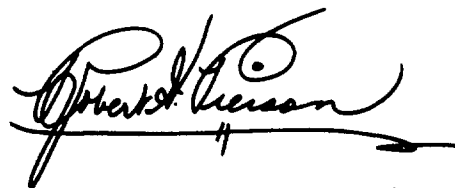
“There are many who seem to feel that they have a great work to do themselves before they can come to Christ for His salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their life-work.”—*Review and Herald*, March 5, 1889.

Christ is our only hope—our only help! He alone can care for our past, our present, and our future. He alone can give us victory over sin in our life. He alone can supply the power we need to preach His last-day message to a doomed world.

But that hope and help in Jesus is certain if we will but accept the provision He has made for us. That provision is His own dear Self. “In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility.”—*Ibid.*, July 9, 1908.

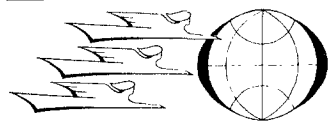
“Christ has made the way by dying our sacrifice, by living our example, by becoming our great high priest. He declares, ‘I am the way, the truth, and the life.’” —*Ibid.*, Nov. 4, 1890.

Without Jesus we can do *nothing*, but with Him we can do *everything*. We can gain victory over those sins that so easily beset us. We can live His life. When this experience is ours as individuals and as a church, the power of a finished work will be ours. We need not fear! May that blessed day of total victory come soon *because of Him!*



President, General Conference

Review



Advent Review & Sabbath Herald
124th Year of Continuous Publication

Editor:
KENNETH H. WOOD

Associate Editors:
DON F. NEUFELD, HERBERT E. DOUGLASS
Editorial and Administrative Secretary:
CORINNE WILKINSON

Editorial Assistant:
JOCELYN FAY

Editorial Secretary:
IDAMAE MELENDY

Art Director: ELFRID LEE
Designer: G. W. BUSCH

Editors, Monthly Editions:
RAY D. VINE, English
FERNANDO CHAI, Spanish—North America
GASTON CLOUZET, Spanish—South America
C. R. TAYLOR, Spanish—Inter-America

Consulting Editors:
ROBERT H. PIERSON, W. R. BEACH,
THEODORE CARCICH, W. DUNCAN EVA, W. J.
HACKETT, C. D. HENRI, M. S. NIGRI,
NEAL C. WILSON

Special Contributors:
C. O. FRANZ, K. H. EMMERSON, R. R. FIGUHR,
FREDERICK LEE, M. E. LIND, R. R. FRAME, P. H.
ELDRIDGE, B. L. ARCHBOLD, ALF LOHNE,
R. A. WILCOX, R. S. LOWRY, M. L. MILLS,
C. L. POWERS

Corresponding Editors, World Divisions:
Ato-Mideast: R. W. TAYLOR; Australasian:
ROBERT H. PARR; Euro-Africa: E. E. WHITE,
Associate E. KOEHLER; Far Eastern: D. A. ROTH,
Inter-American: MARCEL ABEL; Northern
Europe-West Africa: PAUL SUNDQUIST; South
American: H. J. PEVERINI; Southern Asia:
A. J. JOHANSON; Trans-Africa:
DESMOND B. HILLS

Circulation Manager:
EDMUND M. PETERSON
Field Representative:
JOEL HASS

SUBSCRIPTIONS: United States and Canada,
\$9.95. For each subscription ordered in the United
States or Canada to go to foreign countries, add
\$2.00 postage. Address all correspondence
concerning subscriptions to the Manager,
Periodical Department.

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

A monthly edition of the *Review* is printed by the
Stanborough Press, Ltd., Alma Park, Grantham,
Lincs., England. A monthly edition also is printed
in Spanish and a quarterly edition in Braille. For
information write to the Manager, Periodical
Department.

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

The *Advent Review and Sabbath Herald* is
published every Thursday by the Review and
Herald Publishing Association, 6856 Eastern
Avenue NW., Washington, D.C. 20012, U.S.A.
Second-class postage paid at Washington, D.C.
Copyright © 1974, by the Review and Herald
Publishing Association.

honesty, kindness, and fair play came through her persistent correction: she took us to music and swimming lessons, made sure we kept up our practice; taught both brothers and sisters to make beds, wash dishes, and sew on buttons; kept our home running smoothly while teaching us the discipline of responsibility.

Mother. Close friend, adviser, guide, and somehow more than all that. Short, tall, dark, blonde, pretty, or plain, she is still beautiful. If we are separated from her by space, death, or trouble, that absence leaves us painfully empty.

Mother. Gladden her years with kindness, sweeten her life with remembering. Our debt to her love cannot be repaid by any means if we do not repay with love.

Frank Lewis Marsh, Ph.D., now retired, has taught biology at Hinsdale Academy, Union College, and Andrews University. In addition, he was director of the Geoscience Research Institute, Berrien Springs, Michigan. He has authored several scientific books and is recognized as a specialist in the subject of creationism.

His article (p. 4) dealing with Charles Darwin's background helps us understand how his evolution hypothesis came into being. Understanding Darwin's bias helps us to be aware of the gulf that separates evolutionists and creationists. Blind reaction against a view we believe to be in error is never effective in persuading others. Possession of the facts regarding an opponent's position enhances the credibility of our own.

Clyde O. Franz, secretary of the General Conference, writes an introduction (p. 10) for our annual listing of all missionaries that have gone to new posts during the past year.

The list (p. 21) of those going "from home base to front line" gives us an idea of how this work, begun in 1874, has grown. These persons are not merely names on a list. Each of us has friends or relatives among the group. They are dedicated men and women who have answered God's call to serve in places far from their homeland.

Bible Credits: Texts in this issue credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission. Texts in this issue credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Art and Photo Credits: Cover, Jim Burnett; pp. 4, 5, Harry Baerg; p. 15, Bryant Baker; p. 17, J. Byron Logan; other photos, courtesy of the respective authors.

Letters

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

Different in Content

Josephine Cunningham Edwards was a short-statured church-school teacher about fifty years ago in the Minneapolis area, when she gave me a story for *Our Little Friend*. It was gladly accepted, and printed as soon as possible. And we requested more. She has certainly done well as writer and speaker.

I am glad you used her article "The Review Changes Lives—It Changed Ours" (Dec. 20). Excellent! It will encourage readers to think of the *Review* as a missionary weekly, and so it is. A few decades ago it was different in content. But it is now adapted to the whole family and has greater appeal. I am glad it is a weekly visitor and hope it remains such. I can remember three families who were led into "the lighted way" by the *Review* and follow-up Bible studies.

Encourage the readers to keep their *Reviews* clean for future use by others. We have no better material to hand out in personal work for others. And 1974 is the year to encourage increased effort in this line.

ERNEST LLOYD
Deer Park, California

City Plaza Witness

The January 24 cover story, featuring SDA youth at Belo Horizonte, awakened memories. In 1922 I was in my junior year at the Colégio Adventista in São Paulo, and five years later on its faculty after graduating from Emmanuel Missionary College.

Clarence S. Rentfro, my father, then was Minas Mission president. He and mother had temporarily moved from Juiz de Fora to beautiful Belo Horizonte to conduct an evangelistic campaign. Henry Meyer, East Brazil Union president, and local mission leadership had asked me to join their team during school vacation.

My tasks included distributing literature, playing the foot-pumped organ, and keeping mission records.

There were only a few Adventists in Belo Horizonte. In the five decades following, SDA growth has been significant. Now there is a school and there are a score of large churches in the state, administered from the mission headquarters in the capital.

How my parents and other pioneer workers now resting would rejoice at the wider work!

Erection of a Ten Commandments monument in a city plaza of Belo Horizonte by Adventists is nothing short of miraculous. As I read the Portuguese language text, I noted with amazement that it was carved in marble from the latest updated Protestant version.

Significantly, erection of that monument in Brazil was accomplished in a country that recognizes Christendom's majority religion as official, yet tolerates, even defends, the rights of other faiths.

One case in point: A monument with the Ten Commandments recently was erected by concerned churchmen in a city square of a Far West State capital city, but general protest led to its removal.

CHARLES A. RENTFRO
Mokelumne Hill, California

Christmas Cards

One letter you recently published recommended giving the money spent on Christmas cards in the offering plate. This is commendable.

I turned my Christmas cards into a missionary project and put a Bible correspondence card, *New Life*, into each one.

One person responded and said she sent it right to the Voice of Prophecy.

VENNEN NYGARD
Templeton, Massachusetts

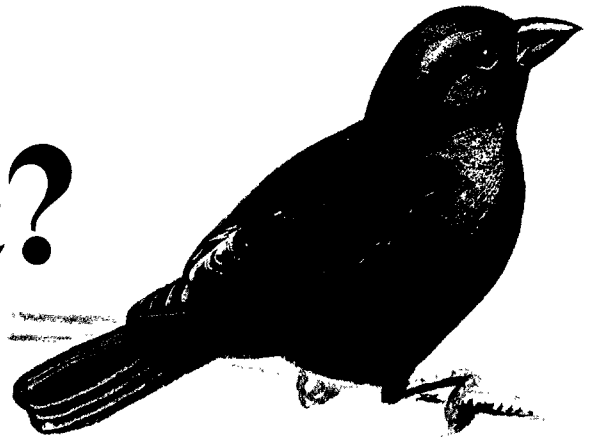
This Week

Our cover brings to mind snatches of memory that project us, momentarily, to an earlier time:

Mother. The friendly aroma of supper cooking tantalizes senses now imbedded in memory; we feel hurts kissed away, the shared delight in the first robin of spring; we remember learning to love good books because mother read to us, learning to pray as we followed her lead; our first lessons in

What Did Darwin Prove?

By FRANK LEWIS MARSH



Small Ground Finch

WHAT LED the English naturalist Charles Darwin to declare that the statements in Genesis 1, which declare that basic kinds of plants and animals originated by special creation, are false?

In keeping with tradition in the well-to-do Darwin family, young Charles had been sent to Edinburgh, Scotland, to study to be a physician. However, he was not able to endure the ghastly attempts at surgery without benefit of anesthetics nor the gruesome dissection of animal bodies. Inside of a year he returned to his comfortable home at Shrewsbury in the west of England where he could indulge his love of the open-air life, wander in the fields, and study natural history. Because of the comfortable financial state of his family it was unnecessary for him to engage in remunerative employment. But his father insisted that he secure a degree from some university.

Upon surveying the situation, Charles, who was clean living, friendly, and likable, but definitely not "spiritually minded," decided to attend Cambridge University and study for the ministry. He came to this decision because such a program seemed to offer him the least resistance and would permit him the most time to continue his collections of plants and insects, to study rocks, and to shoot in the fields. Although his record as a theological student was by no means outstanding, he was granted

the degree of Bachelor of Arts in theology from Cambridge in 1831. At the time of his graduation he intended to become a clergyman.

It is important here that we keep two points clearly in mind: (1) At the time Darwin studied theology at Cambridge, teachers of religion were believers in special Creation. They explained amazingly that the assertions in Genesis 1 with regard to the creation of living things "after their kind" meant that there would be no variation between parents and offspring. In the study of variation this is known as the doctrine of fixity in nature. This point of view had been taught as Biblical by the church schoolmen, the scholastics, during the Middle Ages, and although hard for us to comprehend, was still in the early 1800's the point of view of even the educated man on the street. (2) In Darwin's day it was also held that Genesis taught that all kinds of plants and animals, by special acts of God, had been placed on the surface of the earth in the more or less restricted areas they inhabited in Darwin's day.

It is of great importance to us that we observe that neither of these Biblical interpretations dogmatically held can be justified by assertions in Genesis or in any other book in the Bible. Genesis merely states that upon God's command, within the limits of one 24-hour day, all kinds of plants sprouted from the earth (Gen. 1:11, 12), and that likewise in two solar days the animals were formed from the earth (chap. 1:24, 25; 2:19) in all their various kinds. Apparently Genesis 1:12 does assert

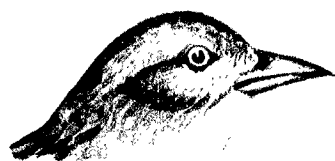
that the plants brought forth after their kinds (see chap. 1:12, R.S.V., "plants yielding seed according to their own kinds"). However, it must be recognized that this law of creation is obeyed even though a corn plant vary so far as to separate into a dent corn breed, a starch corn breed, a flint corn breed, a popcorn breed, and a pod corn breed. Even in its various varieties the corn kind is still bringing forth according to its basic (Genesis) kind. Nowhere within its covers does the Bible assert that no variation within kinds and no migration from one place to another could or would occur. Indeed Genesis 8:17 tells us that the animals came from the ark not only to inhabit the mountains of Ararat but also to "be fruitful, and multiply upon the earth."

No Understanding of Genesis

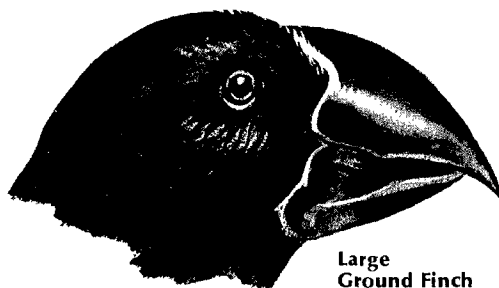
An additional point to mark in this connection is the apparently unquestioned acceptance by Darwin of the teachings of the Cambridge theologians. We search the literature in vain for any evidence that he personally researched Genesis to learn what it really said. Thus it came about that upon his graduation Darwin left the university with the understanding of Genesis set forth by the schoolmen to the effect that Genesis asserted the impossibility of biological variation, and that living things had not moved over the surface of the earth. Consequently, he was totally unprepared to recognize any harmony between Genesis and his beloved outdoor world.

At the close of 1831 Darwin ac-

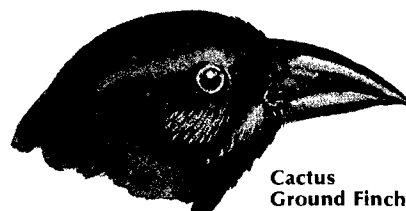
Frank Lewis Marsh, Ph.D., now retired, is an author, professor of biology, and former head of the Geoscience Research Institute.



Warbler Finch



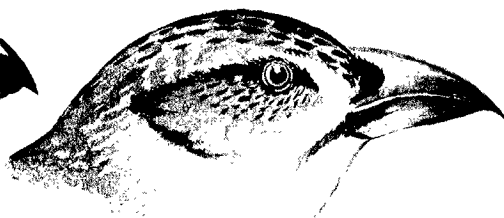
Large Ground Finch



Cactus Ground Finch



Large Insectivorous Tree Finch



Tool-using Finch



Vegetarian Tree Finch

cepted the position of naturalist (a position without pay), with a group of map makers who were going on a trip that would require five years and a circumnavigation of the globe. While his shipmates collected data for maps, Darwin wandered widely on islands and over a considerable portion of the coastal area of South America, collecting natural history and paleontology. As he progressed it became evident to him that certain organisms had migrated over the earth, accompanied with from slight to marked superficial changes in appearance. To Darwin's amazement he began to recognize that both plants and animals *had* moved over the earth and *had* undergone some change as they dispersed. This evidence clashed with the "extreme fixity" and "no migration," which his theological teachers told him Genesis taught.

The classic illustration Darwin was able to present was that seen among the giant land tortoises, the finches, and the marine lizards of the Galapagos Islands some 600 miles west of Ecuador. The tortoises, from which these islands take their name, are represented by 14 "species" on the nine largest islands. These species are cross-fertile and vary in such morphological features as a round black shell on one, an elongated green shell on another, all quite obviously mere varieties of some original stock that was carried to these volcanic islands by the ocean currents. The iguanas from island to island differ somewhat in appearance but are still considered to be mere varieties of a single species.

The finches were distributed widely among the different islands in 13 "species," and differed principally in size and proportion of their bills, and correspondingly in their eating habits. A similar kind of finch lives in the Cocos Islands 400 miles to the north.

It may be hard for us to imagine the profound effect upon his trustful nature of this inconsistency between the interpretation of Genesis, which Darwin had received from his teachers, and what his own eyes revealed to him had actually occurred and was occurring. He struggled with this conflict for years until finally in 1844 he came to the tragic decision revealed in the following statement made in a letter to his botanical friend, J. D. Hooker: "I have read heaps of agricultural and horticultural books and I have never ceased collecting facts. At last gleams of light have come, and I am almost convinced (quite contrary to the opinion I started with) that species are not (it is like confessing a murder) immutable."

Broad Use of Word "Species"

To get the full force of his statement one must bear in mind that the sort of species Darwin referred to were not the circumscribed modern species but rather the broader groups that Linnaeus attempted to make synonymous with the basic types of Genesis, groups as different as men and chimpanzees, horses and cows, and roses and zinnias. Darwin made the same broad use fifteen years later in his famous book, *Origin of Species*, where he sought the begin-

Dissimilarities among birds in the finch family, which Darwin noted on the Galapagos Islands, do not prove the evolutionary hypothesis as he concluded from his study.

nings of the large basic types of kinds in nature. Once having concluded the Bible could not be depended upon, he recognized no law-bound force in nature, let his imagination carry him far away, and gradually drifted into a philosophy near to atheism.

The tragedy of his decision lies in the fact that as Darwin formulated it he thought he was going against the assertions of Genesis, a step he sincerely regretted taking, when in actuality he was merely rejecting the *scholastic interpretations* of Genesis of extreme fixity and no migration. How vastly different would have been the consequences in the realms of science and religion had he received the help of a Bible expositor capable of showing him that the variations he saw in nature did not contradict the Genesis account. Though Darwin was a keen observer of nature, he somehow missed the profound biological principle that has now been demonstrated everywhere for more than a century, that regardless of how much a plant or animal may vary, its changes are never fundamental enough nor of proper quality to result in the origin of a new basic type.

When we recall Darwin's perceptive powers we do little less than marvel that the very phenomenon in the living world that he thought disproved the extreme fixity, which he was told Genesis

taught, is one that actually corroborates and verifies a creation of basic types in the beginning. He rested heavily upon the development of varieties among finches and tortoises as proof of no fixity in nature, and yet the very failure of this process to go so far as to produce new basic types was what made it possible for him to observe the origin of new varieties

under conditions of geographical isolation. He recognized and could demonstrate the lack of fixity at the level of the parent-offspring relationship (a situation resulting in new varieties), but he failed to recognize that after all, nothing basically new ever resulted. Variation accomplished no more than to produce new varieties within a basic type that was already on hand.

The actual fixity which *did* exist in nature lay at the higher level of the kind (for example, at the higher level of the cat kind and not at the lower level of kinds of cats), and his tortoises forever remained tortoises, and his finches ever remained finches.

It is difficult to comprehend why scientists as a group do not understand what it was that Charles

Let's Talk About Health

By RALPH F. WADDELL, M.D.

Goiter

THE THYROID gland weighs about an ounce, is composed of two lobes joined by an isthmus, and lies low in the anterior neck. It is the central organ of a process that incorporates iodine into compounds of great hormonal potential in order to meet tissue needs of the body. The thyroid's normal function is dependent upon a proper intake of iodine. Iodides, present in foodstuffs or taken in combination with other preparations, enter the circulation and are taken to the thyroid. The iodine then combines with certain proteins to form a hormone that is stored, then released as thyroxine.¹

The thyroid hormone influences practically all tissues of the body as it regulates the rate at which oxygen is consumed, frequently called the "rate of living." A deficiency of thyroid hormone results in a slowing down of practically all the body's processes. Too much of it results in a train of circumstances that produces a rapid heart and other undesirable symptoms.

An insufficient intake of iodine, or the rapid ingestion of excessive amounts, as well as substances that impede hormonal development may result in thyroid enlargement and goiter development. We will confine our discussion to the prevention of goiter formation through adequate iodine intake and the levels of good health to be achieved through the judicious use of this mineral.

Iodine is an essential nutrient for man. Its sole function in human physiology rests in the production of thyroid hormone. In the absence of sufficient iodine the thyroid steps up its secretory activity as a means of compensating for the deficiency, resulting in an iodine-poor product and goiter formation. Certain drugs as well as some foods, including cabbage and rutabaga, may interfere with thyroid hormone synthesis and likewise result in an enlargement of the gland.²

Iodine is widely distributed in nature. It is initially found in weathered rocks of the mountains, swept into

the valleys, then into the streams by rain, and eventually carried to the ocean. Plants and animals of the ocean are rich in iodine. Loose soil that readily absorbs water usually contains higher percentages of iodine than does impervious soil. Coal is rich in iodine so that the smoky air over industrial areas frequently contains high concentrations of iodine. After a rain the air is free of iodine and the soil enriched.³

The average daily iodine requirement of man is approximately 100-300 micrograms.⁴ The human body contains approximately 500 times this amount. Iodine is stored in certain organs, but the rest circulates in the blood from which it is delivered to body cells. Iodine is not only essential to normal thyroid function but is essential in proper amounts for the maintenance of emotions, desires, and good nutrition.

It has long been thought that decreased thyroid function with diminished iodine utilization resulted in retarded juvenile development. Studies were recently reported in which it was found that precocious sexual development occurred in a series of hypothyroid children. It was also shown that similar developmental characteristics could be produced in experimental animals made hypothyroid.⁵

Food grown on iodine-poor soil contains insufficient iodine to meet human needs, a situation that not infrequently produces simple goiter. This type of pathology is common in the mountains of Europe and Asia, areas of England, Central America, the Great Lakes Basin, and northwestern sections of the United States. Japan is low in iodine but its people are comparatively free of goiter since their diets include large amounts of seaweed and other ocean products.

One of the most important reasons for preventing iodine deficiency is the effect upon the coming generation. The human fetus obtains but little thyroid hormone from its mother but must manufacture its own. If the mother's diet is deficient in iodine the fetus lacks the material for producing thyroxine, and thus is unlikely

to develop properly, resulting in cretinism, with mental and physical retardation.⁶

Iodine-rich soil provides food rich in iodine. A normal diet consisting of a variety of fruit, vegetables, cereals, and nuts will thus supply sufficient iodine to meet human requirements. However, in view of the limited knowledge most have relative to habitat of the foods they eat it has become advisable to depend upon iodized salt to ensure an adequate daily intake. Iodized salt usually contains 0.01 per cent of potassium iodide. The average adult uses between five and seven grams of salt daily, or a bit more than a teaspoonful. This amount supplies between four and five milligrams of iodine, which is at least twice the daily minimal requirement and provides for a sufficient reserve.⁶

Enriched salt and iodine-rich foods do no good unless people actually use them. Health education is an important part of an effective food enrichment program. People must seek out such foods and consistently use them if optimal levels of health are to be achieved.⁷

Although goiter is usually benign it presents problems in addition to an unsightly neck. Scientists believe cancer is more likely to develop in a goiter than in a normal thyroid. It has been found that cancer of the thyroid is four times more common in goiter regions than elsewhere. Goiter is a preventable disease.⁸ In most cases an adequate diet grown on iodine-rich soil or the use of iodized salt at the table and in cooking will ensure normal thyroid function and a rewarding "rate of living."

REFERENCES

- ¹ Robert B. Greenblatt, *The Endocrine Glands, Family Medical Guide*, Meredith Corp. p. 321.
- ² Benjamin T. Burton, *The Food Elements, Heinz Handbook of Nutrition*, p. 125.
- ³ Fritz Kahn, *Man in Structure and Function*, Alfred A. Knopf, p. 443.
- ⁴ Charles H. Best and Norman B. Taylor, *The Physiological Basis of Medical Practice*, Williams and Wilkins, p. 818.
- ⁵ Nicholas D. Barnes, et al., "Sexual Maturation in Juvenile Hypothyroidism," *Mayo Clinic Proceedings*, vol. 48, Number 12, December, 1973, pp. 849-855.
- ⁶ Benjamin T. Burton, *The Food Elements, Heinz Handbook of Nutrition*, p. 126.
- ⁷ Philip L. White, *Let's Talk About Food, Today's Health*, June 1969, p. 10.
- ⁸ Charles S. Cameron, *The Truth About Cancer*, Prentice-Hall, Inc., p. 48.

Darwin proved or disproved. True, Darwin *thought* he had shown Genesis false, but actually he merely demonstrated the invalidity of the scholastic interpretation of Genesis.

Although Darwin had observed quite accurately and had stockpiled a vast amount of evidence substantiating the omnipresent phenomenon of variation, he departed completely from the factual world in his hypothesis that if given enough time these processes of variation would accomplish the development of new basic types. Vast amounts of research on the problem of discovering just how far variation can actually go toward producing new basic types have been done in the century following the publication of Darwin's *Origin of Species*, but the more work that is done, the higher the evidence piles that the basic types are inviolate in the matter of transmutation into new types. New modern species arise, new subspecies, breeds, and races, but in final analysis they all are merely additional varieties within basic types that the Creator had already placed on the earth in the beginning. This great biological principle stands as an immovable and insurmountable roadblock across the path of organic evolution. The Genesis account of origin of living things by the creation of basic types stands verified by every demonstrable pertinent fact.

In our day the issue of origin of types is considerably clouded for the man on the street, and even for some biologists, by the appearance in the literature of the two terms *microevolution* and *megaevolution* (also called *macroevolution*). Then when the reader learns that believers in special Creation accept microevolution but refuse megaevolution, the confusion deepens. It is important that the two be defined.

Microevolution is the term applied to the demonstrable production of new varieties or breeds *within* any basic type. *Megaevolution*, on the other hand, is the term applied to the *doctrine* which holds that, if given enough time, basic types can eventually, through natural processes, produce new basic types.

Generally when "evolution" is referred to, megaevolution is meant. To illustrate, a belief in megaevolution teaches that man has developed upward through the beasts and is genetically related to them; that is, physically at least, man is a noble beast, nothing more.

In other words, megaevolution refuses the literal Bible record, because according to the Scriptures man was created a man, male and female, in the beginning (Matt. 19:4), formed from the dust (Gen. 2:7), in the image of God (chap. 1:27), and consequently is the son of God (Luke 3:38). Scripturally man has received not even one molecule of hereditary DNA from the animals. The Bible knows nothing of a man who developed upward through the beasts.

Thus, by and large, it is unfortunate that demonstrable variation has been named a sort of evolution, because the special creationist who accepts all demonstrable variation does not accept the theory (more properly hypothesis) of evolution. He can accept microevolution because variation has never been shown to do more than produce a new breed, variety, species, or

group of individuals, within a basic type that was already on hand. A cow may bring forth an Aberdeen-Angus, an Africander, an Ayrshire, a Brahman (Zebu), a Brown Swiss, a Devon, a Galloway, a Gaur, a Gayal, a Guernsey, a Hereford, a Holstein-Friesian, a Jersey, a Shorthorn, or even a Catalo, but this is only microevolution because these are all indisputably merely breeds of the single cow kind. This same principle is familiar to us among all the numerous varieties of our domesticated plants and animals. As far as demonstrable evidence goes, reproduction and reproductive behavior of every type can never accomplish megaevolution.

The believer in special Creation accepts the Bible as a guidebook not only in religion and morals but also in the realm of natural science. □

The Wren Family Moves In

By ETHEL R. PAGE

FOR THE YOUNGER SET

ONE MORNING early in May a great chattering and chirping was heard on the front porch. Linda went to see what was happening.

Jennie Wren had returned from the southland and was looking for a place to build a summer home. She seemed to like the vine that covered the end of the porch, making it a protected place. But wrens do not build their nests in vines.

Linda called Glenn and told him about it. "I will make her a house," he said.

Going to the workshop, he nailed together some pieces of heavy bark and brought back the cutest little bird-house you ever saw. It looked like a tiny log cabin. After looking about to see where to place the house, he set it on a flower table while he went to get some nails.

Jennie's bright eyes had been watching all the while. As soon as Glenn was gone, she began carrying sticks and pulling them into the box to build her nest.

Glenn nailed the house to the wall near the vine. Jennie went to work in earnest, seeming well pleased with the new home.

A pair of meddlesome sparrows wanted it too, and tried to drive her away. The door was too small for them to get inside, so they had to give it up.

After a few days Jerry Wren, Jennie's mate, came. He was pleased with the house too. He began to carry sticks to help build the nest but Jennie would peck at him and would not allow him to come in. She thought he wouldn't know anything about housekeeping.

This did not make Jerry unhappy. Maybe he was glad not to have to work so hard. Anyway, he just sat in the vine and sang so joyously that it seemed his tiny throat would burst with so much melody.

He sang about the daisies by the garden wall,

About the nests and bird swings in the treetops tall;

He sang about the meadow green, the sky above so blue,

About the dainty daffodils dancing in the dew.

After a few days Jennie was no longer seen flitting about. Glenn and Linda knew she was sitting on some tiny eggs. By and by Jerry began bringing food to his little wife. The baby birds were hatching, so she would not leave the nest even to get food.

After a few days she came out, and both parents were kept busy carrying food for several babies. Jerry didn't have much time for singing now. Soon little heads would appear at the door, and bright eyes would try to see what the big outside world was like.

Some weeks later Linda heard more chattering than usual. She was surprised to see all the baby birds clinging to the vine. Jennie was calling them from a nearby tree. They all flew to her together. From tree to tree she led them out into the orchard. They would soon be able to care for themselves.

For about eight years Jennie and Jerry returned to spend the summer in their vine-covered home.

STAR IN ISRAEL

By MARYE TRIM

"ASSEMBLE TEN THOUSAND men ready for battle. The Lord God commands it."

No male army officer's ringing voice issued this order. Rather, they were words of a woman with penetrating, prophetic eyes. Who was she? No, it was no dauntless maid from Domremy, no Joan of Arc, though she with similar faith and fearlessness led an army of ten thousand.

Listen again to the same voice, vibrant now in the music and pictures of poetry.

"Praise ye the Lord for the avenging of Israel . . .
I will sing praise to the Lord God of Israel . . .

The earth trembled, and the heavens dropped,
The clouds also dropped water.
The mountains melted from before the Lord."¹

Can it be the sister of Moses who sings, timbrel in hand? But it is not Miriam.

The prophetic-eyed one lived in a day when Israel compromised with their heathen neighbors through intermarriage and followed them in pagan rites in the groves. "And the children of Israel again did evil in the sight of the Lord. . . . And the Lord sold them into the hand of Jabin king of Canaan. . . . And the children of Israel cried unto the Lord."²

Thus the stage was set for new drama, a new judge to deliver Israel. Who would be God's man?

Abruptly and unheralded it was a woman who appeared. "And Deborah, a prophetess, . . . she judged Israel at that time."³

We wonder about her and wish

Marye Trim of West Chermside, Australia, mother of five, is currently working for an honors degree in English. Her husband is PR and Health Education officer for the Sydney Adventist Hospital.

we could picture a baby girl—darling of still-faithful Hebrew parents—dedicated to God in a formal way with the lamb and turtle-dove offering at the tabernacle of the congregation. We wish we could hear the priest ask, "What name have you given this child?" Then see him smile and nod with approval as the parents pronounce, "Deborah." We wish we could hear his blessing, "May you grow, little one, to be as faithful as your namesake, the nurse of Rebekah. May you grow like the bee—which is the name's meaning—to be intelligent, industrious, and give sting to evil and the enemies of righteousness."

But the Scriptures are silent concerning Deborah's early history. No genealogy is listed, no intimate record shared of her young heart tuning in with the Infinite, and anguishing because of Baal worship among her friends and neighbors. As a toddler, perhaps she pretended to march through the Red Sea. As a girl, braiding thick hair, perhaps she sang songs of God's deliverance to His people through Joshua, Othniel, or left-handed Ehud. As she waited for water at the well or shopped in the market place she may have heard gossip of Shamgar's recent battles against the Philistines and longed for heaven to intervene against the Canaanites. Perhaps, perhaps.

But we do know that when God called her to light Israel's darkness she was prepared to obey and fulfill her peculiar role. So she left her dyes and loom, left her sweet-scented herbs and recipes, her cooking pans and neighborly conversation, her leisurely walks over the green hillside, and her personal, private life to serve. And like a morning star with five points of brilliance that illuminate a new dawn, so she rose. Israel, in her generation, was never the same.

Judgment was her first work,

held at an outdoor court under a palm tree landmark in the hill country between Ramah and Bethel. To that source of light traveled all those with serious disputes to be settled. Their eyes lighted up at her intuition and keen understanding, her resolute justice. Others came in concern for their plundered homes and villages. Others because they felt heart-hunger that she could heal through her wisdom, and as she described Israel's God as a merciful Father.

More Than a Prophet

But Deborah did more than judge and prophesy. She agreed with the old men who lamented the divided state of Israel. She chided Dan and Asher for their friendship with the Phoenicians; she rebuked the tribe of Reuben for their unconcern for God or nationhood as they spent sunny, lazy days among their sheep. And she urged and urged the people to rise in faith against the heathen oppressors. "Remember the walls of Jericho. Remember how the Lord God delivered Chushan-rishathaim, king of Mesopotamia, into the hand of Judge Othniel; remember the dagger of Ehud and the fall of Moab. Rise! Rise! See the Lord God work for us."

Then, having fought with words and stirred the people, she called, as guided, for Barak to be leader of the forces. "Assemble ten thousand men ready for battle. The Lord God commands it!" She continued to explain, "The Lord says, 'I will draw them to the Kishon river, . . . Sisera . . . and his multitude; and I will deliver him into thine hand.'"⁴ Confident, unwavering words.

"I'll go, but only if you go with me!" Barak told her, willing to follow and accept the counsel of a woman prophet.

She replied quickly as he looked

into her dark eyes. "Certainly I will go with you . . . but this venture will bring you no glory, because the Lord will leave Sisera to fall into the hands of a woman."⁵

The odds against Deborah and Barak were tremendous. Sisera, the Canaanite general, commanded ten times their number of soldiers, as well as 900 iron chariots that had huge, scythelike knives fastened to the axles to mow down the ranks of an enemy like wheat. "Easy prey," Sisera might have sneered as he heard of the Israelite uprising.

But Sisera had overlooked one statistic that made the difference between overwhelming defeat and certain victory: God was on the side of Israel. Had He not appointed Deborah to shine and spread light to unite the people? And now, "They fought from heaven; the stars in their courses fought against Sisera."⁶

After victory Deborah sang with Barak a mighty anthem that is regarded as one of the finest specimens of ancient Hebrew poetry. It is vivid in description, clear in thought and progression, profound in praise to God.

"Awake, awake, Deborah:
Awake, awake, utter a song."⁷

So she described God's call to her own heart.

And at the battle:

"March on in might, my soul!
Then hammered the hooves of his horses,
his chargers galloped, galloped away."⁸

Then, big enough in character to praise and not to envy another woman's triumph, she gave tribute to Jael, for it was Jael who fulfilled Deborah's prophecy and slew Sisera. With womanly insight she next mentioned the concern of Sisera's mother when he did not return. And again, with the awareness of a woman accustomed to needle and thread, she portrayed rich needlework as part of a victor's booty, along with slaves. So many times in the past it had been her own race and kin who had filled the slaves' role.

Through the Eyes of a Woman

Ablly Deborah expressed the epic through the eyes of a woman. For although she had marched the long miles to battle with the men, and although she continued as ruler and prophetess in Israel for forty years after the victory over Sisera, the record reveals glimmers of detail that indicate she was no man-nish figure, but feminine, and is

described in the book of Judges as "wife of Lapidoth."⁹

Her husband, Lapidoth, whose name means "torches," was no doubt a quieter type than his extrovert wife and content to ride in the second chariot. Yet she must have appreciated his understanding, patient cooperation, and steady glow of faith in God and her particular call. There must have been times, especially after a period of intense ministry, when, being a woman, she valued his comforting arms and broad shoulder; moments when she was tempted to linger at home rather than go to the palm.

Deborah described herself as "a mother in Israel." Whether she had children of her own, or meant she was like a mother toward Israel, is uncertain. But her bravery—no doubt due to her devotional life—is balanced by her maternal nature, in all making her a full personality that Israel loved. Ellen White describes the "courage and piety of Deborah."¹⁰

Why did God choose Deborah at a time when women filled a subservient role? Probably for the same reason that He used an orphan

girl Esther; or the lad David to defeat Goliath; because He saw star-fabric through which He could shine as a surprise tactic against wily Satan. Omniscience knows the hour, His people's need, and the solution. Even today.

"So let all thine enemies perish, O Lord:

but let them that love him be as the sun

when he goeth forth in his might."¹¹

In this glorious finale Deborah described those who love and serve the Lord as like the sun, a metaphor later used by other prophets and Christ. It concludes the undying testament of a unique personality who responded to the call of God and expanded her talents for Him: judge, prophetess, warrior, poetess, Deborah the woman—a star in Israel. □

REFERENCES

- ¹ Judges 5:2-4.
- ² Judges 4:1-3.
- ³ Judges 4:4.
- ⁴ Judges 4:7.
- ⁵ Judges 4:9, N.E.B.
- ⁶ Judges 5:20.
- ⁷ Judges 5:12.
- ⁸ Judges 5:21, 22, N.E.B.
- ⁹ Judges 4:4.
- ¹⁰ *Christ's Object Lessons*, p. 301.
- ¹¹ Judges 5:31.

Religion Is a Four-Letter Word

By ROBERT J. HASTINGS

MANY people feel that religion is not an eight-letter word, but a four-letter one. And that four-letter word is *love*.

While love may be spelled with four letters, Jesus taught that it is expressed in three directions. We are to love God with all our hearts. We are to love our neighbor. And we are to love ourselves (if you love your neighbor as yourself, this implies love for self).

If this is true, then religious faith is much like a three-legged stool. If any one of the three legs is missing, the stool topples over.

Let's see whether this is true. Mike says he loves God and his neighbor, but doesn't like himself. He finds himself hating the person he sees in the mirror. Mike may not know it, but he is a candidate for a mental institution. Anyone who cannot accept and love himself is in danger of a suicidal self-hate. So the stool topples.

Take Randy. He accepts himself and loves his neighbor, but says he has no love for God. If so, he is little more than a social activist. He is merely a do-gooder, trying to make a silk purse out of a sow's ear. So the stool topples.

Take Denise. She says she loves God and accepts herself, yet doesn't like others. This means she is a twentieth-century Pharisee. In Bible times, the Pharisees were loud in their praise of themselves. They boldly declared their loyalty to God. Yet Jesus saw in them little of the milk of human kindness. He called them whitewashed tombs. So the stool topples.

Yes, religion is a four-letter word that stands on three legs: love for God, for others, for self. And what counts is not how you spell it, but how you live it!

Archivist's Finds Illuminate Early SDA History

Every year the SDA Church sends hundreds of workers overseas. A list of those sent out in 1973 appears on pages 21 to 28. Letters recently discovered illuminate the beginnings of our mission work in Switzerland, where the church sent its first missionary in 1874.

By CLYDE O. FRANZ

THERE WAS ONE in 1874, and we thank God for that one. One hundred years later there were 1,139, and we thank God for every one of them. We refer to the number of Seventh-day Adventists sent out as missionaries in 1874 and in 1973.

Before we examine the outreach of the church in 1973, let us briefly recount how it all began.

In 1864, one year after the organization of the General Conference, a Polish ex-Catholic priest living in America, M. B. Czechowski, offered himself as an overseas worker. His burden was for Europe. But the brethren deemed the time not yet ripe; neither the finances nor the vision of the General Conference Committee extended to Europe in 1864.

Czechowski was determined. If his own church was not able or willing to send him he would find someone else to sponsor him. The "someone else" he found was a First Day Adventist group in Boston, and before that year was out Czechowski was preaching in a Piedmont valley of Italy. Later he transferred to Switzerland and finally to Romania. His support came from the Boston group, but the message that he preached was the Seventh-day Adventist message, which included the second coming of Christ and the seventh-day Sabbath. The content of his preaching he did not disclose to his sponsors. Nor did he inform his converts that there was a Seventh-day Adventist organization. It was their impression that they were the only Christians in the world who observed the seventh-day Sabbath and looked for the soon coming of the Lord.

Clyde O. Franz is secretary of the General Conference.

On New Year's Day in 1867 Czechowski organized a company of Sabbathkeepers in the village of Tramelan, Switzerland. For two years he worked with this group and others near the Swiss-French border. When he left for Romania in 1869 the believers at Tramelan were still not aware that there was an organized body of believers anywhere in the world who believed as they did. God's hand, however, was directing, and one of the members, Albert Vuilleumier, found a copy of the *Advent Review* that Czechowski had left behind. Vuilleumier wrote to Battle Creek, and thus began the correspondence that finally resulted in the sending out of the first official Seventh-day Adventist worker to an overseas post.

Letters Rediscovered

Some of that early correspondence has been preserved through the years, and only a few weeks ago the General Conference archivist, F. Donald Yost, rediscovered some of these early letters that crossed the Atlantic in both directions in the late 1860's and the early 1870's. One of them, dated January 6, 1869, is written from Tramelan, Switzerland, by Albert Vuilleumier, and addressed simply, "Dear Brothers in Christ." The letter is written in French, and the portions that we shall share with you are, of course, translations.

"Your very friendly and brotherly letter, so impatiently awaited, has arrived safely, and we rejoice and have read it with much gladness. First of all, we wish to say that we will be very happy if you can write in French, but if the brethren who know the French language are away, the English language is not altogether unknown to us and we can, with the help of a dictionary, trans-

late sufficiently accurately your dear letters. So, there should be no hindrances keeping us apart from each other. . . . We are in need, dear brethren, of direction which cannot be given in a letter and we have to pray that you remember us and this poor Europe, living under grace, and sending missionaries to China and India and Spain while there is much to do to amend the bondage of the traditions of men here. . . . We long for our organization, or the brethren, to send some on a mission to us who are filled with courage and faith and who can endure all for the love of the truth and who will harmonize with us. We feel in need of the experience and directions of our brethren and we therefore desire that a brother will come here and remain for some time, in order to organize us, counsel us, strengthen us. . . . We stretch out our arms, our hearts, and we offer you our homes."

In addition to these thoughts of brotherhood and appeal there were questions about the doctrine of the church and comments regarding the work of M. B. Czechowski and a new young worker, James Erzberger, who, the letter says, "studied at the Institute of St. Chrischona near Basel to become a missionary." Erzberger, the letter continued, "has now been baptized and is proclaiming the third angel's message in German Switzerland, and he is sustaining us. He is a true servant of the Lord and works well. Two sisters have also been baptized, and we have the hope that this year some persons very much impressed will join the church. This is how the mission is making its way, slowly, but we are certain, surely. The time is very solemn for us in the mission here."

It is both interesting and significant that the reply to Vuilleumier's letter was written by the president of the General Conference, later an editor of the *Review and Herald*, and the man who would eventually be sent to Europe as our first official overseas worker, John Nevins Andrews. His letter is dated April 2, 1869. It is a long letter, and we shall quote only a few thoughts from it. "We are striving to make ready a people to welcome the coming of the Son of God. We believe that such a people will be found walking in all the commandments and ordinances of the Lord blameless. We believe that this is the grand purpose of life with you, and we bid you godspeed. Our work is to save men by preaching Christ and His truth. We can but feel the deepest interest in your behalf."

"Our General Conference will probably meet about the last of May. We will give your letter serious attention at that time and do what we can to help you. Our laborers are comparatively few and the field in this country, now destitute of any help, is vast. Yet we deeply feel your appeal and will prayerfully consider what can be done. We mean that men who go out to labor as missionaries shall be men of piety and of sober judgment, and that zeal and caution shall be mingled in their characters. . . . The sending out of missionaries pertains to the General Conference. So great is our lack of laborers to fill the urgent demand that we know not what way to turn.

Stirred to Action

"We do not think the time of deliverance can be very distant. We think everything indicates the swift approach of the day of judgment. We are rejoiced to hear of those who have received the precious truths of the third angel's message. May they greatly prosper in the Lord. Let us hear from you immediately and we will answer hereafter promptly."

Andrews' letter invites Vuilleumier to attend the General Conference session and offers to pay half of the expense or, if necessary, the entire expense. A postscript to the letter is appended by James White, who indicates his full agreement with the statements of Brother Andrews and says, "We love you and feel a deep interest in your prosperity. At a special meeting of the church yesterday Mrs. White appealed to the brethren in a most affecting manner in your behalf. Nearly all were in tears. . . . We shall not remain silent and inactive respecting you."

There was correspondence between Switzerland and Battle Creek both before and after the letters that we have quoted, but five years were to go by before the church found it possible to send J. N. Andrews to Europe. On September 15, 1874, he sailed from Boston with his son Charles and daughter Mary. With them was Ademar Vuilleumier, a relative of Albert, who had come to the United States to study and prepare himself for service in his homeland.

Thus began in an organized way the work of the Seventh-day Adventist Church in Europe. Soon conferences were organized. A publishing house was established, and lights began to appear in Germany, in Scandinavia, in Great Britain, and many other places.

How the hearts of the pioneer workers in North America and in Europe would have been cheered if they could have known that 100 years later, in 1973, the General Conference would send out in one year 316 new missionary workers, 388 returning missionaries, and 435 volunteer workers, thus making a total of 1,139 workers sent out in one year. How amazed they would be to know that Seventh-day Adventists have one of the largest, if not the largest, missionary force sent out by any Protestant organization.

In this issue of the REVIEW AND HERALD we list the names of those who went out in 1973. It was 100 years ago that the church sent out its first missionary. This year, 1974, is the centennial of Seventh-day Adventist missions. Perhaps instead of celebrating this occasion we should solemnly remember that

SPEAKING OUT

In Defense of Missionaries

[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.]

RECENTLY I heard a speech that criticized missionaries. The usual points were made—the missionary took advantage of the native, he was actually happier in the mission field than in the homeland, he enjoyed a superior position in relation to the native, he basked in eternal sunshine, he collaborated with white supremacy governments to oppress the native socially and politically, he did not lift the native materially, he did not give the native responsible positions in the church, he failed to reckon with the religious and social background of the native, he suppressed the native culture, he reported facts, figures, and pictures that were biased and distorted, and he failed to treat the native as a human being.

As a class, the critics of the missionaries are intelligent, sophisticated, articulate, and, I believe, sincere. But it seems to me that the critics should temper their attacks in the light of the following observations:

1. Some missionaries were good.
2. They worked with the tools they had back there and then.
3. Some perhaps were not as intelligent and sophisticated as their critics.
4. Some made mistakes, as we are making now.
5. Some were not prejudiced.
6. Some became sick in braving foreign climes to do the little they are accused of doing.

the servant of the Lord has plainly told us that we should have been in the kingdom before now if we had done what we should. At the same time, we ought to thank our heavenly Father that His mercy has been extended, and that He still promises power to finish His work in the earth.

Our message is the same, the proclamation of the gospel message to all the world. With John N. Andrews, we do not think the time of deliverance can be distant. We think events indicate the swift approach of the day of judgment. We pray that the 1,139 missionaries who went out in 1973, together with thousands of others working in their homelands, may soon see the task finished and our Lord appearing in the clouds of heaven. We are certain that you join us in that prayer and in dedication to the completion of that task. □

7. Some died in the process of doing a job not well appreciated.

8. Some did their best.

9. Some were not white.

10. They all seem to be members of that segment of the creation called humanity, and like the critics, seem to have inherited the strength and frailties of that segment.

The main flaw in the criticisms of the critics is a historical one. They are judging the missionaries mainly on their mistakes of the past. Surely it will not take a genius to look back twenty years from now, if time lasts, and point out mistakes that we are now making, simply because hindsight is better than foresight.

But did not the missionary of yesteryear offer us the pearl of great price? Is not this the greatest gift that one can make available to another? Again, the missionary did not end a work, he merely began one. It is for another generation to build hospitals where they built clinics, build colleges where they built a classroom, build a church where they built a hut.

It was only after a missionary cleaned up the head wound of a native boy of Tobago (Trinidad) that his father attended a series of tent meetings and accepted the Adventist message. The writer represents the third generation of Adventists springing from that event, and there is also a fourth generation. Only eternity will reveal how much was accomplished by what that missionary lady did for succeeding generations in one kind, unselfish act.

Gilbert U. H. Murray
Willowdale, Ontario

The Messages' Current Application

Applying the three angels' messages historically as we did in our previous two editorials does not exhaust their meaning. It is highly important that the historical application be understood; in fact, many statements of Ellen White will be unclear unless their application to the historical interpretation is postulated; at the same time Ellen White herself makes a wider application.

First of all, let us go back to the first two editorials in this series in which we examined the messages in their broad context in the book of Revelation. There we noted that the message "the hour of his judgment is come [that is, in current English, "has come"]" (Rev. 14:7) announces God's final judgments at the end of the age upon the powers of darkness that have long been arrayed against the saints. Such a judgment is the token for the final deliverance of the saints.

Specifically two powers are singled out: (1) the beast, at a stage when a deadly wound it had received is healed (chap. 13:1-3), and (2) the image to the beast, erected at the command of the second beast introduced in Revelation 13:11. The third angel warns, "If any man worship the beast and his image" (chap. 14:9).

Since their founding as a church, Seventh-day Adventists have applied the symbol of the beast to the papal power. The healing of the wound, they say, points to a last-day revival of papal power. This revival is helped, if not actually brought about, by the second beast, who "caused the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (chap. 13:12). This second beast, Seventh-day Adventists have applied to the United States.

But this action on the part of the second beast is clearly future. No such situation obtains today. The complete healing of the first beast's wound is also future. The total healing will not be until universal worship is achieved, which the second beast will bring about. This means that when the third angel's message in its general Biblical application is preached today it is an anticipatory warning. The message says, in effect, "The beast's power will be revived. An image to the beast will be erected." Under penalty of death, the second beast will demand worship of this image (verse 15). Be warned. When that time comes do not worship either. Do not receive the beast's mark. If you do you will fall under God's judgments, "for the hour of his judgment is come."

Fulfillment Viewed as Preposterous

Unfortunately, the preaching of this anticipatory message has comparatively little effect today, for few fear the beast's power. Still fewer believe what Seventh-day Adventists preach concerning the identity and role of the second beast. They say that to expect such a development in a country that has always stood for religious freedom is preposterous.

But imagine the effect of such a message once the healing is a universally recognized fact, and when the image is erected and the decree has gone forth demanding universal worship of the image. Think of the courage that will be involved in proclaiming such a message in that moment of history. Think of the courage

that will be involved on the part of those who accept the third angel's message, for they will be threatened with death.

Think also of the courage that will be required to proclaim the second angel's message at a time when a false religious system will be universally acclaimed, established by mighty signs and miracles. To declare at such a time that Babylon, or this religious system, has fallen will appear to be inviting sure death.

The three angels' messages' full force thus comes in at a point when the great controversy between Christ and Satan reaches an epochal stage. Whom shall men worship? On the one hand is God calling upon men "with a loud voice, Fear God, and give glory to him . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters" (chap. 14:7). On the other hand is the second beast who "causeth the earth and them which dwell therein to worship the first beast" (chap. 13:12) and causes "that as many as would not worship the image of the beast should be killed" (verse 15). Then again there is God who threatens the worshipers of the beast and his image also with death, but of a most fearful kind. This is mankind's final opportunity. Whom shall they serve? Eternal sanctions are involved.

It may be thought that for the Christian the decision at that moment will be easy. But it must be remembered that the two beasts have set up a counterfeit religious system. Adherents of the system will think that they are worshiping the true God of the Bible. The many signs and miracles, including miracles of healing, will convince multitudes that God is behind the system.

This is doubtless the time of which Ellen White speaks in which many Adventists will turn to the worship of the beast: "As the storm approaches, a large class who have professed faith in the third angel's message [here obviously used with its historical application], but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. . . . Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."—*The Great Controversy*, p. 608.

Speaking of the false Christs and false prophets who would claim that Christ had returned, Jesus warned that they "shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). One must, therefore, make certain that he is one of the elect, that he is truly a Christian, that he is truly a Seventh-day Adventist. He must make certain that he studies and understands the Bible. "Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive."—*Ibid.*, p. 625.

"So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures."—*Ibid.*, p. 593.

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*Ibid.*, pp. 593, 594.

D. F. N.

To be continued

International Co-op Will Unify World

How is it possible that a world hovering on the brink of potential disasters (implicit in overpopulation, competition for the earth's apparent dwindling resources, pollution of air and water, and threat of nuclear war as a means of alleviating such problems) will soon bask in optimism as its leaders proclaim, "There is peace and security" (1 Thess. 5:3, R.S.V.)?

That the "sudden destruction" of the seven last plagues will fall on a world that had convinced itself amid ample material evidence that it never had it so good may be difficult for many to imagine at this time. Yet to keep our eyes steady on the future we must take advantage of prophecy and look for the world not to unwind in an accelerating tailspin so that it disintegrates as a viable planet amid the horrors of billions who grope for food and water while warding off the onslaught of more favored nations who will take by force whatever is left. Such may be the horrendous picture during the seven last plagues but not the general picture before probation closes (see Matt. 24:37-39; *The Great Controversy*, pp. 38, 338, 491).

But how does the world, in spite of continued and even increased visitations of Satan's destroying power through man-made and natural disasters (*The Great Controversy*, pp. 589, 590), move from present pessimism to future optimism? What changes the picture from despair to hope? From fear to security?

Certainly it will have to be some new, unprecedented global program that sweeps all nations into an agreeable arrangement where the supranational voice and supranational organization is the last word. Present nationalistic interests will, at that time, become subordinate to the world voice that will speak wonderful solutions to hitherto insoluble problems. This may be hard to envision when one considers how nations today compete with one another, defying friendly agreements, as they try to outdo one another in the buying and selling of oil. But come it will when all nations will listen to the world voice gladly for the simple reason that there will be no other way to solve problems that are too big for any one nation to solve by itself, no matter how much military weaponry they may have. Helmut Schmidt has said, as quoted in *The Atlanta Constitution* (March 25, 1974): "It is a struggle for the distribution and use of the national product, a struggle for the world product. The struggle over oil prices may be followed tomorrow by a similar struggle over the prices of other import raw materials. And since what is at stake is not just pawns on a chessboard but the peaceful evolution of the world economy and the prosperity of the nations of the world, we need a politically sound philosophy if we are to win this dangerous fight."

International Co-op Envisioned

Former U.S. Secretary of Agriculture Orville Freeman sounded a similar note recently when he spoke to several hundred American and Japanese business executives in Atlanta for a conference on U.S.-Japanese trade. He recognized that a new world scene exists today wherein national interests must be subordinated to an international cooperative system in order to control inflation and preserve the nations of the world from plunging into a "crisis even more drastic than the Depression of the 1930's."

Such talk, of course, has been the steady diet of the "One Worlders" for a generation. The Marxist philosophy that has sponsored some of the "one world" pro-

ponents has stiffened resistance in the past. Each nation for itself has been the prevailing sentiment. Nevertheless, regardless of philosophy, regardless of national pride, regardless of the international banks and corporations (and some politicians) that seem always to profit from international economic cooperation, events seem to be moving inexorably toward a "one world" concept. What could not be done for humanistic or political reasons seems now to be forced by stark economic reasons.

In other words, the stage is being set for the fulfillment of Revelation 17, a development that seemed so far away a few years ago. Here John saw a world power controlling the world near the end of time to such an extent that its religio-political design so captivates the nations of the world that they are described as having become drunk with "the wine of her impure passion" (Rev. 18:3, R.S.V.).

For the first time in the history of this world, the unthinkable happens: the nations of the world "are of one mind." They not only are united in solving the basic problems that at that time seem unsolvable without international cooperation, they also "give over their power and authority to the beast" (chap. 17:13, R.S.V.).

Everybody seems happy with the new arrangement, including those who see humanity through idealistic glasses, those who fear the dire consequences of unbridled plunder of the planet, and those who yearn for universal peace (not for a generation but for all time to come). The Protestant world at last sees the fulfillment of God's kingdom on earth, Marxist followers see long-sought goals realized, emerging and undeveloped nations see their first opportunity to leap into modern affluence, and the papacy, mighty Babylon of Revelation, sees the fruition of centuries—the establishment of the pope as spiritual father of the human race.

But what price peace and security? "They will make war on the Lamb" (verse 14, R.S.V.); "cause those who would not worship the image of the beast to be slain. . . . That no one can buy or sell unless he has the mark, that is, the name of the beast" (chap. 13:15, 17, R.S.V.). This is a dreadful situation but also a time for the people of God to stand up with uncommon courage and winsomeness, although the whole world is united against them. It will be very difficult to stand up against the lofty goals of the new world co-op—peace, brotherhood, financial security, and love.

In fact, the most difficult burden, the almost suffocating thought is that it will appear that those who "keep the commandments of God and the faith of Jesus" (chap. 14:12, R.S.V.) have brought on the crisis by their stubborn appeal for minority rights (see *The Great Controversy*, p. 610).

The ultimate hurt is to be misrepresented by those who should know better, those of one's own household, church community, schoolmates. Alas, such become the Sabbathkeepers' "most bitter enemies." Over the years, those church members who have found it easy to unite with the world in partaking of its spirit will find it easy also to choose the popular side when the lines are drawn (*ibid.*, p. 608).

Difficult it will be for law-abiding commandment-keepers to be "denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority."—*The Great Controversy*, p. 592.

Such is the future for those who are committed to keeping "the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.).

H. E. D.

How Important Is a Mother?

"The hand that rocks the cradle
is the hand that rules the world."
—William Ross Wallace

By JESSE H. MERRELL

SUNDAY IS Mother's Day, and there will be much ado about mother on "her day." But little will be done for her on the other 364 days of the year.

How important is a mother? The course of history might have been quite different had it not been for the fervent devotion of some mothers down through the ages.

Take Jochebed, mother of Moses. She had Moses only till he was 12, but so well had she trained him up in the way of the Lord that he stayed on that path—even though the world lay at his feet.

Moses was taken from the humble Hebrew hovel at age 12 and placed in the royal palace. He was given new teachers. But they could not undo what that devout Hebrew slave woman had taught him from babyhood.

Moses stood next to the Pharaoh. The world was his to command. He would have been number one when Pharaoh died.

Yet, intoxicating as all this power

and prestige must have been, Moses could not disregard the diligent teaching of his persevering mother.

So that when the hard choice came—although some might see no difficulty in choosing between a prince and a pauper—Moses chose to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25).

That is real training from a mother!

A similarly devout mother was Hannah, who prayed so fervently for a son in the temple that the high priest thought she was drunk with wine.

If God would just give her a son, she promised she would give him to Him in return. He did and she did, naming him Samuel "because I have asked him of the Lord" (1 Sam. 1:20).

Hannah trained Samuel so faithfully that shortly after he was taken to the Temple, God spoke to Israel through him instead of the priest, Eli.

Samuel became the great judge of Israel. He anointed David, fa-

ther of Solomon, the world's wisest man and builder of the beautiful Temple.

Samuel's training was no accident. It was the deliberate devotion of a devout mother. Like Jochebed, Hannah felt a higher calling.

There are other Biblical examples of faithful mothers guiding their children into above-the-crowd lives by their dedication to God.

There are, of course, some examples outside the Bible. Probably the best-known is Nancy Hanks, the illegitimate daughter of Lucy Hanks and a well-bred Virginia planter.

Nancy never knew much happiness. Hounded by gossip about her illegitimate birth, she lived and died amid wretched poverty. Buried in a rough-hewn coffin crudely fastened by wooden pegs, her actual gravesite is not even known today; just approximately.

Her name would not be known today, except that she gave unusual training to a son she brought into the world on a snowy February morning in 1809 and cuddled him under the bearskin covering her pole-and-shuck bed.

She died when her son was only nine years old. But in that time she had imparted to him such indelible strength of character he later said: "God bless my mother. All that I am or ever hope to be I owe to her."

Imagine what the United States might be like today—if there had been no Abraham Lincoln.

Which brings up an important lesson for mothers today.

Instead of staying home with their children and giving them character training, many mothers today go to work to give their children a wealth of material things—things they don't need as much as the character training Jochebed, Hannah, and Nancy Hanks gave their children.

What if the mothers of Moses, Samuel, and Abraham Lincoln had worked to give them *things* instead of *character*!

In a sense, the men who led Israel and the Negroes out of bondage and who guided Israel to greatness were not really men at all.

They were their mothers.

Which is worth remembering 365 days a year—not just one. □

Jesse H. Merrell is a professional writer living in Washington, D.C.

The Smart Generation

THEY'RE OUT THERE right now. The smart generation. This year's high school and college graduates and all in between. They're smart in so many ways it looks good for the future of the church, the family, and at least parts of society.

Smart about their bodies. Like the teen-ager who gets her boy friend and her boy friend's parents off sugar and sugar-rich foods. Think what it will mean when the generation that sparked the granola and grape juice revolution get to teaching their offspring about healthy bodies and how to keep them that way.

Witness the turn-off to hard narcotics. Don't let the Federal police take all the credit. The young people

themselves have seen through the pseudo-high and are making their own decisions against pill-popping and hard dope. And it won't be too long before they sense the risks of alcohol and marijuana.

Smart about themselves. Talk to a high school graduate about sex and more than likely he'll be more concerned about the personality changes casual sex may bring in him and his partner than cheap pleasure. He knows he's going to have to look at his own face in the mirror for a long time to come and wants to be able to like what he sees there.

Smart about money values. Yes, they're sure to be out there trying to earn the maximum their skills and experience will bring. But they're also thinking about how their work will serve humanity and about the relative worth of money compared with time with their loved ones and friends. And they're finding value in being unpaid missionaries, in sharing themselves with the old and the needy, and in building solid memories for the future.

Smart about motivations. They can see through a phony so fast he might not even feel them turn him off. Perhaps that's why the gap between the

smart generation and their parents is narrowing. They know mom and dad haven't succeeded in making the world perfect but they sense their parents have tried and are soundly motivated. And perhaps they see themselves as also trying hard and aren't sure they can sort it all out, either.

Smart about religion. Politics is a shambles. Philosophy a semantic game. But religion holds out hope. They see it hold homes together, sustain the brokenhearted, involve itself with human needs. And they want a part of the sharing, caring, unsparing love that spills from Christ to His followers.

Admittedly this column doesn't sound too much like 2 Timothy 3:1-5, the perilous days of the end time. But somewhere circumstances, education, world conditions, are going to have to nudge thousands upon thousands toward God and the good. Otherwise where will those multitudes that no man could number come from? Don't get me wrong. Along with the smart there also are the stupid: far too many of them. But the Holy Spirit does seem to be having a little more than average success with today's youth. And that's something to be glad about.



Honoring Mothers

By ERNEST LLOYD



ONE OF THE GREAT statues in America is that of The Pioneer Woman, situated near Ponca City, Oklahoma. It is thirty-five feet high and is the figure of a mother holding in one hand a Bible and with her other hand a little lad who walks by her side. On her face are blended love and determination, and in her eyes one sees the light of faith in the future.

Life was difficult for the pioneer woman, but her heart was filled with love. The Bible in her hand shows that she loved God, and leading her small son with the other tells us that she loved her child. It is the picture of the ideal mother who loves God and who loves her children. Who can measure the far-reaching influences for good in the life of a good mother? Only God can do that.

There is something in the Christian mother that claims kinship with heaven. God and mothers work closely together. Mothers are great because of their self-sacrificing love, their wonderful gentleness, their untiring faithfulness, and their holy living. And the awakened memories of these Christlike traits in mothers have been used of God to save countless boys and girls from ruin; indeed, they have brought them back from hell itself and started them on the road to heaven.

All true mothers are great, and they are God's greatest messengers. How wonderfully He uses them! Through the touching appeal of mother's love, mother's words, mother's trust, He brings back the wanderer to the simple and comforting faith of childhood days, turns the sinful youth from "the way that seemeth right," but that leads to ruin; changes brute men into loving and manly characters; clothes with angelic purity women who were walking in the desert of shame, and puts within them all the spirit of faith and hope and love.

Yes, one of the greatest human influences that God can use in helping forward the kingdom of righteousness on earth is the influence of a godly mother. Blessed are they who enjoy the benediction of that influence! Have you something to tell her? Say it today. Write it today. None of us knows when mother will go to her room for the last time! Tomorrow may be too late.





Write for the brochures of
your choice:
THIS IS CUC
ENGLISH
COMMUNICATIONS
SPEECH PATHOLOGY
MUSIC
SOCIOLOGY
PSYCHOLOGY
HEALTH SCIENCE
BIOLOGY

olution for the seventies

MATH
CHEMISTRY
PHYSICS
BUSINESS
EDUCATION
RELIGION
CREDIT BY
EXAMINATION
HISTORY
HOME SCIENCES
PHYSICAL EDUCATION

COLUMBIA UNION COLLEGE • TAKOMA PARK • MARYLAND 20112 • PHONE: 301-270-9200

Making the Right Decision

By JOSEPH J. BATTISTONE

A STRIKE WAS INEVITABLE. Weeks at the bargaining table brought few results. The present contract was about to expire. It would be a slim chance for labor and management to come to an agreement within the next few days.

Bill Greenfield was faced with a real dilemma. Should the company employees strike, the factory would undoubtedly close down. Without his weekly check he couldn't pay his bills. He was nine months behind on payments from securing clear title to his car. He had an account at Sears and one with Standard Oil. He was still making payments on the loan he secured to finance the family vacation last summer. Each month he faced a house payment. But more important was the matter of feeding his family. Where would he get money for food?

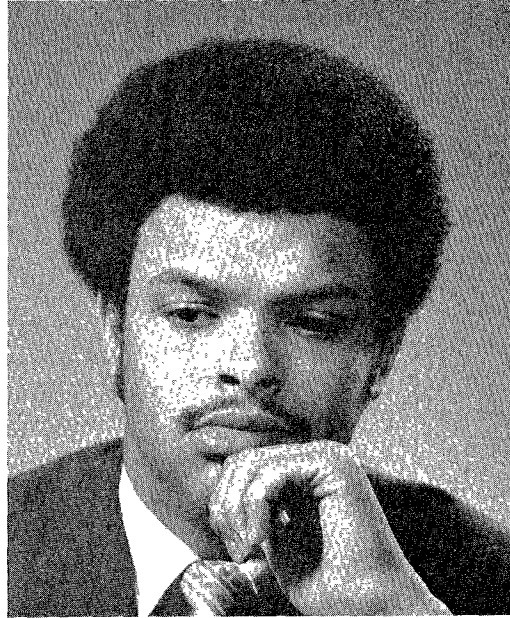
Overwhelmed with anxiety, Bill quit his job and moved to another city in search of employment that would be more secure. Several months elapsed before he discovered the cost of his move had been enormous. The company employees did strike. But the strike lasted only one week. The wages lost due to the strike were far less than Bill's moving expenses. His decision to quit his job turned out to be a poor one. Even worse was his decision to move.

Why is it that some persons go through life with a pattern of making bad decisions? Not every decision, of course, is a poor one. But most of the big ones that count have been poor. These mistakes seem to overshadow everything else these persons do. In despair they cry out, "Where did we go wrong?"

Perhaps they made a bad turn at a decisive moment. But often the dilemma is more complex. If we want to be certain that the decisions we make are right we must: (1) examine the decision-making process, (2) study the pattern we tend to follow when making decisions, and (3) evaluate ourselves in the light of our findings.

We need to discover what is involved in the process of making good decisions before we can determine whether particular decisions at a given moment are right. For example, in the light of the energy crisis, it is not difficult to see why many people are choosing to buy smaller cars. But for me to sell my car at a considerable loss in order to purchase a smaller automobile might be foolish. The threat of a snowfall may sell more snow tires than weeks of expensive advertising. Failure

Joseph J. Battistone, Ph.D., is associate professor of religion at Andrews University, Berrien Springs, Michigan.



on an examination causes one student to drop out of school but another to study more diligently. A snide remark from a church member may drive one person out of church, but another into prayer. The circumstances surrounding each particular case are different, it is true. But more important are the patterns of response, which differ from person to person.

In addition to understanding the decision-making process, we need to be aware of the forces at work within us. Why are some persons cautious when making decisions, while others act impulsively? Is it always best to be cautious? Good bargains may be missed this way, golden opportunities lost, it is argued. Whether one is cautious or impulsive, one thing is certain: decisions, when studied, disclose certain patterns of response. These patterns have not been formed quickly, but are gradually developed. But they need not be viewed as a mystery. They can be identified and analyzed. The more clearly the patterns of response and the forces that shape them are discerned the more easily changes are made—if changes are indicated.

Finally, we need to make value judgments about ourselves—particularly in respect to decision-making. If we tend to be overly cautious or rash and impulsive, we should not be afraid or ashamed to admit it, express our disapproval, and seek to change. If instead we choose to be defensive about our behavior patterns there will be little hope for growth.

What then is involved in the process of making good decisions? From the Christian perspective, decision-making must take place in the context of a trust relationship with God. But what does God have to do with

my buying a pair of shoes? it may be asked. Or is it necessary to consult God as to where I should take my daughter on her birthday? Furthermore, if I were to make every decision a matter of extensive soul searching, I might become the world's number one procrastinator.

To speak of decision-making in the context of a relationship with God means that God is acknowledged as the center of our life. To speak of God as our center means that we accept His will and purpose as our guide. His Spirit then becomes the energizing force for decision-making.

Decision-making for the Christian involves a way of thinking and behaving essentially different from that of the world. This is because it originates in and develops from a religious philosophy of life. That is, the Christian's philosophy of life forms a framework for decision-making. This framework consists of our self-concept, our attitude toward life, and our set of values. Such a framework is not put together overnight but is built up gradually. The raw materials consist of a wide range of things. Behavioral tendencies inherited from our parents, early childhood experiences, and the tragedies and triumphs of life determine the shape and condition of this framework. The sturdier the framework, the more capable we will be in making right decisions.

If, for example, a person has difficulty understanding or accepting himself, he will have trouble making right decisions. He may even find it difficult to make decisions. Failure to develop positive self-concepts may contribute to a series of poor decisions about work, marriage, and life in general. In striking contrast should be the experience of the Christian; for his self-concept grows out of the realization that he is a child of God, a loving God who has a personal interest in him. As a child of God, he has a place in the universe. He belongs to it, and has a right to live in it, and enjoy it because he is God's child.

This could be misconstrued as representing an insidious form of selfishness. However, the Christian not only sees himself as God's child, but the rest of humanity as God's creation as well. Moreover, he sees the world not as a product of chance happenings but as created by God. It is not to be exploited for selfish purposes, but to be served to the glory of God. The Christian, then, views his life as a calling from God. This calling offers him a set of values important for decision-making. Such questions as "What kind of work should I do?" or "Whom shall I marry?" or "Where shall we live?" are raised and answered in the light of God's call. God's call, then, forms the framework for decision-making. This is the essential difference between the Christian and the person whose life does not center in God.

Center Shifts Without God

The person whose life does not center in God often finds his center constantly shifting. His life being in a state of flux, he makes decisions about what to do, where to live, whom to marry, in a whimsical fashion. To break the boredom of life he goes on a buying spree. Having no true center he becomes vulnerable to enticing advertisements. He observes other people who seem to be happy and then patterns his life around what he observes. His neighbor buys a new car. Perhaps it is time for him to trade his in. Fashions and fads become important. The desire for social acceptance may become overwhelming. Gradually he becomes a prisoner to the goals, ambitions, and designs of others. It becomes increasingly difficult for him to think and act independently. He cannot make decisions himself because his life is filled with many ambiguities.

Such a situation, as dismal as it may appear, is not hopeless, however. If a person really wants to change, he can. A change will take place when he turns to God—change in the sense of growth and development. We must truly desire to center our life in God and to have Him become our center.

What does it mean to center one's life in God? Put briefly, it means to become a person of integrity, courage, and confidence. These objectives, when pursued in faith, become accessible by God's grace.

To be a person of integrity requires total submission to the will of God. God is to govern more than a segment of our personality. Our entire life must fall under His influence. Moreover, we will examine our life carefully to determine areas of vulnerability. This examination will be an honest, open, and thorough one. We will learn to distinguish between wants and needs, lust and love, pride and respect, shame and humility.

To be a person of courage means that we will act upon the evidence we discovered in our self-examination. Some prefer the easier way: they resign their future to fate. In so doing they think they escape from the responsibilities of decision-making. That, of course, is not possible. It takes courage to face defeats instead of running from them. It takes courage to try again until our failures become victories. The Christian has no alternative but to be courageous. Cowards do not make good decisions. Neither do they make good Christians. Finally, the Christian is a person with confidence. He moves toward the future with unflinching confidence in God. If God is the center of his life then every decision he makes will be an expression of trust in Him, a vote of confidence in divine providence. Even when he walks through the valley of disappointments and defeats he will not break this trust, because he knows through his own experience that God is leading. And when God is leading, the Christian is bound to make the right decisions. □

The Top Without a String

By PRISCILLA WILBERT

Lord, it must seem strange to You
The things we modern Christians do.

This rapid pace, it never ends;
I really have no time for friends.

With all the duties I've incurred—
There's just no time to read Your Word.

The Sabbath, Lord, Your holy day?
I usually sleep those hours away.

It costs so much these days to live;
I've nothing for the church to give.

I've lots to do that will not wait;
I can't slow down to meditate.

As You can see, I'm in a spin.
Don't worry, Lord, I'll work You in.

Andrews Hosts Centennial Conference on Mission

By MADELINE S. JOHNSTON

THIS IS CENTENNIAL YEAR at Andrews University, honoring two major events of 1874—the founding of Battle Creek College, the forerunner of Andrews University, and also the departure of J. N. Andrews for Europe as the first official Seventh-day Adventist missionary. In connection with this, the John Nevins Andrews Centennial Conference on Mission was conducted from February 28 to March 3 on the campus of Andrews University. Participants attempted to take an honest look at the progress, problems, and future of Adventist missions.

The opening address was given in Pioneer Memorial church to the entire student body and many friends from the community. Henry and Barbara Westphal, missionaries from Latin America, offered the intriguing title, "750 Years of Westphal Mission Service." They used the occasion not only to describe their own interesting experiences in the mission field but also to challenge the students to dedicate their lives to effective mission service.

The conference then moved to the Price Hall Amphitheater in the new life sciences building. Just outside the

Madeline S. Johnston is the wife of a teacher at the Theological Seminary, Andrews University.

amphitheater was a display of photographs, artifacts from foreign fields, graphs, charts, and historical memorabilia, including the trunk used by J. N. Andrews in his mission voyages.

Thursday afternoon Mervyn Maxwell of the seminary provided a historical review of the Seventh-day Adventist concept of missions from 1818 to the present. Gottfried Oosterwal of the department of world mission followed with a presentation on the current status of Seventh-day Adventist missions.

He agreed with Dr. Maxwell that we have done well to grow in 100 years from a membership of 6,000 to 2.5 million, from an American church to a universal one. However, he noted certain trends we should look at carefully. One is our tendency to send missionaries overseas largely for institutional and administrative work, rather than using some for pioneer work in areas where nationals cannot cross cultural boundaries within their own countries. Another is the tendency to send missionaries home as soon as nationals can replace them, though we still need an international mix of workers.

Another trend is what he calls "inverse nationalism," the North American tendency to think only of the church in North America. Mission offerings in the past few years have dropped proportionately as offerings

for local projects have increased. Workers also are becoming disproportionately concentrated in North America. In 1930 North America had 39 per cent of the world membership and 38 per cent of the workers; today it has only 20 per cent of the members but 47 per cent of the workers. This gap seems to be widening year by year, tending toward institutionalization in North America and great worker shortages elsewhere.

Other Authorities

In line with the conference aim of taking an objective look at Adventist mission work and studying ways to improve it, it was felt that a few authorities in specific areas of learning that touch our own mission endeavor could be helpful to us, though not members themselves of our church. One of these was Bryan Wilson of Oxford University, a noted scholar and author in the field of sociology of religion, currently engaged in an in-depth study of Seventh-day Adventists and other small church groups with distinctive teachings. On Friday, John Arapura of the department of Asian studies at McMaster University, and himself a Christian from a Hindu culture, presented a lecture on the Hindu's view of Christianity.

Stephen Neill, perhaps the world's foremost author and scholar in the area of world mission and a missionary of many years' experience, described the African view of missions today. Later he preached a powerful sermon on the saving power of Christianity as contrasted with the inadequacy of other major world religions.

Sabbath school, under the direction of Russell Staples of the Andrews University mission department, was somewhat reminiscent of a General Conference session. Attempting to show the worldwide nature of our church, Elder Staples called to the platform representatives of continents around the world, each person representing 50,000 church members in his continent. Dressed in their national costumes, they told of Sabbath schools in their homelands. Dr. Oosterwal then taught the Sabbath school lesson to this worldwide class. The entire meeting emphasized the role of the Sabbath school in Adventist missions over the past hundred years—through prayer, support, and consciousness.

The worship service followed, with Robert H. Pierson, General Conference president, speaking on "The Message in Adventist Mission." The afternoon included papers presented by C. O. Franz, D. W. Hunter, and D. H. Baasch of the General Conference secretariat, on "Whither Adventist Mission?" The Sabbath concluded with a vesper program conducted by student missionaries.

On Sunday, Dr. Oosterwal presented a paper on "Crisis Movements



Bryan Wilson, left, professor of sociology of religion at All Souls College, Oxford, England, discusses Seventh-day Adventist missions with Russell Staples, assistant professor of mission at Andrews University. They are standing in front of an exhibit of mission artifacts gathered from various parts of the world by Andrews University student missionaries.

and Adventist Mission," suggesting ways of working with such movements.

This was followed with a presentation by the Edwin Weavers and the Willard Roths, Mennonite missionaries who have served in India and Africa.

In the afternoon, Elder Staples added some further insights into working among Africans and understanding their tribal and cultural traditions as they relate to church teachings. W. R. Beach, General Conference vice-president, tied it all together with his observations from years of experience in church leadership, on preserving the worldwide unity of the church as it continues to expand.

Respondents replied to nearly every lecture, giving further stimulus to thought. Discussion was lively as long as time permitted. Particularly helpful were the observations of many foreign students now attending the seminary.

Especially inspiring were the two morning devotionals given by overseas students in the seminary, one by Salim Japas of Argentina, the other by Japheth Agboka of Ghana. There was no doubt about the value of Adventist mission work when Elder Japas had finished telling his thrilling conversion story.

At a conference dinner on Sunday night, with international cuisine and décor, with music from Mexico and the Philippines, and with Harley Rice (recently returned from the Saigon Adventist Hospital) summing up the basic requirements for effective missionary work, nearly 200 people brought to a happy ending the J. N. Andrews Centennial Conference on Mission. □

WASHINGTON, D.C.

North America Holds Three Bible Conferences

The Biblical Research Committee of the General Conference met at Andrews University, April 7-11, to complete the plans for three Bible conferences to be held in the North American Division in May and June. The first will be held at Southern Missionary College, May 13-20, the second at Andrews University, June 3-11, and the third at Pacific Union College, June 17-25.

As an outgrowth of its study over a period of several years, and in more recent preparation for the Bible conferences, the Biblical Research Committee has prepared *A Symposium on Biblical Hermeneutics*, edited by the secretary of the committee. This *Symposium* will serve as a basis for the main emphasis of the Bible conferences, which is to review the principles by which Seventh-day Adventists interpret the Scriptures, and likewise the view of revelation and inspiration that governs our approach to the study of the Bible.

The Bible conferences are structured especially for ministers, Bible workers, Bible teachers in higher education, and church administrators at various levels and in institutional responsibility. The arrangements for selection of delegates



ADVENTISTS AID MINDANAO FLOOD VICTIMS

Volunteer workers from Mindanao Sanitarium and Hospital and the Mountain View College School of Nursing in the Philippines recently served Iligan City flood victims for three consecutive days. A medical team treated 450 evacuees, while some 300 families received food and clothing. Above, hospital personnel and Dorcas workers prepare to take relief supplies to evacuation centers.

The Iligan City disaster committee requested the Adventist team to attend to 50 marooned families at Bayug, a barrio across the Hinaplanon River. The hanging bridge, the only connection with the mainland, was cut. For two nights and one day the barrio residents had waited for relief, some on trees without food. Rudy Nermal, representative of the local mission, distributed rice. Justino Dy, Mindanao Sanitarium and Hospital intern, and eight student nurses treated 60 patients with government medicines. Dorcas workers from the Tibanga church gave out SAWS relief clothing to 100 barrio residents.

G. U. ELLACER
Mindanao Sanitarium and Hospital

are being cared for by union and local conferences.

The conferences will cover such topics as the role of the Seventh-day Adventist Church in the great controversy in the end-time; the problem of the delay in the completion of the work of the three angels' messages; the everlasting gospel and righteousness by faith; the relationship between the interpretation of the Bible and the interpretation of science; Biblical preaching; Biblical archeology; and tools for effective Bible study, in addition to the basic topics on general and special principles of Biblical interpretation.

A unique feature of the congresses will be the discussion sessions in which all delegates will be given an opportunity to respond to the presentations made and to contribute their individual concerns regarding the subject. Several pastors were invited to the final planning session to help ensure that the material presented will be truly relevant to the needs of the church and its work in

the field. The committee felt that there is a continuing need for the church to restate its understanding of the Word in the light of continually changing conditions in the church and in the world.

In consultation with the leadership of the church, the Biblical Research Committee is sharing its study, findings, and perspectives with the church through this series of Bible conferences.

Provision has been made for almost 60-70 per cent of the ministry of the church in North America to share in this experience, for it is hoped that the church will find new insights into the truths entrusted to us and receive a great outpouring of the Holy Spirit's presence and power.

As the planning work of the Biblical Research Committee was completed, a great sense of responsibility swept in upon the group, and in their behalf we solicit the support and prayers of church members throughout the North American Division for these Bible conferences—the first to be convened since 1952.

W. J. HACKETT
*Vice-President
General Conference*

COLORADO

Hospital PR Group Votes New Task Force

The first national symposium on Adventist hospital public relations met in Denver, Colorado, February 20 to 24, with public relations directors representing 18 Seventh-day Adventist hospitals in attendance.

Purpose of the symposium was to focus on ways that public relations can help Adventist hospitals project a clearer Christian witness, not only to the communities they serve but also to the church members who comprise the hospitals' constituencies.

Keynote speaker was Ray Pelton, associate secretary of the General Conference Health Department. Other participants included Herb Ford, public information officer for the Voice of Prophecy; Milton Murray, institutional consultant for development; and Harley Rice, retired hospital administrator.

At a business meeting of the public relations section of the Seventh-day Adventist Hospital Association, members passed several resolutions that will be carried to the association's executive committee for final action.

The section established a one-year task force to study specific ways of communicating with church members about the Adventist hospitals' role in witnessing. Chairman of the task force is Joyce Griffith of Hinsdale Sanitarium and Hospital.

Officers for the coming year also were elected. President is John Lew, New England Memorial Hospital; president-elect is Ray Nelson, Glendale Adventist Medical Center; secretary is Mike Foxworth, Porter Memorial Hospital.

JOYCE GRIFFITH
*Public Relations Officer
Hinsdale Sanitarium and Hospital*

From Home Base to Front Line

[A summary of Seventh-day Adventist workers
sent overseas in 1973.]

FROM THE AUSTRALASIAN DIVISION

January

Pastor and Mrs. R. L. Coombe and two daughters, from Australia, to Fiji.

Pastor and Mrs. A. G. Fletcher and daughter, from Australia, to South Africa.

Miss J. MacGregor, from Australia, to Papua New Guinea.

Mr. and Mrs. D. Steley, from Australia, to British Solomon Islands Protectorate.

Pastor and Mrs. C. A. Townsend and three children, from Australia, to Papua New Guinea.

Mr. and Mrs. D. A. Cowley, from Australia, to British Solomon Islands Protectorate.

Mr. and Mrs. S. Armstrong and two children, from Australia, to Cook Islands.

Kuresa Taga'i, from Australia, to Samoa.

D. A. Caldwell, from Australia, to Papua New Guinea.

Pastor and Mrs. R. J. Fraser and two children, from Australia, to Papua New Guinea (returning).

Pastor and Mrs. D. E. G. Mitchell, from Australia, to New Zealand (returning).

Mr. and Mrs. D. J. Webster, from Australia, to Papua New Guinea.

Mr. and Mrs. P. Roberts, from Australia, to Papua New Guinea.

A. D. Robson, from Australia, to Papua New Guinea.

Mr. and Mrs. A. T. Smith and son, from Australia, to Papua New Guinea (returning).

Mr. and Mrs. W. I. Liggett, from Australia, to Papua New Guinea.

Miss C. Rutter, from Australia, to British Solomon Islands Protectorate.

February

Mr. and Mrs. D. Tame and daughter, from Australia, to Fiji (returning).

P. Cavanagh, from New Zealand, to Fiji.

Mr. and Mrs. K. J. Dever and two children, from Australia, to Papua New Guinea (returning).

Pastor and Mrs. I. B. Rankin and four children, from Australia, to Papua New Guinea (returning).

Pastor and Mrs. A. S. Currie and four children, from Australia, to Fiji (returning).

Mr. and Mrs. K. D. Morgan, from Australia, to Papua New Guinea (returning).

Mr. and Mrs. W. P. Truscott and three children, from Australia, to Fiji (returning).

Pastor and Mrs. A. G. Byrne and two children, from Australia, to New Hebrides (returning).

Mr. and Mrs. W. McClintock, from Australia, to Papua New Guinea (returning).

Pastor and Mrs. N. W. Palmer, from Australia, to Papua New Guinea (returning).

March

Jennifer M. Gosling, from Australia, to Africa.

Mr. and Mrs. Milton F. P. McFarlane, from Australia, to Papua New Guinea (returning).

Brian L. Robinson, from Australia, to Tonga.

Mr. and Mrs. R. J. Elliott and two children, from Australia, to Papua New Guinea (returning).

April

Mr. and Mrs. J. R. Richardson and one child, from Australia, to Papua New Guinea (returning).

Mr. and Mrs. Raymond W. Richter, from Australia, to Papua New Guinea (returning).

Mr. and Mrs. Robert Donaldson and two children, from Australia, to Papua New Guinea (returning).

Mr. and Mrs. Richard E. Way and two children, from Australia, to Papua New Guinea (returning).

Mr. and Mrs. Reginald A. T. Millsom, from Australia, to Tonga (returning).

Mr. and Mrs. Oliver D. F. McCutcheon, from New Zealand, to Papua New Guinea (returning).

Mr. and Mrs. David Lundstrom and child, from Australia, to Bismarck Archipelago (returning).

R. Bruce Roberts, from Australia, to Papua New Guinea (returning).

May

Betty-Joy Lock and child, from Australia, to Papua New Guinea (returning).

Joy Caldwell, from Australia, to Papua New Guinea.

Alice J. Lowe, from Australia, to Washington, D.C.

Mr. and Mrs. I. D. Cameron and two

children, from Australia, to British Solomon Islands Protectorate.

June

Mr. and Mrs. Walter J. Potter, from Australia, to South Africa.

Joyce C. Ettwell, from Australia, to Singapore (returning).

July

Mr. and Mrs. Edgar B. Butler and three children, from Australia, to Fiji (relief).

Mr. and Mrs. John E. Allum and three children, from Australia, to New Hebrides (returning).

August

Mr. and Mrs. Ralph C. Hughes, from Australia, to Pakistan (SOS).

Mr. and Mrs. Gilbert H. A. McLaren, from Australia, to Hong Kong.

Beverley J. McClintock, from Australia, to Pakistan.

September

Dr. and Mrs. Colin D. Standish, from Australia, to Washington, D.C.

Mr. and Mrs. Colin C. Spain, from Australia, to British Solomon Islands Protectorate (relief).

October

Mr. and Mrs. John J. Dever, from Australia, to Pitcairn Island.

November

Mr. and Mrs. N. John Bryant, from West Australia, to Papua New Guinea.

Mr. and Mrs. Allan R. Butler and child, from Australia, to Papua New Guinea.

Mr. and Mrs. George C. Porter and four children, from Australia, to Cook Islands (returning).

December

Helen J. Hay, from Australia, to Malaiti.

Mr. and Mrs. John V. Oaklands and two children, to Peru (returning).

FROM THE EURO-AFRICA DIVISION

January

Mr. and Mrs. Joao Esteves and child, from Portugal, to Angola (returning).

August

Mr. and Mrs. Marc Cools and two children, from Belgium, to Cameroun.

Mr. and Mrs. Stevan Danji, from Yugoslavia, to U.S.A.

Anne-Marie Mierzwinski, from France, to Burundi.

Mr. and Mrs. Claud Sabot and three children, from Belgium, to Zaïre.

Mr. and Mrs. Claude Villeneuve and child, from Switzerland, to Cameroun.

Mr. and Mrs. Maurice Zehnacker and two children, from France, to Cameroun (returning).

September

Mr. and Mrs. Gerard Daures and child, from France, to Ivory Coast.

Mr. and Mrs. Artur de Oliveira, from Portugal, to Azores Islands.

Mr. and Mrs. F. C. Gaetano and child, from Portugal, to Portuguese Guinea.

Mr. and Mrs. Mario Giger and three chil-

dren, from Switzerland, to Central African Republic (returning).

Mr. and Mrs. Jesus Herrero and two children, from Spain, to Canary Islands.

Mr. and Mrs. Jacques Imbert and two children, from France, to Ivory Coast.

Mr. and Mrs. Richard Lehmann and three children, from France, to Cameroun (returning).

Mr. and Mrs. Manuel Marinheiro, from Portugal, to Angola (returning).

Mr. and Mrs. Claude Masson and two children, from Switzerland, to Cameroun (returning).

Mr. and Mrs. Eliseu Miranda, from Portugal, to Angola (returning).

Mr. and Mrs. Antonio Mauricio and three children, from Portugal, to Angola (returning).

Liliane Probst, from Switzerland, to Cameroun (returning).

Mr. and Mrs. Bernard Sauvagnat and child, from France, to Cameroun (returning).

Françoise Winand, from France, to Burundi (returning).

October

Mr. and Mrs. J. dos Santos and two children, from Portugal, to Mozambique (returning).

Mr. and Mrs. Carlos Esteves and three children, from Portugal, to Angola (returning).

Mr. and Mrs. Jörg Fehr and child, from Switzerland, to Cameroun.

Mr. and Mrs. Juvenal Gomes and two children, from Portugal, to Angola (returning).

Mr. and Mrs. J. J. Hecksweiler, from France, to Cameroun (returning).

Mr. and Mrs. Henri Kempf and two children, from France, to Haute Volta (returning).

Mr. and Mrs. Edwin Ludescher and child, from Austria, to Cameroun (returning).

Mr. and Mrs. R. J. Nunes and child, from Portugal, to Angola (returning).

November

Mr. and Mrs. R. Henning and two children, from Germany, to Lebanon (returning).

Mr. and Mrs. Antonio Texeira and three children, from Portugal, to Angola (returning).

Mr. and Mrs. E. Vervoort and two children, from Belgium, to Madagascar (returning).

FROM THE FAR EASTERN DIVISION

January

Dr. and Mrs. Francis Solivio and three children, to Bangladesh.

Mr. and Mrs. Serafin Fadri, from the Philippines, to Papua New Guinea (returning).

February

Enedina Habla, to Fiji.

Mr. and Mrs. Ng Gan Theow, to Cambodia.

March

Dr. and Mrs. Abelardo Osorio and child, to Bangladesh.

Pastor and Mrs. Wong Yew Seng and three children, to Thailand.

Mr. and Mrs. Daniel Poblete and child, to Kenya (returning).

April

Velma Cuizon, to Taiwan.

Kizo Kubo, to Paraguay.

Shozo Kishida, to Paraguay.

June

Lenora Cacal, to Micronesia.

Nerie Bocala, to Kenya (returning).

Rogelia Gayoba, to Pakistan.

Myrna Pallasa, to Africa.

Pastor and Mrs. Jonathon Foo, to South Vietnam (returning).

Rebecca Gucilar, to Jamaica.

Mary Aquino, from the Philippines, to Thailand (returning).

July

Melba Cabardo, from the Philippines, to Taiwan (returning).

August

Mr. and Mrs. T. Y. Billones and three children, from the Philippines to Thailand (returning).

Mr. and Mrs. Diosdado Corpus and four children, from the Philippines, to Thailand (returning).

Mr. and Mrs. A. L. Elumir and four children, from the Philippines to Thailand (returning).

Mr. and Mrs. F. Gutierrez, Jr., and three children, from the Philippines, to Thailand (returning).

Mr. and Mrs. A. L. Pangan and three children, from the Philippines to Thailand (returning).

Rebecca Acot, to Thailand.

Toshiharu Yamaji, to Paraguay.

September

Mr. and Mrs. E. T. Oliverios and three children, from the Philippines, to Hong Kong (returning).

October

Pastor and Mrs. A. N. Santiago and three children, to Singapore.

Elsje Laloan, to Pakistan.

Nurmala Tambunan, to Pakistan.

Femmy Weley, to Pakistan.

November

Isabel Eje, to Hong Kong.

Narcisa Pulanco, to Malaysia (returning).

Rachel Gayoba, from the Philippines, to Pakistan (returning).

Elizabeth Sapigao, from the Philippines, to Penang, Malaysia (returning).

December

Naomi Arit, to Singapore (returning).

Mrs. and Mrs. Sim Chor Kiat, to Sarawak, Malaysia.

Eun Hee Kim, to Hong Kong.

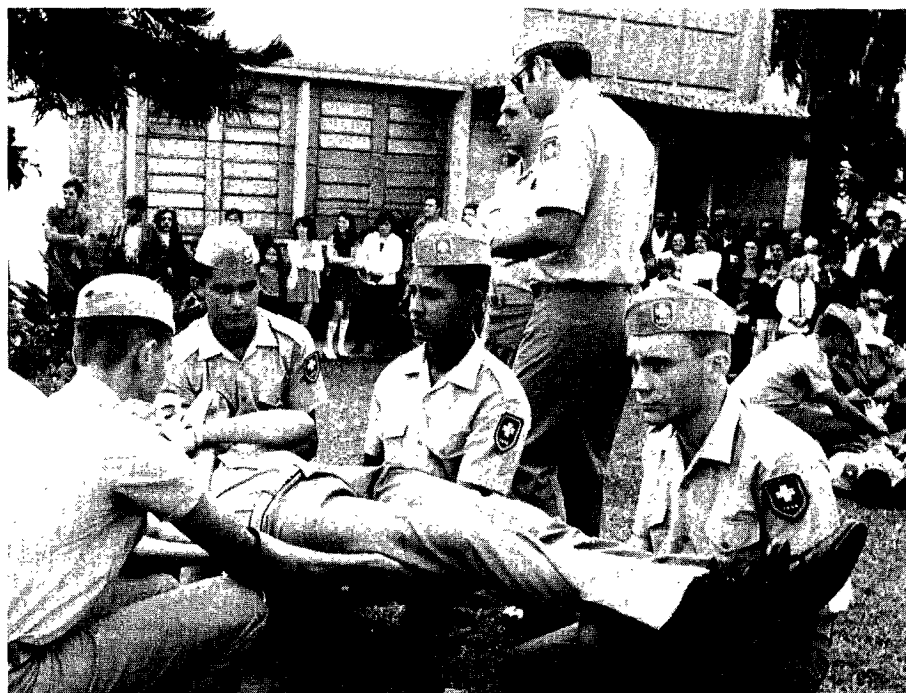
Kathy K. F. Ho, to Thailand.

Amy B. J. Tan, to Thailand.

FROM THE INTER-AMERICAN DIVISION

Michele Cherenfant and family, from Haiti, to Ivory Coast.

Carpel O. and Carmen Desvarieux and daughter, from Haiti, to Zaire.



BRAZILIAN MEDICAL CADETS COMPLETE COURSE AT COLLEGE

During 1973, 72 young men at Brazil College, representing the various states in the South Brazil Union, completed their course as Brazilian Medical Cadets.

This course is approved by the government of Brazil and has as its objective the training of Adventist young men in first aid, so that when they are drafted into the armed forces they may serve as medics.

Medical Cadets are pictured above demonstrating how to transport wounded.

H. J. PEVERINI

Field Secretary, South American Division

T. T. McLeary and family, from Jamaica, to England (returning).

Sergio and Raquel Moctezuma and son, from Mexico, to Uruguay (returning).

Yvonne B. Stockhausen, from Jamaica, to India (returning).

FROM THE NORTH AMERICAN DIVISION

January

Jack L. and Sharan Bennet and four children, of Loma Linda, California, to Puerto Rico.

D. K. and Ardys L. Brown, to Puerto Rico (returning).

Arturo G. and Prudence Grayman and two children, to Colombia (national returning).

Charles and Fernella Campbell and two children, to Barbados (national returning).

Gertrude M. Green, to Thailand (returning).

Harry R. and June E. Hooper, of New Market, Virginia, to Pakistan.

Konrad F. Mueller, to Liberia (returning).

Francisca O. Norales, to West Indies (national returning).

Eduardo and Nora Zurita and three children, to Chile (national returning).

James B. and Nancy R. Brennehan, of Calhoun, Georgia, to Malawi.

Cecil B. and Nora M. Guild, to India (returning).

Glen E. and Veda Maxson, to Chile (returning).

Douglas T. Smith, of Miami, Florida, to West Caroline Islands.

David L. and Audrey M. Aitken and two children, of Spencer, Iowa, to Pakistan.

Vern W. and Lois Carscadden, of Potlatch, Idaho, to Zambia.

Glenn A. and Silva L. Gryte and child, of Boulder, Colorado, to Taiwan.

Arnold V. and Mae Wallenkampf, of South Lancaster, Massachusetts, to Philippine Islands.

Stephen and Karyl Fisher, of Los Angeles, California, to Saipan, Mariana Islands.

David P. and Carol Hockenga and two children, of Collegedale, Tennessee, to Brazil.

Edward S. and Marie Humann, of College Place, Washington, to Sierra Leone.

Pham Van Cong, to Trinidad (returning).

Rila Dee Ashton, to Botswana, Africa (returning).

February

Richard and Carla Davidian, to Rwanda and Zaïre (returning).

Sotero and Gladys E. Bustamante and three children, to Puerto Rico (national returning).

Nilson and Iris Szoboszlai and child, of Jamaica, New York, to Angola.

Edith Lorraine Gillham, to Kenya (returning).

Howard D. and Charlotte Huenergardt and four children, of Columbia, North Carolina, to Thailand.

Elton and Rheeta M. Stecker, Jr., and three children, to Malawi (returning).

Robert and Blanche B. Allaway, of Bozeman, Montana, to Guam.

Patrice Diane Artress, of Marietta, Georgia, to Puerto Rico.

Betty Jane Carey, of Marietta, Georgia, to Puerto Rico.

Clarence and Elaine Kendrick and three children, to Zambia (returning).

Donald M. and Lydia Mack, of Boise, Idaho, to Kenya.

Erich and Ieda Stute and child, to Brazil (national returning).

Mary Jon Waldron, of Brookline, Massachusetts, to Vietnam.

Naomi Bullard, to Rwanda (returning).

William S. and Patricia Ann Edsell and three children, to Kenya (returning).

Carl W. and Maybelle Goransson, of Hendersonville, North Carolina, to Dominican Republic.

Roger T. Nelson, of Reading, Massachusetts, to Thailand.

Willis E. and Karen L. Owen and child, of Caney, Kansas, to Honduras.

Young Gi and Irma I. Park and three children, to Korea (national returning).

Glenn L. and Helen C. Wiltse and child, of Wahpeton, North Dakota, to Lebanon.

Robert E. and Venessa Ford and child, to Honduras (returning).

James and Shirley Bourgeois, to West Indies (national returning).

March

Ruth E. Carnahan, to Zambia (returning).

Elvin C. and Geraldine A. Gaines and four children, of Simi, California, to Zambia.

William G. and Noelene Johnsson and two children, to India (returning).

Austin R. and Phyllis Sawvell and two children, of Dayton, Ohio, to Netherlands Antilles.

David and Nancy Small and child, of Centerville, Ohio, to Netherlands Antilles.

Sharon F. Barnes, of Springfield, Ohio, to Hong Kong.

Joseph J. and Mavis C. Beckner, of Loveland, Colorado, to Vietnam.

Elwyn Ray Hasse, of Cheney, Washington, to Vietnam.

Novella E. McWilliam, of Kettering, Ohio, to Rhodesia.

Elmer T. and Charlotte Nelson and three children, to Brazil (returning).

Makoto and Sei Kondo and three children, to Japan (national returning).

George and Grace Rue, of Nordland, Washington, to Korea.

Denis and Louise Pollatos, to Greece (national returning).

E. Earl and Ann Richards and three children, of Atlanta, Georgia, to Kenya.

Benjamin C. Maxson, of Waycross, Georgia, to Argentina.

Romain Dixon, of St. Helena, California, to Netherlands Antilles.

Warren S. Ashworth, to Argentina (returning).

James Culpepper, of Denver, Colorado, to Saigon.

April

Carl and Aileen Bauer, of Loma Linda, California, to Vietnam.

Emil E. and Sarah I. Bietz, of Glendale, California, to Taiwan.

Toshio and Makiko Kawai and child, to Japan (national returning).

Gary A. and Marla Marsh and child, to Kenya (returning).

Kenneth and Joyce Stringer and two children, of Richmond, Virginia, to Japan.

Dan R. and Sheryl Mae Bettie and two children, of Penacook, New Hampshire, to Zaïre.

H. Russell Emmerson, of Angwin, California, to Taiwan.

Lowell C. and Elaine Hagele and three children, of Greeley, Colorado, to Japan.

Pearl Inchaurredo, of San Antonio, Texas, to Inter-American Division, Miami.

Leah K. Crussiah, of Takoma Park, Maryland, to Trinidad.

Nancy Ann Marsh and child, of Orlando, Florida, to Curaçao.

Franz Hartwig and Doris A. Siemsen and two children, of Sandpoint, Idaho, to Sierra Leone.

William Royce Vail, of Union, Washington, to Zaïre.

Robert Duane Wood, of Sonora, California, to Botswana.

Arthur F. and Viola M. Bell, of Kailua, Hawaii, to Thailand.

Hugh C. Love, of Loma Linda, California, to Vietnam.

Gary LeRoy and Nikki Mead, of Loma Linda, California, to Guam.

Sergio and Aura A. Ortiz and three children, to Puerto Rico (national returning).

Noel Frazer, to Jamaica (national returning).

Mrs. Carolyn Ashworth and three children, to Argentina (returning to join husband).

Florence C. Moline, to Zambia (returning).

May

Jane G. Crider, to Thailand (returning to join husband).

Mary Louise Maxson, of Waycross, Georgia, to Argentina (to join husband).

Jane M. Allen, of Takoma Park, Maryland, to Singapore.

Rudolf R. Aussner, of Collegedale, Tennessee, to Nicaragua.

Dale M. and Flossie Ingersoll, of Reading, Pennsylvania, to Rhodesia.

Leonard and Kathryn Ramey, of Canoga Park, California, to Vietnam.

Rogelio and Lira Weiss and two children, of New Hyde Park, New York, to Spain.

Louisa M. Gardiner, of Grande Cache, Alberta, Canada, to Zambia.

Alwin R. and Jill Parchment and child, of Thornhill, Ontario, Canada, to Singapore.

Jesse C. Richards, of Inglewood, California, to Hong Kong.

George and Fern Babcock and two children, to Pakistan (returning).

Thomas and Alyce Biggs and child of London, Kentucky, to West Africa.

John T. Durichek, Sr., and son, of Collegedale, Tennessee, to Nicaragua.

William J. and Ellen Gardner, of Forest City, Florida, to Puerto Rico.

Bruce and Anne Johanson and two children, to India (returning).

Henry G. and Katherine J. Smith and two children, of Loma Linda, California, to Guatemala.

June

Lloyd Pratt, of Sacramento, California, to Malawi.

Julie Elaine Cunningham, of Glendale, California, to Singapore.

Franklin N. Crider, to Thailand (returning).

James and Verona Hoffer and four children, to Brazil (returning).

Akinori Kaibe, to Japan (national returning).

Ralph and Doris Meinhardt and two children, of Elizabethtown, North Carolina, to Vietnam.

The Casual Christian Life.

The casual Christian life offers only one reward. Unfulfillment. That's what Jesus was warning about when He mentioned those who become disconnected from the Vine. He alone offers life and fulfillment.

The experience of righteousness by faith is often described. But most have yet to comprehend its significance. Not to mention its rewards.

GETTING IT ALL TOGETHER, by Don Hawley, describes the difference between "going through the motions" and really knowing what it means to experience Christ in the life. Written in an easy-to-understand style. In paperback at 50 cents.

TOO SLOW GETTING OFF, by Marjorie Lewis Lloyd, talks about the problem within the church that has delayed the second coming. The solution is a very personal one. Now in paperback at \$2.95.

Both new books may be ordered from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 30 cents for mailing. Tax if applicable.



John A. Sines, of Silver Spring, Maryland, to Vietnam.

Rollin F. and Florence E. Snide, of Cheboygan, Michigan, to Saigon.

Elton L. and Marion Morel, of Glendale, California, to Hong Kong.

F. Russell and Helen E. Tyler and two children, of Winchester, Massachusetts, to Thailand.

Merle F. and Margaret A. Godfrey, of Loma Linda, California, to Vietnam.

William W. and Evelyn Taves, of Loma Linda, California, to Guam.

George W. and Sandra Lec Wheeler, to Burundi (returning).

Royce C. Williams, to Singapore (returning).

F. Martin and Sylvia T. Ytreberg and two children, of Calhoun, Georgia, to Guam.

William A. and Sylvia Kirlaw and five children, to Jamaica (national returning).

Naji Razzouk, to Lebanon (national returning).

Harvey L. and Dorothy Sauder and two children, of Colton, California, to Rhodesia.

Theodore K. and Emma Struntz, of Holland, Michigan, to Burundi.

Jose Lucio Chavanz, to Puerto Rico (national returning).

Fred and Sylvia Ellis and four children, to Pakistan (returning).

Mabel G. Jensen, of Glendale, California, to Vietnam.

Robert J. Marsa, of Loma Linda, California, to Vietnam.

July

H. Dale and Lila L. Warren and two children, of Corvallis, Oregon, to Guam.

Yoswa and Esther Gwalamubisi and two children, to Uganda (national returning).

Roland and Solange Joachim and six children, to Ivory Coast (returning).

Mrs. Erna F. Mueller, to Liberia (returning to join husband).

Olavi and Alline Roube, of Ceres, California, to Lesotho.

Glenda S. Rolfe, to Puerto Rico (returning).

Ronald E. and Margaret Rothe, of Banning, California, to Vietnam.

Charles M. and Aileen von Henner, of Collegedale, Tennessee, to Nigeria.

Burton L. Wright and two children, to Rhodesia (returning).

Clarence H. and Ruby J. Berger, of La Fox, Illinois, to Pakistan.

Arthur E. and Viola G. Blake and two children, to Liberia (returning).

Harold E. and Ada Coulston, of Fresno, California, to Ghana.

Larry and Margaret Eustace and two children, of Ardmore, Oklahoma, to Zambia.
Helson and Mary Ellen Fisher and three children, of Bristow, Oklahoma, to Cambodia.

George E. and Linda Gilbert, of Phoenix, Arizona, to Ghana.

Dean R. and Gertrude Johnson and two children, of Dayton, Ohio, to Pakistan.

Lloyd I. and Jeanne Munson and two children, of Angwin, California, to Singapore.

L. James and Ann Patton, to Peru (returning).

Terry R. and Kathleen Schmunk, of Loma Linda, California, to Vietnam.

William and Sara Van Grit, of Angwin, California, to Germany.

Carl E. and Emily M. Von Kuster, of Boulder, Colorado, to Vietnam.

A. Ruth Sinksen, of Shreveport, Louisiana, to Singapore.

Connie M. Beebe, of Hamburg, Pennsylvania, to Vietnam.

Eduardo A. Escobar and four children, to Venezuela (national returning).

Vera F. and Matthew R. Ferguson, of Spanway, Washington, to Singapore.

Marvin E. and Phyllis Glantz and two children, to Brazil (returning).

Norma E. Greaves, to Trinidad (national returning).

Daniel and Carolyn Rathbun and child, of Redlands, California, to Rwanda.

Miriam N. Sibila, of Takoma Park, Maryland, to Uruguay.

Walter E. Stilson, of Escondido, California, to Vietnam.

William J. and Joyce Van Scheik and two children, of Williams Lake, British Columbia, Canada, to Rhodesia.

Edmund and Marilyn Kinne and three children, of Middletown, New York, to Puerto Rico.

William E. and June M. Newton and two children, of Keene, Texas, to Puerto Rico.

Russell and Frieda Nolin, to Puerto Rico (returning).

Raymond and Carole Nelson and four children, of Santa Cruz, California, to Nicaragua.

Hilda Matar, to Inter-American Division office, Miami, Florida (national returning).

William H. Heisler, of Novato, California, to Brazil.

Kelly Lindgren, of Roseville, California, to Brazil.

August

Edwin H. Krick, of Loma Linda, California, to Japan.

David M. and Joanne Rouse and two children, of Spangle, Washington, to Singapore.

Reuben A. Sprengel, of Fresno, California, to Thailand.

Geneva K. Beatty, of Long Beach, California, to Pakistan.

Louis R. and Lillian A. Erich and four children, to Singapore (returning).

Huldah M. Fritz, of Post Falls, Idaho, to Puerto Rico.

John W. and Connie Ash and child, to Taiwan (returning).

Richard and Karen Heyden, of Battle Ground, Washington, to Singapore.

Frank H. and Janet McNeil and two children, to Honduras (returning).

Earl G. and Hazel E. Meyer and two children, to Puerto Rico (returning).

N. Victor Reddy, to India (national returning).

Lynn E. and Carol J. Belleau and three children, to Tanzania (returning).

Vernon W. and Elizabeth C. Foster, of Granada Hills, California, to Lebanon.

Thomas E. and Emily D. Gibson, Jr., and two children, of Loma Linda, California, to Guam.

Aff J. and Ida B. Johanson, to India (returning).

Ralph S. and Shirley C. Kurti, of Loma Linda, California, to Guam.

Thomas N. and Bethany K. Mullen, of Redlands, California, to Nepal.

David B. and Deborah A. Rawson, of Takoma Park, Maryland, to Guam.

Victor J. and LouAnne S. Aaen, of Loma Linda, California, to Singapore.

Robert A. and Edna M. Baker and child, of Brewster, Washington, to Guam.

Lourdes E. Cancel, of Rosemead, California, to Puerto Rico.

Milton L. and Ruth M. Dick and child, of Dayton, Ohio, to Netherlands Antilles.

Marilyn D. Follett, of Essex, Maryland, to Taiwan.

Gordon R. J. and Inge S. Gay and two children, of Berrien Springs, Michigan, to Haiti.

Richard D. and Jeanne Jordan, of Berrien Springs, Michigan, to Rwanda.

Mervin H. and Eloise A. Kneller, of Prince George, British Columbia, to Zambia.

Leroy R. and Evelyn P. Kuhn and two children, of Rutland, British Columbia, Canada, to Lebanon.

Robert L. and Beverly A. Merrills and child, of Reading, Pennsylvania, to Zambia.

Ivan M. and Shirley Piercey and two children, to Rhodesia (national returning).

Gordon D. and Barbara Shigley and two children, of Cicero, Indiana, to Hong Kong.

Robert M. and Cornelia L. Shrewsbury, of Bakersfield, California, to Puerto Rico.

Robert E. and Ruby L. Stahlnecker and two children, to Guam.

Dianne L. Staples, of Boston, Massachusetts, to Korea.

Robert E. and Karen Blinci, to Lebanon (returning).

Eleanor L. Clements and daughter, to Singapore (returning).

Darel E. Courser, to Nigeria (returning).

Chester and Mary Jean Damron and three children, to Singapore (returning).

Mark and Lois Fowler, of Leesburg, Georgia, to Trinidad.

R. I. and Ruth Ann Gainer and three children, to Singapore (returning).

Robert B. and Carrol J. Grady, Jr., and three children, to Singapore (returning).

Gerald E. and Evelyn Hetzer and two children, to India (returning).

John B. and Deanne Hoehn, of Calgary, Alberta, Canada, to Lesotho.

Ruth M. Ingram, of Lincoln, Nebraska, to Lebanon.

Arvid L. and Irma Jacobson and three children, of Greeneville, Tennessee, to Singapore.

Willard D. and Ruby Jemson, to Java (returning).

Cleo V. and Shirley Johnson and two children, to Indonesia (returning).

Ralph H. and Viola Jones and three children, to India (returning).

John W. and Linda Kizziar and three children, to Okinawa (returning).

Richard and Linda McKee and two children, to Singapore (returning).

Twyla D. Reimche, of Willowdale, Ontario, Canada, to Lesotho.

Edgar and Kathleen Reth and child, of Loma Linda, California, to Okinawa.

Neal A. and Kathryn Spiva and child, of Orlando, Florida, to Thailand.

Joseph and Jimmie Story, of Somerset, Kentucky, to Pakistan.

Izella P. Stuivenga, to Malaysia (returning).

Robert G. and Lora Lee Thomas and four children, of Chico, California, to Tanzania.

Barry and Breta White and two children, of Bellville, Ohio, to Pakistan.

Roland and Lorraine White, of Tappahannock, Virginia, to Lesotho.

Palmer G. and Alice Wick and three children, to Guam (returning).

Frances C. Williams and three children, to Singapore (returning).
 D. Irene Wooster and son, to Taiwan (returning).
 Naomi Zalabak, to Korea (returning).
 Edwin Dale Collins and child, to Puerto Rico (returning).
 David J. Dobias, to Tanzania (returning).
 David G. and Carol J. Follett and child, to Zambia (returning).
 Neal L. and Joyce Sherwin and two children, to Pakistan (returning).
 George E. and Jean Stonecypher, to Guam (returning).
 James W. Wood, Jr., to Zaïre (returning).
 Campbell and Phyllis Rogers and three children, to West Indies (national returning).
 Ronald A. Close, of Glens Falls, New York, to Korea (wife going as student missionary).
 José and Joyce Leer and three children, to Puerto Rico (national returning).
 Prettilal and Ruth Sawh and child, to West Indies (national returning).
 Fritz and Martha Martinsen and four children, to Tanzania (returning).
 Bradley W. and Drusilla J. Nelson and two children, to Malawi (returning).

September

Robert T. and Treva A. Burgess and child, to Korea (returning).
 Larry and Irene Sibley, of Lincoln, Nebraska, to Kenya.
 James and Lavonne Bechtel and three children, to Guatemala (returning).
 Robert and Vera Davis and three children, to Brazil (returning).
 Thomas B. and Pauline Davis and two children, to Puerto Rico (returning).
 Eleanor J. Dewees, of Salinas, California, to Taiwan.
 Mie Iwahashi, to Japan (national returning).
 William G. and Frieda Jensen to Trinidad (returning).
 Leonard E. and Angelina Laabs and three children, to Ethiopia (returning).
 Albert M. and Myrna Long and two children, to Zaïre (returning).
 David B. and Ethel Meyer and child, of Hagerstown, Maryland, to Lebanon.
 Percy and Ina Paul, to West Nigeria (returning).
 Edward B. and Stella Samuel, to India (national returning).
 Patricia Anne Scott and two children, of Syracuse, New York, to Pakistan.
 Paul and Judith Cordray and two children, of La Crosse, Kansas, to Rhodesia.
 Clinton and Esther Cummings and two children, of Milwaukee, Wisconsin, to Rwanda.
 Cephas and Daphne Greenidge and two children, to Barbados (national returning).
 Charles and Bessie Mattingly, of Redwood Valley, California, to Rwanda.
 Betty Lou Collins, to Puerto Rico (returning to join husband).
 Manuel and Nancy Vasquez and three children, of Denver, Colorado, to Ecuador (returning).
 Bert and Louise Elkins and child, to Ecuador (returning).
 Dean and Valora McDaniel and four children, to Cyprus (returning).
 Floyd and Eileen Petersen and two children, to Zambia (returning).
 Harley and Hilda Rice, of Denver, Colorado, to Vietnam.

Laurel L. Roehl, of Hatton, North Dakota, to Japan.
 Donald K. and Garnette Short, to South Africa (returning).
 A. Dwight and Ruth Ellen Smith and two children, to West Nigeria (returning).
 Roland Thomson, to Trinidad (national returning).
 William and Oleta Smith and three children, to Java (returning).
 George and Barbara Vandulek and two children, to Malawi (returning).
 Maynard and Olga Aaby, of Tracy, California, to Bangladesh.
 Robert and Betty Forbes and three children, to Malawi (returning).
 Henry and Phyllis Novak, of Bakersfield, California, to Vietnam.
 Perry and Gloria Parks and three children, to Malawi (returning).
 Londa L. Schmidt, to Lebanon (returning).
 Marilyn M. Weesner, of Loma Linda, California, to Vietnam.
 Leslie and Mary Lane Anderson and two children, to Ethiopia (returning).
 Effie Marie Courser and child, to Nigeria (returning to join husband).
 Cynthia Dobias and three children, to Tanzania (returning to join husband).
 Marcella A. Jacobson, to Ethiopia (returning).
 Winston and Florine McHenry, to India (returning).
 Mattie McLeod, of Des Moines, Iowa, to Singapore.
 Marianne A. Patton, to Ethiopia (returning).
 F. Victor and Faye Anderson, of Colton, California, to Sierra Leone, West Africa.
 Agnes Christie, of Lynnwood, Washington, to Puerto Rico.
 Samuel C. Jackson, of Detroit, Michigan, to Jamaica.
 R. Martin and Eileen Moores and two children, to Kenya (returning).
 Roy and Pauline Stotz, of Angwin, California, to Burundi.
 Kent S. and Kathryn Taylor, of Exeter, California, to Nigeria.
 Velyo R. and Martha Vinglas and two children, to Rhodesia (returning).
 E. Charles and Janice Hackett and three children, to Guatemala (returning).
 William and Helen Lee, to Taiwan (returning).
 John C. and Sara R. Pitts and two children, to Sierra Leone, West Africa (returning).
 Irmin E. and Dorothy Burke and two children, to Puerto Rico (returning).
 Maria Lee Gow, to Puerto Rico (national returning).
 Linda Wood and two children, to Zaïre (returning to join husband).
 Myrna L. Wright and son, to Rhodesia (returning to join husband).

October

Merritt and Doris Crawford and child, of Baltimore, Maryland, to Philippines.
 D. Clifford Ludington, Jr., of Glendale, California, to Vietnam.
 Kenneth and Gloria Pierson and son, of Colorado Springs, Colorado, to Malawi.
 Donald and Jane Sandquist and three children, of Hamilton, Montana, to Pakistan.
 J. Hudson and Jeane Zachary, to Philippines (returning).

James A. and Dorothy Aikman and two children, to Lebanon (returning).
 Gershom and Dinah Amayo, to Uganda (national returning).
 Spencer W. and Ruth Burrows, of Brandywine, Maryland, to Ethiopia.
 Arthur L. and Bernie Calhoun, of Kettering, Ohio, to Nicaragua.
 Winston and Helen Clark, to Singapore (returning).
 G. Clarence and Reatha Ekvall, to Singapore (returning).
 Gordon M. and Velma Ellstrom, to Haiti (returning).
 Donald E. and Edith Habenicht and two children, to Ecuador (returning).
 Robert W. and Judy Holbrook and child, of Enfield, Connecticut, to Peru.
 Jamile and Lois Jacobs, to Afghanistan (returning).
 Genevieve McWilliams, to India (returning).
 Ernest L. and Marion Runge and two children, to Lebanon (returning).
 Carlos E. and Loida Schmidt, to Lebanon (returning).
 Dunbar W. and Kathryn Smith, to Rhodesia (returning).
 Berthold H. and Alice Stickle, to India (returning).
 William F. and Ellen Stotz, to India (returning).
 Robert W. and Fay Taylor and child, to Lebanon (returning).
 Charles H. and Evelyn Tidwell and child, to India (returning).
 Fay P. Welter, to Singapore (returning).
 Robert C. and Mary Darnell and three children, to Lebanon (returning).
 Robert and Danetta Frost and two children, of Loma Linda, California, to Japan.
 Betty Speer, of Loma Linda, California, to Hong Kong.
 Charles and Florence Templin, to Marshall Islands.
 Edwin C. and Ruby M. Kraft, to Kenya (returning).
 Weldon H. and Clara Mattison, to India (returning).
 Arthur A. and Verna Moores, to Hong Kong (returning).
 Wayne and Lois Morris and child, of Coquille, Oregon, to Bangladesh.
 John and Glenda Ordelheide, of Morrison, Colorado, to Singapore.
 Fred E. and Laura Schlehuber, to Guam (returning).
 Bruce W. Branson, of Loma Linda, California, to Vietnam.
 Pablo and Emma Lutz and child, to Honduras (national returning).
 Niel Jorgen and Ruby Sorensen and two children, of Corrales, New Mexico, to Ethiopia.
 Ralph and Mildred Watts, of Nordland, Washington, to Singapore.
 Ronald D. and Glee Hartman and two children, to Jamaica (returning).
 Ronald M. and Wilma Neish, to Bangladesh (returning).
 William V. Clements, to Singapore (returning).
 Wesley F. and Erika Olfert and two children, to India (returning).
 Reginald Mattison, to Uruguay (returning).
 Virgil V. and Cheryl A. Erlandson and two children, of Baraboo, Wisconsin, to Hong Kong.

November

Benjamin E. and Douglass Herndon, of Corona, California, to Afghanistan.

Shin Jong and Ruth Lee, of Loma Linda, California, to Taiwan.

A. Wesley and Judy Olson and two children, to Guam (returning).

T. Douglas and Jeanna Flaiz and child, of Orlando, Florida, to Ethiopia.

Ivy M. Freeman, of Madison, Wisconsin, to Singapore.

Arthur E. Geschke, of Fresno, California, to Thailand.

Wilma K. Gill, to Kenya (returning).

W. Arlene Underhill, of Eugene, Oregon, to Ethiopia.

Ellen Mattison, to Uruguay (returning to join husband).

Gabriel and Doris Arregui, to Colombia (returning).

Dennis W. Casper, of Coquille, Oregon, to Burundi.

Edwin and Lynn Eisele and two children, to Brazil (returning).

Robert S. and Anita Folkenberg, to Guatemala (returning).

Robert L. Horner and son of Denver, Colorado, to Sierra Leone, West Africa.

Josephus and Josephe Gilbert and two children, to Trinidad (national returning).

December

Wilma L. Leazer, of Portland, Oregon, to Singapore.

Ernest E. and Leona G. Wheeler, to Pakistan (returning).

John W. and Barbara Christensen and child, to Rhodesia (returning).

Valerie J. Eiken, of Pipestone, Minnesota, to Zambia.

Rafael E. and Lira Gomez and child, to Colombia (national returning).

William L. Spaulding, of Tacoma, Washington, to Zaire.

Edwina Lynn Aki, of Dover Plains, New York, to Hong Kong.

Harvey D. and E. Anne Borton and two children, to Venezuela (returning).

Arthur N. and Marjorie Young Nelson, of Long Beach, California, to Malaysia and Vietnam.

Theodore T. and Esther Jones and four children, of San Jose, California, to Uganda.

Dennis D. and Lila M. Tidwell, of Bloomington, Indiana, to Thailand.

Daniel V. and Gladys O. Kubrock and son, of York, Pennsylvania, to Iran.

W. Bryan and Verna B. Votaw, of Cedaridge, Colorado, to India.

Larry E. and Carol Jean Bucher and two children, of Grimes, Iowa, to Nigeria.

George Edward Stacey, Jr., to Peru (returning).

Ernest John and Beatrice R. Gadd, of Moosejaw, Saskatchewan, Canada, to Rhodesia.

Warren D. and Rachel Pierce, of Yakima, Washington, to Malawi.

Jerry Lee and Mitzie Wiggle and daughter, to Korea (returning).

Lynden H. and Hermine Walton and four children, to Jamaica (national returning).

FROM THE NORTHERN EUROPE-WEST AFRICA DIVISION

O. Chr. and Ingeborg Bjerkan and four children, of Norway, to Beirut (returning).

Robert M. and Lilian E. Buckley and two children, of Great Britain, to Kenya (returning).

Ruth Brown, of Great Britain, to Zaire (returning).

M. W. and T. Cuthbert, of Great Britain, to Rhodesia (returning).

Edwin George Essery, of Great Britain, to Sierra Leone.

Kr. and Signy Hogganvik, of Norway, to Ethiopia.

Veslemoy Hogganvik, of Norway, to Ethiopia.

Margaret Greer, of Great Britain, to Sierra Leone.

David and Ragnhild Gronert and three children, of Denmark, to Sierra Leone (returning).

Jonaz and Zofia Lyko and child, of Poland, to Nigeria (returning).

Jack and Margaret Mahon and two children, of Great Britain, to Beirut.

Klaus and Johanna Olsen and child, of Norway, to Ethiopia.

Stig and Kari Petersen and two children, of Denmark, to Ethiopia (returning).

Basil and Gerda Powell and two children, of Great Britain, to Nigeria (returning).

Bent and Kirsten Praestiin, of Denmark, to Ghana (returning).

Lilja Sigurdardottir, of Iceland, to Kenya.

Beryl Sjolander, of Sweden, to Sierra Leone.

Elsie Spall, of Great Britain, to Ghana (returning).

H. Maattanen, of Finland, to Nigeria.

Rosa Munderspach, of Denmark, to Nigeria.

Roger Rose, of Great Britain, to Ghana.

Peter and Betty Cooper and four children, of Great Britain, to India (returning).

FROM THE SOUTH AMERICAN DIVISION

Efno and Raily Triantafilo and five children, of Ecuador, to Greece.

Edmundo and Alicia Alva Portillo, of Peru, to Mexico.

Benito Raymundo, of Brazil, to Portugal.

Gerald and Yonild Vyhmeister and three children, of Inca Union, to Jamaica.

Adelio and Bernardine Rocco and two children, of Brazil, to Mexico (returning).

Hugo N. and Eva Visani and three children, of Argentina, to Italy.

FROM THE SOUTHERN ASIA DIVISION

Deborah Rahman, of India, to Ghana, West Africa.

FROM THE TRANS-AFRICA DIVISION

January

Eric M. and Alice S. Annandale and three children, of South Africa, to Eastern Caprivi.

Robert N. and Pearl H. Bell and three children, of South Africa, to Rhodesia (returning).

Adolph W. and Dina M. Lisse and three children, of South Africa, to Rhodesia.

Sally P. Saulsbury, of South Africa, to Rhodesia.

Lionel V. and Lois L. Webster, of South Africa, to Rhodesia.

March

Melody Glass, of South Africa, to Malawi (returning).

April

Atthol W. de Beer, of Rhodesia, to Malawi (returning).

May

Frank C. and Vera S. Hayter and child, of Malawi, to Swaziland (returning).

July

Karl and M. Maria Seligmann and two children, of South Africa, to Botswana (returning).

October

Melville A. and Wendy E. Lawson and two children, of South Africa, to Rhodesia.

1973 SUMMARY OF WORKERS SENT OVERSEAS

Division	New Workers	Returning Missionaries	Total
Afro-Mideast	—	—	—
Australasian	44	51	95
Euro-Africa	21	40	61
Far Eastern	29	25	54
Inter-American	4	5	9
North America	185	234	419
N. Europe-West Africa	14	20	34
South American	9	2	11
Southern Asia	1	—	1
Trans-Africa	9	11	20
TOTALS	316	388	704

In addition there were a number of Adventist Volunteer Service Corps, Relief/Special Service, Sustentation Overseas Service, nationals returning, and student missionaries as follows:

	AVSC	R/SS	SOS	NR	SM
Australasian	—	4	2	—	3
Euro-Africa	9	—	—	—	—
North America	55	116	28	61	157
TOTALS	64	120	30	61	160

Ivan M. and Shirley D. Piercey and two children, of South Africa, to Rhodesia (returning).

November

Muriel L. Pike, of South Africa, to Malawi (returning).

STUDENT MISSIONARIES

(Australasian Division)

Miss C. Gard
Miss A. Epps
G. Smith

(North American Division)

Debra Ann Barron (PUC)
Julia Ann Hua (LLU)
Dan L. Tilstra (PUC)
Douglas K. Martin (CUC)
Cynthia Mae Meyer (CUC)
Peter G. Rampton (CUC)
Ivan R. Lust (WWC)
Linda Lee Swanson (AUC)
Doris L. Dechenne (WWC)
Lynda L. Parker (LLU)
Stephen R. Dunn (CUC)
Mark Allen Hancock (WWC)
Mary Wilene Johns (CUC)
John David Myers (PUC)
Sandra Lynn Prigmore (LLU)
Sandra L. Shepherd (PUC)
Herbert Souza, Jr. (LLU)
Theodore A. Fleming (SMC)
Jay Arthur Garrison (SMC)
Leslie A. Smart, III (SMC)
Brenda Rose Smith (SMC)
John M. Ward (SMC)
Sandi Lee Chazotte (LLU)
Roger Drew (CUC)
Beverly Jane Fiedler (UC)
Lynette Joyce Flemmer (UC)
Sheryl Marie James (WWC)
Fred Raymond Kubrock (AU)
Wade Franklin Ricks (SMC)
Dale Allen Rosette (UC)
Lynn Beth Rosette (UC)
Karen Joanne Schwartz (UC)
Linda Louise Sharpe (AU)
Emma Louise Shively (WWC)
Gary F. Beck (WWC)
Pamela Jo Bright (LLU)
Erwina A. Crawford (WWC)
Sylvia Marie Davidson (WWC)
Dennis Mark Dickerson (UC)
Coleen Ardyce Dietrich (PUC)
Diane Louise Eggensperger (LLU)
Darrell Wayne Ferree (AU)
Diannalynn Forbes (LLU)
Sharon Jean Gardner (AU)
Mark Melvin Gutman (SMC)
Brenda Anne Hardy (AU)
Byron Dale Hazley (PUC)
Susan Carol Ledger (AU)
Colleen Blythe Lobdell (WWC)
Mavis Eileen Boston-Medlin (SUC)
David Michael Mosher (AU)
Karen Yumi Oku (WWC)
Beverly Jean Richards (AUC)
Margaret Ruth Smith (PUC)
Nancy Dianne Smith (LLU)
Janell Raye Speak (WWC)
Perry Lowell Tkachuk (Kingsway)
Norman Bruce Tremper (AUC)
William Robert Van Ornam (PUC)
Candyce Sue Vietz (UC)
Keith Douglas Waters (AUC)
Jonathan Dale Wentworth (SMC)
William Earl Allen (PUC)

Lynn Marie Davis (OC)
Richard Allen Ford (AU)
Patsy R. Gott (PUC)
Charles V. Jenson (PUC)
June S. Kawamura (PUC)
Carol Rose Ramsey (PUC)
David L. Scofield (AU)
Anita Marie Province-Scofield (AU)
Sandra A. Bartlett
Brent Batiste (SUC)
Katherine G. Brant (WWC)
Deborah Joy Brown (CUC)
Kenneth Colburn (AU)
Carlos F. Correia (CUC)
Valerie D. Ebanks (AUC)
Laurence E. Habenicht (AU)
Sally Kay Hoagland (UC)
David Starr (SUC)
Eric Olson (WWC)
Nancy J. Pifer (WWC)
M. Marie Tilstra (PUC)
Julie Jo Wright (LLU)
Dan L. Hiersche (WWC)
Karen Anne Kelly (WWC)
Debra Yvonne Whitfield (SUC)
Aletha Louise Gruzensky (WWC)
Maurice A. Hokama (LLU)
Nancy L. Jensen (WWC)
Nancy H. Manestar (LLU)
Kerry D. Reuer (WWC)
Carolyn Ann Bradford (CUC)
Patrice A. Gardner (PUC)
Jean Katherine Herman (UC)
Constance Suzanne Little (SUC)
Aneta Marie Smith (SUC)
Howard George Walton (PUC)
James L. Ponder (PUC)
Gloria G. Ponder (PUC)
William C. Andress III (CUC)
Delmar E. Austin (UC)
Dorothy Ann Crumley (WWC)
Robert E. Etchell, Jr. (PUC)
Gary D. Galusha (PUC)
Douglas L. Griffin (CUC)
Charles L. Hilliard (PUC)
Karrin Kae Kirkman (WWC)
Sharon A. Kirkpatrick (WWC)
Stanford M. Lehman (WWC)
Bonnie Rothgeb (WWC)
Marshal Schwenn (WWC)
A. Royce Snyman (PUC)
Kathleen Wood (Kingsway)
Donald W. Andre (WWC)
Douglas H. Barr (PUC)
Kent S. Devine (PUC)
Steven H. Lee (AU)
Robert M. Pappas (PUC)
Virginia Rodman (AUC)
Karl E. Schwinn (AU)
Norma A. Stanley (WWC)
Teresa M. Watts (PUC)
Kerry M. White (WWC)
Keith Fry (WWC)
George Manley, Jr. (PUC)
Elaine E. Smith (WWC)
Raymond L. Vercio (PUC)
Connie G. Wildt (WWC)
Claudia J. Wold (WWC)
Monterey Anthony (WWC)
Ulena B. Baptist (AU)
John E. Bohlman (WWC)
James Lester (WWC)
Rae Lee Cain-Lester (WWC)
Calvin B. McGinn (CUC)
DeWayne H. Boyer (AU)
Debora E. Sundin-Close (AUC)
Dan Dimke (WWC)
John Drew, Jr. (OC)
Sandra S. Green (AU)
James R. Moor (WWC)

Sandra Marie Smith (CUC)
James Estes (PUC)
Kathryn Estes (PUC)
William L. Kilgore (CUC)
Denise M. Mitchem (AU)
Pam L. Guthrie (PUC)
R. Jonathan Kegley (PUC)
Janet L. Weighall (LLU)
Garry Wayne Losey (WWC)
James Allen Van Arsdale (PUC)
Paul Dennis Wilcox (PUC)
Dallas Dean Eichele (UC)
Betty Jo Bishop (UC)
Jeffrey Charles Taylor (CUC)

ADVENTIST VOLUNTEER SERVICE CORPS

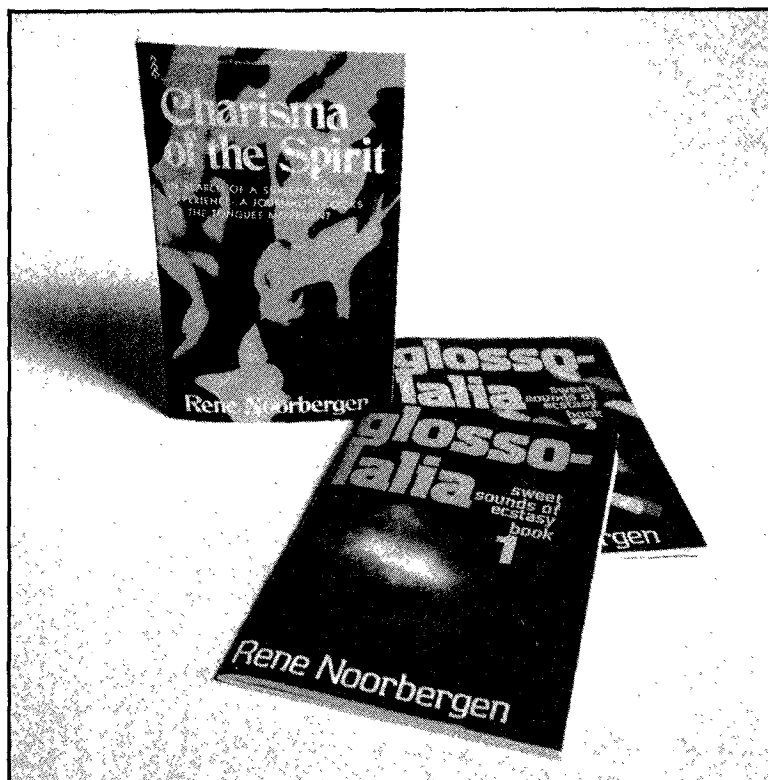
(Euro-Africa Division)

Agathe Schaepper, of Switzerland, to Cameroun.
Margareta Wüthrich, of Switzerland, to Cameroun.
Erika Witschi, of Switzerland, to Angola.
Eva Zündel, of Germany, to Angola.
Carla Banti, of Italy, to Angola.
Jacques Ritlewski, of France, to Central African Republic.
Suzel Vieilledent, of France, to Cameroun.
Mr. and Mrs. Bernard Cassard and child, of France, to Madagascar.

(North American Division)

Christian Peter Christianson (IAD)
Debra May Lee (FED)
A. Kathryn Hargrave (FED)
Irene Mary Swiatek (IAD)
David A. Dunn (SUD)
Mrs. Esther E. Ford (IAD)
Mrs. Bonnie Lust (TAD)
Paul Zabolotney (AMD)
Larry J. Johnson (NWD)
C. William Lee (IAD)
Harvey E. Oetman (IAD)
Bonnie Kay Oetman (IAD)
Cristina A. Pulido (IAD)
Pat M. Batto (FED)
Janice Marie Patrick (IAD)
Sheryl J. Craig (FED)
Bradley G. Hyde (SUD)
Paul Kravig (FED)
Kelly Brian Rarey (IAD)
Elizabeth Ann Rogers (TAD)
David Paul Gillham (FED)
Richard Floyd Shook (SAD)
Harvey L. Meier (SAD)
Judy Diane Perrault (FED)
Philip R. Abbey (FED)
Jacquelyn A. Tibbets (FED)
Karen Ann Edgar (FED)
Matthew R. Ferguson (FED)
Myrna Lee Swayze (AMD)
Jack R. Hoebeke (FED)
Maureen Blabey (FED)
Patricia James (FED)
Bruce B. Boyd (IAD)
Susan L. Gryte (FED)
Delbert O. Harrison (NWD)
Alvin Corson (AMD)
Ella R. Lord (FED)
Kent Von Kuster (TAD)
Margaret Elaine Smith (FED)
Robert H. Gorton (AMD)
Mrs. Queenie M. Thorpe (FED)
Mrs. Dorothy Whitehead (FED)
Carolyn Sue Elder (AMD)
Forrest W. Bigger (SAD)
Douglas P. Ota (FED)
Dennis R. Belsh (FED)
Robert Joseph Trefz (TAD)

Does God speak in tongues?



Members of fifty Christian denominations believe so. Are they right?

Rene Noorbergen watches the gatherings in church sanctuaries. Studies the sounds of ecstasy. Speaks to key people. Refers to history for comparison. He writes three books.

First GLOSSOLALIA 1 and GLOSSOLALIA 2—Noorbergen's earliest writings on the tongues-speaking world. Just the size for mailing to friends. 50 cents each.

Then the book selected as "Book of the Year" for 1974—CHARISMA OF THE SPIRIT. The detailed account of Noorbergen's research in tongues-speaking from the time before Christ through to the charismatic movement of the 70's. \$1.25.

GLOSSOLALIA 1, GLOSSOLALIA 2, and CHARISMA OF THE SPIRIT are available at your Adventist Book Center or through ABC Mailing Service, 2621 Farnam Street, Omaha, NB 68131. In Canada from 201 16th Avenue NE, Calgary, Alberta T2E 1J9. Include 30 cents for first copy, 10 cents for each additional to cover shipping and handling. Brought to you by Pacific Press.

NEWS NOTES

FROM THE WORLD DIVISIONS

Far Eastern

► The local village government of Bawoleo, Tagulandang, East Indonesia, donated building materials and provided volunteer laborers to help in the construction of a new Adventist clinic. A young couple, graduates of the Bandung Adventist Hospital School of Nursing, have answered the call to staff the clinic.

► Several newly baptized church members in Cambodia are now knocking on doors and selling Seventh-day Adventist literature. Three young women and three young men have recently completed a training course in literature evangelism and are meeting success as they go out with publications in the Khmer language.

JANE ALLEN, *Correspondent*

South American

► Baptisms in the South American Division during the year 1973 totaled 32,766. Of these, 8,938 were young people who joined the church in the spring baptism.

► During the current year there are 388 church buildings under construction, more than one for each day of the year. Dozens of these churches have already been dedicated to divine worship. H. J. PEVERINI, *Correspondent*

Southern Asia

► In the Burma Union, E. Dwe has been appointed union evangelist; Kyaw Sein Pe principal of the Burma Union Bible Seminary; and Doe Doe Shin was re-elected manager of the Kinsang Press. Maung Saw is the newly appointed president of the Rangoon area, and Kyaw Din H is newly appointed president of the Tenasserim Section.

► During the past three years new work has been opened in six places in Burma: Kayah State, the Arakan, Pegu, Prome, Magwe, and Shwebo. Eight new churches have been organized and 13 church buildings dedicated. Two new city church buildings are under construction—one at Loikaw and the other at Paan. There is a scarcity of Bibles in any language of Burma, but Bible workers have the book *Bible Readings* available. Special permits must be secured before a series of public meetings is conducted, but there is a large degree of liberty in preaching. Fifty such series of meetings were conducted in 1973.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► Theodore Carcich, a vice-president of the General Conference and a member of the 40-year class of Atlantic Union College, spoke at the college worship service on alumni weekend, April 19-21. The speaker at the alumni banquet was Rachel Salisbury, class of 1915, a noted historian.

► On Sabbath, March 9, five persons were baptized in Warwick, Bermuda.

► Evelyn Hogancamp, a member of the Corning, New York, church, was awarded a recognition pin for 80 hours of service as a retired senior volunteer at the Founders Pavilion, which is associated with the Corning General Hospital. In spite of being afflicted with multiple sclerosis, she plays the organ at the religious services of the nursing home, mans the reception desk each afternoon, and visits other residents. Mrs. Hogancamp also distributes Adventist literature at the nursing home.

EMMA KIRK, *Correspondent*

Canadian Union

► Eighty-three students from Canadian Union College in Lacombe, Alberta, recently participated in a church visitation program in British Columbia, visiting 28 churches in 16 districts.

► Korean church members in Toronto, Ontario, met at the Willowdale church recently to plan ways of winning fellow Koreans, anticipating the time when they can organize a Korean church.

► Head elders of all churches in the Alberta Conference were invited to meet with the ministers in a five-day session, at which time L. L. Reile, president of the Canadian Union Conference, challenged them to make giant steps forward on their knees. Other church officers came to the meetings on specific days when topics relating to their responsibilities were discussed.

THEDA KUESTER, *Correspondent*

Central Union

► To acquaint the public with vegetarian cooking, Earl Evans, director of the Union College food service, and 12 of his food-service students invited public-health officials, Wesleyan University faculty, University of Nebraska faculty, local hospital staff members, and a few citizens of the College View, Nebraska, area to a buffet.

► Douglas Simons, pastor of the Stratford Memorial church in Chicago, Illinois, was the recent MV Week of Prayer speaker at the Linwood Boulevard Temple in Kansas City, Missouri. Individual and group sessions involved youth and adults in discussions.

► The Central States Conference now joins several other conferences in operating an emergency medical unit. Provided by inner-city funds and directed by Theus Young, conference lay

activities secretary, this unit promises many persons a better life by early detection of medical problems. This unit also will provide emergency medical help to disaster victims.

CLARA ANDERSON, *Correspondent*

Columbia Union

► John Appel, Manassas, Virginia, church pastor, was recently presented with the Outstanding Young Man for 1973 Award by the Manassas Jaycees. The award came as a result of Appel's broad range of activities in the community, including youth work and projects of health reform.

► Senator Mark O. Hatfield (Oregon) addressed seniors April 20 at the Columbia Union College baccalaureate service. Other graduation weekend speakers were Charles E. Bradford, of the General Conference secretariat, and Earl Pullias, professor of higher education at the University of Southern California.

► Twenty-one persons have been baptized thus far as a result of a series of meetings conducted by Roland Lehnhoff and Stuart Harrison in New Brunswick, New Jersey. Thomas Kopko, local pastor, is continuing with follow-up meetings.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Reports of recent tornado action in Indiana indicate that five Adventist homes were damaged, with three being totally destroyed. There is no report of death or injuries to any members.

► Robert Thompson, Wisconsin lay activities director, and Rodger Ratcliffe, pastor of the Sheboygan-Manitowoc-Fond du Lac district, held a revival in Sheboygan that closed with a baptism of ten persons.

► Dial-Health is a community services project sponsored by the Houghton-Calumet, Michigan, church every Wednesday. The public listens to a taped inspirational message and presentation of a vegetarian recipe over the telephone. Also in progress are nutritional classes attracting 50 students each Monday night.

► After 38 years of service in the Lake Union, Elton Dessain has retired as treasurer of the Illinois Conference, a position that he has held since 1951.

► Five persons were baptized during the first quarter of 1974 into the Main Street church in Benton Harbor, Michigan.

► A total of 13 people, including two families of four, were baptized at the close of a series held by Joseph Melashenko and Paul Howell at the East Lansing University church in Michigan. One of the new members, Frank Veliz, has begun witnessing to his Spanish-speaking friends and relatives by holding meetings in Spanish for a large group at the church on Sundays. Frederick Diaz is assisting.

GORDON ENGEN, *Correspondent*

North Pacific Union

► May 1 marks the beginning of a fly-in/drive-in at Auburn Adventist Academy, where students and volunteer laymen will construct a new industrial arts complex. The project was sparked by the students and represents the largest single student-initiated project at the school.

► It Is Written has become a part of the programming of KIRO-TV, channel 7, in Seattle, Washington. This CBS outlet covers many parts of the State through some 25 cable systems.

► Tithe and mission offerings in the North Pacific Union Conference reached all-time highs during 1973, according to union treasurer L. W. Crooker. Tithe receipts from the six conferences totaled \$14,387,831, a 14.5 per cent increase over the previous year. Sabbath school offerings showed an increase of 9.7 per cent. Total mission giving rose 13 per cent, with more than \$2.2 million sent to the General Conference to support the worldwide program of the church.

► During the recent transition of presidents of the Alaska Mission, it was revealed that during the past dozen years the membership in Alaska has almost doubled, several new churches have been established (including the first Eskimo church in the North American Division), and new work was established in growing centers of population, as well as in numerous villages north of the Arctic Circle. The new Alaska president is Fred Beavon. Leaving Alaska after 12 years is Joe Hansen.

CECIL COFFEY, *Correspondent*

Northern Union

► A two-evening seminar on the theory and practice of meatless cooking was conducted at Iowa City, by Patricia Mutch, a nutritionist from Andrews University. More than 225 people attended.

► Archa O. Dart, retired editor of the *Adventist Home* magazine, recently conducted a series of marriage and home lectures in Bismarck, North Dakota.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Spaulding Mills, local elder of the Altadena, California, church, and his brother, Smith, local elder of the Pacoima, California, church, began a five-week series of evangelistic meetings on April 21 in Monrovia, California. Members of both churches are assisting them.

► John Ward, for ten years an instructor at Rio Lindo Academy, has been honored by Congressman Don Clausen with the presentation of the American flag that has flown over the nation's capitol. Mr. Ward has consistently sponsored an annual patriotic program on the school campus. He has previously been honored by the Freedoms Foundation.

► Service to the Community is a special missionary project for students at the Livermore Valley School in California. An hour each Wednesday afternoon is spent in various projects to assist the needy and the elderly.

► Ground has been broken in Milpitas, California, for a Sabbath school classroom building, which will also double as a day-care center as the church reaches out in community service.

► Student-body officers at Lodi Academy, Lodi, California, have promoted a community services outreach for the current school project. Students have adopted grandparents and children, engaged in painting houses and cleaning yards, assisted with a Spanish branch Sabbath school and a Monday night Story Hour, and promoted singing bands. Sophomore Cheryl Phillips is religious vice-president.

SHIRLEY BURTON, *Correspondent*

Southern Union

► E. R. Gienger and Preston Wallace have added 25 persons to the Madison Campus church through recent evangelistic meetings. Another baptism is planned for the near future in this central Tennessee church.

► Twenty thousand copies of *Steps to Christ* have been distributed to homes in Greeneville, Tennessee, by members of the local Adventist church. The project began recently under the direction of lay activities director Doyle Weems, and the pastor, Trevor Hoover.

► Desmond Cummings, president of the Georgia-Cumberland Conference, conducted the Spring Week of Prayer at Southern Missionary College, during the last week of March.

► A new church was organized April 20 in Fair Hope, Alabama, according to W. D. Wampler, Alabama-Mississippi Conference president.

► A new school—the first black church school in the State of Mississippi—will be opened this coming fall. J. A. Jones, pastor, was instrumental in securing a building and having it moved to the church lot.

► Madison Hospital has added a Gem-saec Automatic Fast Analyzer to its laboratory to increase its capability of biological analysis. The new unit promises increased rate of analysis and a greater degree of precision.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► The Spanish-language branch Sabbath school of the Amarillo, Texas, church had its transportation problem solved recently when the city offered to provide a bus for the church's use for \$10 a week. It is expected that this will greatly enlarge the evangelistic outreach of the Amarillo Spanish church.

► The staff of the local hospital in Albuquerque, New Mexico, recently invited Seventh-day Adventists to con-

duct a Five-Day Plan to Stop Smoking as a community service in the all-new Presbyterian Professional Building auditorium. Forty-three registered for the first program.

► C. W. Skantz, Oklahoma Conference president, reported at a recent workers' meeting that baptisms for the conference in 1973 were 401. This is the third year in a row the total has been 400 or more.

► Robert Rider, Oklahoma Conference secretary, recently held a two-week series of evangelistic meetings in Claremore. Eight persons decided to join the Adventist Church, and five of these have been baptized.

► Twenty-one persons were recently received into church fellowship at the climax of evangelistic meetings held in El Paso, Texas, by Harold Friesen, conference evangelist, and John Bridges, local pastor.

J. N. MORGAN, *Correspondent*

Notice

Church Services in Yosemite Park

Seventh-day Adventist church services will be conducted in Yosemite Valley (not in Wawona SDA youth camp) in the open-air church bowl, situated between the Yosemite Village Market and the Ahwahnee Hotel, beginning May 25 and ending September 7, 1974, as follows:

10:00 A.M. Sabbath school
11:00 A.M. Preaching service
Rumors have spread that cars cannot be driven into the valley; however, visitors to the park may drive their private vehicle directly to any of the several public campgrounds in the valley. Information regarding "golden-age passports," length of time visitors may camp, et cetera, can be secured at local post offices.

Health Personnel Needs

NORTH AMERICA

Admit. offer.	Nurses, LVN
Centr. supp.	Nurses, med.-surg.
superv.	Nurses, OB
Clin. Coordntr., Phy.	Nurses, OR
Asst. Progr.	Nurses, psych.
Cooks	Nursing-serv. dirs.
Dietitian	Occup. ther.
Housekp. cust.	Orderlies
Inhal. thers.	Pharmacists
Med.-records lib.	Psych. tech.
Med. technols.	Phys. thers.
Nurse aides	Receptionists
Nurse, CCU	Secretary
Nurses, ICU	Secretaries, ward

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.

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

Coming

Servicemen's Literature Offering (Alternates with North American Missions)	May 11
Spirit of Prophecy Day	May 18
Christian Record Offering	May 18
Bible Correspondence School Emphasis	June 1
Church Lay Activities Offering	June 1
Inner-City Offering	June 8
Thirtieth Sabbath Offering (Far Eastern Division)	June 29

the back page

AWR Broadcasts Continue

Adventist World Radio maintained its broadcast schedule throughout the recent political upheavals in Portugal, according to a cable from Irwin Kilian, communication secretary of the Euro-Africa Division. Though other radio stations had interruptions because of the coup, the international service of AWR was not affected.

AWR recently added new language programs for Norwegians and Turkish workers in Western Germany, Austria, and France. Success of the AWR broadcasts has launched a research project by the General Conference to locate possible sites for similar operations in Africa and Asia.

Contributions on hand should maintain the broadcasts through this year, but support for the continued operation of the station is needed to strengthen the budget for 1975. Gifts may be made through church or conference treasurers and should be marked "Radio Trans Europe Broadcasts." WALTER R. L. SCRAGG

Educator Assumes New Position

Charles B. Hirsch, secretary of the General Conference Department of Education, has accepted a call to the same position in the Columbia Union Conference. We are loath to lose Dr. Hirsch from the General Conference staff, but family considerations have led him to accept a position that will enable him to be at home more than his world duties have permitted.

Dr. Hirsch has served with distinction in the General Conference for the past eight years and has done much to strengthen the cause of Christian education on all levels around the world field. ROBERT H. PIERSON

Tornado and Flood Relief Operations

Once again tornados and floods have left a path of destruction through mid-America. Hundreds of homes and business facilities have been leveled; thousands of homes have been damaged by wind and water. Hundreds are dead and many more persons are injured.

In the Lake Union, Adventist relief vehicles and workers assisted victims in several areas of Indiana and Illinois. In the Columbia Union, Ohio Conference action centered on Xenia, Ohio, where bedding, linens, and clothing were distributed. The Allegheny West Conference was also active in Xenia, with Dorcas workers from Dayton, Germantown, and Springfield, setting up a center on Main Street, which is still in action. In the Southern Union,

relief vehicles and crews were reported serving victims in Carolina, Georgia, Tennessee, Kentucky, and Mississippi.

In the Hattiesburg, Mississippi, area, where 10,000 were left homeless following four days of heavy rains and flooding, a conference mobile vehicle is providing canteen service. Blankets and linens were purchased for distribution. Students of Bass Memorial Academy will assist in cleanup and rehabilitation work. A relief center is being opened to provide furniture to families whose belongings have been destroyed.

Seventh-day Adventist World Service in Washington, D.C., has a plan that automatically makes available to a conference visited by major disaster matching funds totaling \$5,000 from SAWS and the conference. Additional funds are made available as needed. This arrangement is made possible by the Disaster and Famine Relief Offering, in which all church members participate. You are there, helping, through SAWS. C. E. GUENTHER

Bible Story in Tenth Language

The ten-volume *Bible Story* set is now being produced in the Dutch language by the Stanborough Press in England. The books, written by Arthur S. Maxwell, will now be available in ten languages—English, Spanish, Dutch, Danish, German, Icelandic, Finnish, Amharic, Swedish, and Norwegian. Approximately 13 million copies have been produced by the Review and Herald Publishing Association since 1951. BRUCE M. WICKWIRE

Rights of Nonsmokers Is Film Theme

I'm Sorry, Baby, a new 25-minute, 16mm color film, was premiered at the Spring Meeting of the General Conference Committee in Washington, D.C., April 3.

Unique scenes show a living fetus and tell of tobacco effect upon the unborn child, emphasizing the dangers of smoking to the nonsmoker. The story portrays the life of a baby girl, Brenda, born to a smoking mother, through to her sixteenth birthday, when her mother ultimately dies from the effects of tobacco. Appealing for nonsmokers' rights to breathe clean air is Vikki Carr, noted American singer.

This film can be purchased from the General Conference Temperance Department, 6840 Eastern Avenue NW., Washington, D.C. 20012. E. H. J. STEED

People in the News

Velma M. Wallace, 81, died April 17 in Nice, California. She spent approximately 40 years in denominational service in California as a teacher, normal director, and dean of women.