

OCTOBER 2, 1975

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



## Why Do You Go to Church? By JERRY M. LIEN

ONE OF MY FAVORITE STUDENTS was a roly-poly, rough and ready small boy, whom we affectionately called Dalie. I remember Dalie's part in the annual Christmas program, which was the social high light of the community around my eight-grade, single-teacher village school. Just at the close of the program, Dalie came out and recited his piece. As he eyed the Christmas tree loaded with presents, the big box of apples, and the bags of candy and nuts, he closed his part by saying, "What are we here for, anyway? We're here for the presents on the tree, and the sooner we get them the better, I say!"

I'd like to philosophize and theologize Dalie's probing question, applying it to the Sabbath morning service. "What are we here for, anyway?" Why do you go to church?

Our person-centered theology of the present seems more concerned with our own feelings, our own wants, our own needs than the privilege of losing ourselves in Divinity. There is much talk about changes and innovations in the church service; about meeting in little groups to worship God in song, or verse, or dialog. We need more of this; we need to study more; but we

*Continued on page 7*

## F. Y. I.

When we selected the cover picture for the August 7-14 REVIEW (Bulletin No. 10), we expected that some readers would wonder why the people in the picture were wearing jewelry. We also expected that some readers would ask for an explanation—both about the jewelry and about why we published the picture. We tried to provide a partial answer to the first question by mentioning in the caption that the people were “pictured in their national costumes and ornamentation.” But, as the letters to the editor in this issue reveal, a more extended explanation seems called for. This editorial, then, is For Your Information.

At the outset we should like to state flatly that the jewelry on the people in the cover picture (and in other pictures in the Bulletins) does not represent any letting down of “standards.” Except for wedding rings the jewelry is merely a part of the pageantry that always accompanies a General Conference session to a greater or lesser degree.

In our view some pageantry is beneficial. It helps broaden the horizons of delegates from all parts of the world, exposing them to the rich and interesting cultures of their fellow believers in other countries. Not all Adventists can travel, nor do they have the benefits of programs such as those sponsored by the National Geographic Society in Washington, D.C., hence the privilege of seeing people from other lands, dressed and adorned as are the nationals of those lands, is a valuable educational experience. It increases both their understanding of, and their interest in, people who live, work, and witness under conditions often vastly different from their own. God’s people are found in all nations, and it is desirable for Adventists of all lands to be well informed about their brethren and sisters elsewhere.

At all General Conference sessions, some primitive heathen culture has been displayed. The picture on this page (which appeared on the cover of a REVIEW Bulletin of 1962) illustrates this fact. No one believes that Adventists in New Guinea run around half clothed carrying a spear and trying to look fierce, yet at several recent General Conference sessions converted natives have been requested to deck themselves as unconverted heathen, and have demonstrated war dances in order to give delegates a clearer concept of the dramatic change that the third angel’s message makes in the life. We have always had mixed feelings about this, wondering whether it was right to ask people who have put off “the old man” to put him on again even for a good cause. But certainly the least harmful “re-enactment” is to put on a few rings, bracelets, and necklaces, as did some delegates at Vienna for the sake of photographers and other delegates. But to assume that this jewelry is worn regularly by these people is no more factual than to believe that the headpieces of feathers worn by some delegates representing American Indians during the report of the North American Division are typical of their usual life-style.

The wearing of the wedding ring is, of course, a separate subject. In protesting this, several readers suggested

that if something is “wrong” in one place it also is “wrong” in another. This argument sounds valid, but it hardly finds support in the Bible or in the writings of Ellen G. White. To determine whether a thing is wrong, one must first ascertain whether principle has been violated. Principles do not change from place to place, but the application of principles may vary.

Take the principle of modesty, for example. What is considered modest in one country may not be considered modest in another. Skirt lengths in one country may be considered modest but not in another. Necklines may be considered modest in one country but not in another. The principle of modesty stands fast, but the application differs and may be determined partly by the culture of the country. In this sense, what is wrong in one country may not be wrong in another.

Thus the apostle Paul declared himself willing to adapt himself drastically (without sacrificing principle) in order to reach people with the gospel. “Unto the Jews I became as a Jew,” he said, “that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some” (1 Cor. 9:20-22).

### The Wedding Ring

In the early 1890’s, when some people felt strongly that the wives of American ministers working in countries outside their homeland should wear the wedding ring, Mrs. White took issue with them. She said that there was no need for them to adopt this custom. But, she added, “In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle.”—*Testimonies to Ministers*, p. 181.

*Continued on page 13*



The transforming power of Christ is revealed in the lives of native people who before their conversion engaged in devil worship. Here Pastor Joseph Mave, of New Guinea, dressed as a savage of the interior, assumes a warlike pose and gives to the 1962 General Conference delegates a stirring demonstration of a heathen war dance.

# This Week

Our cover article, "Why Do You Go to Church?" was written by Jerry M. Lien, Ph.D., a professor of communications at Southern Missionary College, Collegedale, Tennessee.

After graduating from Union College in 1944, Dr. Lien went to the Minnesota Conference, where he was a pastor and later educational superintendent as well as youth activities director.

While he was in the Southern California Conference (1951-1956), he completed an M.A. from the Seventh-day Adventist Theological Seminary.

He pastored the Stone Tower church, Portland, Oregon, from 1956 to 1960. In 1960 he went to

Loma Linda University (La Sierra Campus) as a professor of speech, and there he remained until 1969. While teaching at Loma Linda University, he attended the University of Southern California, earning a Ph.D. in Rhetoric and Public Address in 1968.

In 1969 he went to pastor the Walla Walla College church, where he remained until taking up his present position at Southern Missionary College.

Dr. Lien analyzes the reasons people have for going to church, most of them acceptable as far as they go, and concludes that the main reason for worshiping must be to meet with God. Any other

reason, by itself, is insufficient and unfulfilling.

George W. Brown, recently elected a field secretary of the Inter-American Division, preached at the General Conference session on July 16. This sermon, "By a Prophet . . ." begins on page 4. In it Elder Brown discusses the great contributions that the witness and testimony of Ellen G. White have made and continue to make to the Seventh-day Adventist Church. "Its emergence as a church, its global outreach and growth, its unique commission and destiny, must all be viewed in the context of Bible prophecy, and particularly as it relates to the ministry of Ellen G.

White." Its incisive message is "must" reading.

**Bible Credits:** Texts credited to N.A.S.B. are from the *New American Standard Bible*. Copyright 1972, by The Lockman Foundation. 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.

**Art and Photo Credits:** Cover, Skip Baker; p. 6, Harry Anderson; p. 9, P. Denton; p. 10, H. Lamber-ton; p. 11, E. Nitowski; p. 18, Mission Spotlight; all other photos, courtesy of the respective authors.

## Letters

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

### GC Session and Jewelry

I want to thank you and your staff for the fine job you did on the General Conference bulletins. I appreciated them very much until I saw the picture on the front page of Bulletin No. 10.

When I came to Madison as pastor five and one-half years ago, many of our members, men and women, wore wedding rings. With the kind help of our conference president and the evangelists who have been here to hold meetings, we have seen most all of these people remove their rings and grow spiritually. In our recent MISSION 75 meetings a number of young people joined the church and removed their rings.

So the picture on page 1 of the August 7-14 issue is very disturbing to these newly baptized members, older members who have removed their jewelry, and established members who stand firm for our standards.

Now please tell me how to explain this picture that shows a delegate with beads on her neck, arm, and one with a ring on her finger. Members here in Madison have come to me about this picture. I have not gone to them. Any information you can write me will be appreciated.

J. L. RAY

Madison, Wisconsin

I feel compelled to write this letter because we in the school

system of the church feel we are fighting a losing battle. We try to uphold the standards of the church as we see them in the Bible and Spirit of Prophecy, but our young people are still pointing their fingers at the older generation because they feel they have become lax, especially in their dress code.

Consequently, I was extremely surprised to notice on the front cover of the August 7-14 REVIEW one woman with a ring on, another woman wearing two bracelets and a necklace. I can see the young people when I ask them to remove their bracelets, rings, and necklaces when they are at school point to that cover of the REVIEW and ask, "Why do you try to uphold standards the church doesn't?"

Maybe I sound a little harsh, but it seems as though our standards are slipping gradually away. Many times our members look almost as gaudy as the members of other churches. Sorry, I had to get this off my chest, but I guess I'm still an old-fashioned Adventist.

R. E. HAMILTON

Garden Grove, California

I am writing this letter to protest the picture used on the cover of the REVIEW (Aug. 7-14) where it shows two women delegates wearing jewelry. The ring stood out like a sore thumb. If Adventists in foreign lands can wear jewelry—what is wrong with us in America doing the same? Do we have two standards in our church? If it is wrong one place it is wrong in the other. How do you have the nerve to preach against jewelry and then show women at confer-

ence sessions wearing rings and beads? It is no wonder the young folks are mixed up. I am too.

JEAN STEPLER

Akron, Ohio

Please help our newly baptized members as well as some of the older members understand the display of jewelry in several photos of the August 7-14 General Conference Bulletin No. 10. Please explain the show of beads, bracelets, rings, and pins, especially on the cover and on page 25 in the picture of the Hungarian choir. Also the bracelet and ring worn by the piccolo player on the Back Page.

The question, of course, is why can't these delegates and guests simply appear as Adventists would in their national dress, unadorned, even for these special programs? It is understood that non-Adventists in all countries wear jewelry, so why show ornamented Adventists who are representing not only their country but their church? It would almost appear that a suppressed desire to wear jewelry is surfacing on these occasions under the guise of pageantry.

Our local church has experienced a wonderful influx of new members in the past few years. Many of the women have had a real struggle, and some still do, with their jewelry. And now they see this. Help! We don't know what to tell them.

NAME WITHHELD

### Frame It

We just received the May 1 issue of the REVIEW AND HERALD today [July 14], and all of us were

attracted to the beautiful cover. Most of us office workers who got a copy decided to frame or laminate it for our offices.

RUTH C. ROMANES  
Manila, Philippines

### Shocking Statistics

In reading the summary of the North American Division report in the REVIEW Bulletin No. 4, I was struck by a sobering fact.

In five years 27,178 denominational employees have accounted for 144,330 baptisms and professions of faith. That is 5.31 souls per worker for the five years or 1.062 souls per worker per year. With 503,689 members in North America that soul-winning record equals .2865 souls won per member in five years.

Put another way, it took 3.49 members to win one soul in five years. In one year each member accounts for only .0573 additions to the church. In other words there is one baptism or profession of faith per year for each 17.45 members. These figures don't include the deaths or apostasies experienced among us as a people.

As a worker I have been ashamed of my poor soul-winning record. Until now I hadn't realized that my report of ten souls in five years or two a year was so far above average. Is it any wonder the Lord has not returned? If evangelism is the main work of the church and her only reason for existence, then what are we doing? Every member a soul winner is so far from reality it is not at all humorous.

RODNEY J. HYDE  
Centralia, Missouri

# “BY A PROPHET...”

By GEORGE BROWN

MY MESSAGE is based on a Biblical statement that is full of significance for the Seventh-day Adventist Church—Hosea 12:13: “By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” This message describes the prophetic ministry of Moses during the Exodus movement and the subsequent establishment of ancient Israel as God’s distinctive people with a special saving message for the world.

But I would like to give it a secondary application—to apply it to the prophetic ministry of Ellen G. White, special messenger to the remnant church. Several millennia after the Exodus movement, the clock of prophecy struck the hour for the emergence of a great movement. In keeping with His divine timetable God raised up the Advent Movement. To dramatize the authenticity of the divine origin of the movement, He bestowed upon this new movement the gift of prophecy.

Adventism believes deeply that God at the opportune time in history raised up Ellen G. White and anointed her to the prophetic ministry of the remnant church. Since the emergence of Adventism more than a century ago, God has providentially guided, protected, and preserved this church through the Spirit of Prophecy. We profoundly believe that the spirit of prophecy, as manifested through the life and works of Ellen G. White, was given by God to preserve and protect the integrity of the Seventh-day Adventist Church as His distinctive remnant church in the last generation of human history. We further believe that God in divine wisdom raised up the Seventh-day Adventist Church as a people of prophecy, at the right time, with the right message, specifically tailored for time’s last generation. Its emergence as a church, its global outreach and growth, its unique commission and destiny, must all be viewed in the context of Bible prophecy, and particularly as it relates to the ministry of Ellen G. White.

I invite you to examine with me four significant ways in which God has led and preserved the Advent Movement in its advance to ultimate triumph.

1. By keeping the church Biblically sound and doctrinally cohesive. The whole system of Adventist beliefs and doctrines is rooted and grounded in the Holy Scriptures as the infallible, authentic Word of God. It is our rule of faith and practice and our final authority in all things moral, spiritual, and ecclesiastical. Seventh-day Adventists have no creed but the Bible. We are historically a Bible-centered people. The Bible is our absolute and pre-eminent authority.

The Spirit of Prophecy writings have again and again emphasized this concept of the primacy of the Bible. The following brief quotation, taken from a vast reservoir of declarations and counsels in the Spirit of Prophecy concerning the primacy of the Bible, will suffice to confirm this fact: “The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character,

the revealer of the doctrines, and the test of experience.”—*The Great Controversy*, p. vii.

Our history as a church eloquently confirms God’s guiding, preserving power through the prophetic role of Ellen G. White. A period of serious, intensive Bible study climaxed in 1848 when five momentous Sabbath conferences were convened by early Sabbathkeeping Adventists to draft a unified doctrinal position. The aim was to produce a cohesive system of beliefs based on the Word of God as the final authority. In these meetings Ellen G. White played a vital role as God’s delegated messenger. Her timely counsels built confidence, corrected errors, clarified truths, and correlated Bible doctrines. The cardinal and distinctive doctrines of our church were crystallized under the guiding light of the Spirit of Prophecy.

Repeatedly, throughout the history of the remnant church, the prophetic ministry of Ellen G. White helped to protect and preserve this church from the destructive effects of fanaticism, offshoots, and false prophets. It was the prophetic word that delivered this church from the subtle heresy of pantheism. It is the prophetic gift that continues to preserve God’s people from such ideologies as evolution, secularism, the new morality, liberalism, and so-called charismatic demonstrations. We must ever be thankful to God for the ministry of Ellen G. White, which has so marvelously preserved the Biblical soundness and doctrinal cohesiveness of Seventh-day Adventism as God’s unique answer to spiritual Babylon as described in Revelation 14.

2. The Spirit of Prophecy preserves the church by its continuing contribution to the organizational stability of the church. It soon became evident that a church destined by God to fulfill a vast global mission should be thoroughly organized and effectively managed on all levels. At a critical stage in our development the need for church order was seriously considered.

Again, God guided and directed His people in the course to be followed. As early as 1851, Ellen G. White urged the Sabbathkeeping Adventists to follow God’s plan for church organization and order. She counseled that organization was “indispensably necessary in order to bring the church into the unity of the faith” (*Early Writings*, p. 100). In 1893 when certain forces persisted in disorganizing the Adventist Church, Ellen G. White gave the following pertinent counsel: “The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God’s people on the earth.”—*General Conference Bulletin*, Jan. 29, 1893, p. 22.

Because of the clear, positive, inspired counsels of the Spirit of Prophecy, the Seventh-day Adventist Church is now a world organization with a unified, cohesive church system unique in church history. An integral part of this unique organization is a network of interdependent departments on all levels designed to build the church qualitatively and quantitatively. To God be the glory for the prophetic gift that has

*George W. Brown is a field secretary of the Inter-American Division.*



---

## In this sermon first presented on July 16 at the General Conference session in Vienna, Austria, the author examines four significant ways God has led through the ministry of Ellen G. White

---

guided, counseled, and directed in the formation of this dynamic global church organization.

What would Seventh-day Adventists be today had we not followed the counsels of the Spirit of Prophecy in establishing the publishing work as a vital part of our church program? Today, flourishing around the world are 50 publishing houses, publishing the three angels' messages in 200 languages with millions of pages of truth-filled literature going "like streams of light around the world."

What would the Seventh-day Adventist Church be had we not heeded the numerous counsels of Ellen G. White concerning a distinctive health ministry? Today, the health message has assumed global dimensions and identifies Seventh-day Adventists as a distinctive people with a holistic message of redemption for the world.

What would the Seventh-day Adventist Church be without its network of educational institutions that provide our sons and daughters with an education that is both redemptive and academic? The formation of our comprehensive system of church policies, together with the operation of every department of the church is significantly influenced by the guidelines of the Spirit of Prophecy.

It is this cohesive element that guarantees the organizational unity of the Adventist Church. Indeed, the Seventh-day Adventist Church will continue to enjoy organizational stability, global expansion, fiscal strength, departmental cohesiveness, and evangelistic fervor so long as we continue to pay heed to the divine blueprint so clearly presented in the Spirit of Prophecy.

### The Church's Integrity Is Strong

3. The integrity of the Seventh-day Adventist Church has been preserved by the amazing dependability of the predictions and utterances of Ellen G. White. Conditions in the social, religious, scientific, and political world attest beyond question the reliability of her prophetic credentials. The integrity of the Seventh-day Adventist Church was never stronger than it is today. The authenticity of a prophet's credentials is the accuracy and the dependability of his forecasts and pronouncements. "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him" (Jer. 28:9). History, the witness of the church, and modern science all bear irrefutable proof that God has spoken through Ellen G. White.

Modern scientific research and experiments continue to validate the scientific accuracy of the teachings of Ellen G. White given 60 to 100 years ago. Paul Harvey, a popular American news analyst, in March, 1969, said: "An increasing number of physicians are recommending against alcohol, high cholesterol meats, and white-flour bread. These recommendations are based on 'the latest medical knowledge' though I can show you the same prescription for health in a book that's a hundred years old. Ellen G. White authored that book. To this day, Seventh-day Adventists accept her criteria. Since she has been proved right about so many things, we should examine what else she said. . . . It has tended to reaffirm the faith of the faithful to discover that the most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a hundred years

ago. . . . If some of her recommendations sound extreme, imagine how they must have sounded in 1863. Yet modern science continues more and more to say 'she was right.' "

Ellen G. White was by no means a trained scientist; yet, in her numerous books, articles, letters, and lectures her teachings stand confirmed and authenticated on such findings as: the benefits and effects of sunlight, the relationship of diet and scholarship, the dangerous effects of tea, coffee, tobacco, and drugs, fats and heart diseases, sugar and disease, exercise and the circulation of the blood, cancer and causative factors, prenatal influences, drugs and birth defects, et cetera. On all these and other scientific topics, the prophetess of the remnant church was not only accurate, but from 60 to 100 years in advance of science. Prophecy does not guess; it speaks with authority! Thank God for the dependability of the prophetic word!

With stunning accuracy, Mrs. White has repeatedly described our present-day society. For a vivid pen picture of today's society given decades ago, I urge you to re-examine her prolific works and you will discover an impressive list of predictions and warnings in such areas as moral decadence, anarchy, riots, urban unrest, youth dissipation, labor unionism, ecology, natural disasters, corruption of the judicial system, social, and political unrest, wars, violence, international crises.

The accurate fulfillment of these and other predictions not only validate the prophetic call of Ellen G. White but they preserve the prophetic integrity and mission of the Seventh-day Adventist Church!

4. The Spirit of Prophecy has preserved the church by making Adventism a Christ-centered life-style. To Ellen G. White there was never a dichotomy between religion and other functions of life. The character, life, and ministry of Jesus Christ are uniquely honored, adored, exalted, and confessed by Ellen G. White. Her Christocentric philosophy of life is clearly reflected in such monumental works as *The Desire of Ages*, *Christ's Object Lessons*, *Thoughts From the Mount of Blessing*, and *Steps to Christ*.

In *Gospel Workers*, page 160, she wrote these sublime words: "Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' . . . Reveal the way of peace to the troubled and despondent, and show forth the grace and completeness of the Saviour."

To Seventh-day Adventists, Jesus Christ and all the elements of the Christian faith are inseparably interwoven into the total fabric of every legitimate human activity. The central theme in the writings of Ellen G. White is the God-man, Jesus Christ. To her, Jesus is the indwelling Saviour and supreme Lord. "Jesus Christ," she wrote, "is everything to us—the first, the last, the best in everything."—*Messages to Young People*, p. 161.

Through the influence of the Spirit of Prophecy, Adventism becomes a Christocentric life-style. To Seventh-day Adventists, Christian education is more than the pursuit of academic excellence; it is the harmonious development of the mental, physical, and spiritual powers. To Seventh-day Adventists the health message is more than prescriptions and surgery and the

operation of sophisticated hospitals; it has to do with the complete restoration of the total man physically, mentally, and spiritually in the image of God. Adventism is a Christ-centered life-style that produces a people who are holy, happy, and healthy!

The Spirit of Prophecy is that powerful element in Adventism that distinguishes Seventh-day Adventists as a people with a unique Christ-centered philosophy on such matters as Christian stewardship, recreation, health reform, Christian standards, the use of human capabilities, family relations, Christian perfection, education, and all other human activities and endeavors. The object of life is to glorify God by recognizing the sovereignty of Jesus Christ. This unique life-style of joyful obedience is deepened, enriched, and preserved by the constant study and prayerful application of the principles of the prophetic word.

The preservation of our integrity as a distinctive people with a unique message for these last days is guaranteed in the Word of God. The promise is that God will continue the guidance and preservation of His church until the long-awaited return of Jesus Christ. That day, thank God, is very soon. By the prophetic word He has led us; by the prophetic word He will preserve us. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."

The crucial question is: What should be the attitude of the Seventh-day Adventist Church toward the Spirit of Prophecy in the testing and challenging days ahead? The answer is clear and unequivocal: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20). The most critical and challenging days of this great church are before us. The prophetic voice has warned that Satan's final effort will be to make of no effect the testimony of the Spirit of Prophecy. This will be his last diabolical strategy. Listen to this: "Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—*Selected Messages*, book 2, p. 78.

#### Beware of the Devil's Strategies

Let me warn this world delegation assembled in this critical hour of human history that the devil is today employing different agencies to unsettle the confidence of God's remnant people in the true testimony. Beware of his ingenious strategies and subtle camouflages. Beware of the half truths that are propounded by those who assert that Ellen G. White was a good person, a good leader, and a good counselor, but not necessarily a prophet and a messenger of the Lord.

Fundamental, born-again Seventh-day Adventists believe that Ellen G. White was indeed a good person, a good leader, and a good counselor, but this is only a fraction of the truth! Ellen G. White was God's anointed prophetic messenger to the remnant church. God has categorically spoken through her. Through her prophetic ministry, He has preserved this church and will continue to preserve it until He returns.

I challenge this world delegation to go back to your churches, your institutions, and your homes, and solemnly call upon God's people everywhere to a new, unqualified commitment and loyalty to Jesus Christ and His gift of the Spirit of Prophecy. I challenge the ministry and the laity of the Seventh-day Adventist Church collectively and individually to reject any attempt, whether overt or covert, that seeks to belittle, modify, or ignore the divine principles set forth in the Spirit of Prophecy writings that God has so graciously given to the remnant church.

Let us this day resolve to follow the divine guidelines and principles of the Spirit of Prophecy. Let us preserve our God-ordained distinctiveness as we seek to fulfill the great global commission of taking this unique message to all the world.

I close with the challenging words of 2 Chronicles 20:20, "Hold firmly to your faith in the Lord your God and you will be upheld; have faith in his prophets and you will prosper" (N.E.B.). □

## For the Younger Set

### Kevin's Wish

As told to  
**ELLA RUTH ELKINS**  
by **NANCY BRINEGAR**

IT WAS the Friday night before Easter, and there was to be a special program at the church, prepared by Pastor Bob. Kevin's family was one of the first families to arrive at the church, and since his mamma would be playing the organ before the program started, they sat down near the front. The picture screen was set up, and Kevin wondered what the program would be about.

Soon it was time to begin and Pastor Bob got up and spoke just a few words. Next Kevin's daddy offered the prayer. Then, after the people sat down again and Kevin's mamma came back to sit with the family, the lights went out and a picture came onto the screen. It was of Mary and Joseph at the Inn, and Joseph looked as though he were asking whether there was a place where they could stay for the night.

One by one, the pictures showed how Jesus grew up, and how He worked with the people and helped them, taught them, healed them, prayed for them, fed them, and loved them. With each of the pictures, there was just the right song.

One of the pictures showed an old, old lady who lived in the land where Jesus lived. She was dressed in black with a black cloth over her head and she bent low as she walked. It looked as if it was very hard for her to walk. The song that went with that one was "Lonely Voices."

Another picture showed Jesus sitting on a bench, and a lady with a pan of water was kneeling at his feet, washing them. Jesus' old, worn sandals lay on the floor beside the pan. The lady had a look of love on her face, and she had long, pretty hair. The disciples were looking on with a wondering look on their faces. One disciple even looked disgusted. But Jesus had a pleased look on His face.

Then there were pictures to

show how cruel men took Jesus and shoved a crown of thorns onto His head. Another picture showed Jesus carrying a cross up a hill. He fell, and another man came along and helped Him carry the cross. Then wicked men took ugly nails and nailed the loving hands of Jesus to the cross.

The next pictures were happier ones. They showed Jesus after He rose from the grave. There was the same lady who had washed His feet, so surprised and happy to see Jesus that she looked as if she wanted to run and hug Him.

The last picture showed Jesus coming in the clouds of heaven with ten thousands of angels—coming for Kevin and everyone else who will be ready to go to heaven to live with Him forever.

When the program was over and the lights came on, Kevin said, "Mamma, when I get to heaven, I'm going to take a pail of nice warm water and a brand-new pair of shoes, and I'm going to wash Jesus' feet and put those new shoes on Him. Because in every picture I've ever seen of Him, He always has on old shoes, and I want Him to have a nice new pair!"

While it isn't new shoes Kevin will be able to give Jesus, there will be other ways in which Kevin will be able to express his appreciation.



Kevin wished he could buy new shoes for Jesus, because in all the pictures Kevin had seen of Him, He had on old shoes.

also need to appreciate the privilege and the necessity of the corporate worship of the eternal God. We need to come together in the fellowship of the forgiven, in the communion of the called. We need to lose ourselves in a congregation, to sense being a part of the body of Christ, His church.

We need to ask ourselves the question, "Why do I go to church?" Is worship only a pleasant social occasion to be enjoyed when nothing more enticing presents itself? Is attendance to be dependent upon our whims, the transient disposition of a particular morning, the entertainment rating of a specific speaker? Or is attendance the privilege of worshipping the living God?

---

Some go to church to fulfill a social need; others to hear the preacher. Neither of these should be the basic reason.

---

As a pastor, I am concerned for the regular attendance of my people, for a proper philosophy of worship, and for a compelling theology of worship, but there is Another who is also concerned—God. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

I'm not going to defend the importance of the worship service. That would be like a Chihuahua attempting to defend a lion. The corporate worship of the body of Christians is defended by precept and example. Many positive statements can be found in the Lord's special legacy to His remnant people. *Testimonies*, volume 4, page 539, "Some have made a serious mistake in neglecting to attend the worship of God." *The Ministry of Healing*, page 511, "The privileges of divine service should not be lightly regarded." *Patriarchs and Prophets*, page 541, "We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God." *Testimonies*, volume 6, page 368, "God teaches us that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him."

### The Theology of Worship

In this article I am assuming that church attendance is relevant, necessary, and that it brings a blessing. I do this on the authority of the Word of God, the example of Jesus, and the multiplicity of divine counsel. But I want to go beyond these aspects. I want to investigate the philosophy and theology of worship.

Why do we go to church? Some attend to fulfill a social need; some to hear a sermon; and some to worship God. Perhaps you go to church to fulfill a social

need. That's a good reason. We strengthen and encourage one another as we participate in worship as a social experience. Public worship is not an artificial contrivance invented by a priestly class to hold the people in its power. Because people are social creatures, worship cannot be dispensed with. It is a full, complete exercise of Christian fellowship.

However, going to church to fulfill a social need is only a reason, not *the* reason. One of today's problems is that the average Protestant thinks of his church life as a social occasion, rather than as an opportunity for approaching God. Emphasis is laid upon the horizontal rather than the vertical relationship. That's why in the days of the pioneers (and still today) the Lord warned against attendance for purely pleasure and emotional excitement (see *Testimonies*, vol. 1, p. 412). That's why He warned against whispering, laughing, and talking in the house of the Lord (*Testimonies*, vol. 5, p. 492). That's why He warned against whispering and talking during the sermon (*Messages to Young People*, pp. 265, 266). That's why He warned against improper dress and attitudes in the worship service (*Testimonies*, vol. 5, p. 499). That's why He warned against failure to recognize that even the benediction is a vital part of the morning worship of God (*ibid.*, vol. 5, p. 494). That's why He warned against rushing carelessly and noisily from His presence in His sanctuary (*ibid.*).

Church attendance to fulfill a social need is a good reason, but we should prevent its being perverted into *the* reason.

Furthermore, do you go to church to hear a good sermon, or, as is more commonly phrased, to hear the preacher? This, too, is good. The sermon is tremendously important in Protestant worship. It is the high point of the service. It is the focus upon the sacrament of the sharing of the Word of God. In the divine plan, preaching is an essential element in the saving activity.

Preaching has an honorable tradition in Christian history.

### A Sermon Is God Revealing Himself

It might be said that consecrated, Spirit-filled preaching is God Himself at work confronting humanity. In the divine plan, a sermon is not just some good advice from a nice man. It is not merely a theological or Biblical lecture, a commentary on current events. Rather, a sermon is God revealing Himself, reaching out to us and calling for response.

It's an interesting sidelight to note that the Lord's messenger indicts formal listening as well as formal preaching, half-hearted listeners as well as half-hearted preachers. "The Lord would have His ministers who preach the word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference, or stare vacantly about, making no response to what is said."—*Testimonies*, vol. 5, p. 318. In the same vein appears the admonition, "The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good."—*Ibid.*, p. 493.

Do you go to church just to hear the preacher? If so, you have only a limited concept of what the worship service is all about. Furthermore, you're putting unfair pressure on the speaker. If worship is just a solo performance, the minister is tempted to endeavor to be an entertainer, a star, trying to put on a rhetorical floor show, to produce a stunt a week.

---

*Jerry M. Lien, Ph.D., is professor of communications at Southern Missionary College, Collegedale, Tennessee.*

As I carefully researched my subject, I concluded that God demands dignity, form, beauty, and reverence in the worship service. The sacred and eternal should never be brought down to the level of common things (*Testimonies*, vol. 5, p. 500). Nothing pertaining to worship should be treated with carelessness and indifference (*Messages to Young People*, pp. 265, 266). Attitude, dress, and deportment are tremendously important in church (*Testimonies*, vol. 5, p. 499). The worship service is not just a session with the gang. Preparation should not be haphazard, last-second, sloppy, but should be as perfect as possible (*Evangelism*, p. 277). Musical instruments should be skillfully handled (*Gospel Workers*, pp. 35-37). There should be no emphasis on excitement (*Testimonies*, vol. 1, p. 412).

### Worship Should Be Orderly

All these are subsumed in the scriptural injunction of 1 Corinthians 14:40, "Let all things be done decently and in order." Seventh-day Adventists should be very careful not to equate decency with coldness, order with ritual. "It is God's will that all parts of His service shall be managed in an orderly, becoming manner, which will impress those strangers who may attend, as well as the regular attendants, with the elevated, ennobling charac-

ter of the truth and its power to cleanse the heart."—*Evangelism*, p. 207.

We need to know why we go to church! The basic reason ought to be to worship God. We need to comprehend and appreciate our Sabbath morning gatherings, having a concept of the worship experience. Ideally, worship is an instrument that helps us perceive God, the world, and ourselves at a deeper level. It is an experience in which we can express our love of God; our desire to render Him homage; our privilege of rededication and reconsecration. While a specific form of worship service has not been detailed in the New Testament, each part has a meaning. As Dr. Wilber Alexander of Loma Linda University once told a Ministerial conference, "Step by step we ascend the altar stairs until we stand in the throne room of divinity. Then inspired, infilled, strengthened, refreshed, we go back down the stairs with Christ and out to witness by life and word."

When you leave the sanctuary after next Sabbath morning's worship service, you ought not merely to have engaged in a social activity; you ought not merely to have heard a preacher; but rather, you ought to have worshiped God, and to have been prepared to carry into life the spirit of true worship. □

## Bible Questions Answered By DON F. NEUFELD

**Why is it that some other Christians are more enthusiastic for the Lord to come than are Adventists? Why don't Adventists "love his appearing" more?**

Enlarging upon his puzzlement the questioner observes, "There are increasing numbers throughout Christendom who are becoming more Adventist than some of us are. They understand less of the doctrine of His appearing but have more of the love of His appearing. Could it be possible that there is a crown of righteousness for them and not for me?"

The expression "love his appearing" occurs in 2 Timothy 4:8. It reads literally, "have loved." The force of the Greek is that at some time in the past they had fixed their love upon Christ's appearing and since that time they have been keeping it fixed there.

Those who love the appearing of Christ, long for it. "Have longed" is the translation of the New International Version. While this translation is interpretative, longing is certainly implied. An opposite attitude to "love" is "dread." There

are those, who, because they feel uneasy, dread the appearing of the Lord. How different is this from Paul's attitude!

Those whom our questioner describes as "becoming more Adventist than some of us" doubtless come largely, if not totally, from the Reformed or Calvinistic churches. These Christians believe in the doctrine of the perseverance of the saints. This doctrine teaches that "they whom God has regenerated and effectually called to a state of grace, can neither totally nor finally fall away from that state, but shall certainly persevere therein to the end and be eternally saved."—L. BERKHOF, *Systematic Theology*, p. 545.

Citing proofs for the doctrine of perseverance, Dr. Berkhof lists among other points the doctrine of election. He describes the doctrine of election as meaning "that they who belong to the number of the elect shall finally be saved and can never fall short of perfect salvation. It is an election unto an end, that is, unto salvation. In working it out God endows believers with such influences of the Holy Spirit

as to lead them, not only to accept Christ, but to persevere unto the end and to be saved unto the uttermost."—*Ibid.*, p. 547.

No wonder Christians of Calvinistic persuasion have no dread of the second coming of Christ!

Numerous scriptures can be cited against the doctrine of perseverance, for example: Matt. 24:12, 13; Col. 1:23; Heb. 2:1; 3:14; 6:4-6, 11; John 15:1-6.

Rejecting the Calvinistic position as unscriptural, Seventh-day Adventists, who in this area are Arminian in their approach, believe that a man who has once been genuinely regenerated can fall from grace. Therefore, a Seventh-day Adventist, while he can and should have the assurance of acceptance today, cannot have the assurance the Calvinists have that he will persevere.

Ellen White has put this matter succinctly: "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we

give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation."—*Christ's Object Lessons*, p. 155.

From his study of the Scriptures the Seventh-day Adventist knows that there are conditions to be met. He knows that he must face the judgment. Calvinistic Christians mock the idea of an investigative judgment. According to them, from eternity in the foreknowledge of God it has been known who will be saved or who will be lost. They see only an executive aspect in judgment, that is, a meting out of rewards already known from eternity.

More than many Adventists realize, Calvinism among most of the evangelical churches accounts for major differences between them and Adventists.

Despite the possibility of his falling from grace, the Seventh-day Adventist should exercise faith and hope and should "love" the second coming of Christ. Daily he should consecrate himself to the Lord and have the moment by moment assurance that he is accepted. This was Paul's secret of assurance.



# A Visit to Ancient Heshbon

---

The author takes the reader  
on a guided tour of *Tell Hesbân*,  
describing what  
has been accomplished  
in the excavation on the mound.

---

By LAWRENCE T. GERATY

IF YOU SHOULD VISIT THE SITE of Andrews University's archeological excavations at *Tell Hesbân* in Jordan, you would be in distinguished company. Among the many visitors we had during the 1974 season were several members of Jordan's royal family, including King Hussein's cousin, Prince Raad, who actually worked with us on two occasions. Other visitors included Jordan's former prime minister and elder statesman, Suleiman Nabulsi; the current Minister of Tourism and Antiquities, Ghalab Barakat; and such members of the diplomatic corps as U.S. Ambassador Thomas Pickering. Among the many archeologists who paid a visit was Harvard Professor George Ernest Wright, president of the American Schools of Oriental Research, an organization that has probably done more than any other to advance the cause of Biblical archeology.

*From Amman to Heshbon.* Let me now take you on a guided tour. Our point of departure is Amman, the modern capital of the Hashemite Kingdom of Jordan. In Biblical times, of course, Amman was known as Rabbah of Ammon, the city against which Uriah the Hittite fought while his wife, Bathsheba, kept company with King David (2 Sam. 11). We travel west on the road to Jerusalem, but turn south after about ten miles, just before the road begins its rapid descent from the Ammonite tableland (3,000 feet above sea level) to the Jordan Valley (1,200 feet below sea level). Following what was probably the course of the "king's high way" (Num. 21:22), we soon cross over the *Wadi Hesbân*, the verdant valley through which flows a perennial stream having its source at a major spring—both named for Heshbon.

Just off the road to the east, at *Umm es-Sarab*, a small hill at the head of the valley, was our site G.8 excavated in 1974 by the survey team. The year before we had be-

gun an archeological survey of the countryside within a six-mile radius of Heshbon that included the tracing of the old Roman road from *Tell Hesbân* (Esbus in Roman times) to *Tell er-Rameh* (Roman Livias) in the Jordan Valley. In 1974 this survey was completed, the team having discovered, sherded, and described 125 archeological sites within this small area! Their other objective in 1974 was to sound (dig) one of these satellite communities of Heshbon in order to test the validity of their method of sherding, that is, seeking to arrive at the occupation history of a given site on the basis of potsherds collected from its surface. They chose *Umm es-Sarab*, both because of its significant location and because Bronze Age sherds (roughly from the time of Moses) had been found in surface sherding the site.

Though Bronze Age sherds were again found when digging at *Umm es-Sarab*, they were only in mixed contexts; only the Early Roman and Byzantine periods were actually represented by strata in the two trenches completed to bedrock. These trenches cannot be seen, because the agreement with the local landlord required our filling them back in with dirt after our work.

The next *tell* we approach across the valley is called *El-'Al* by the Arabs. Traditionally it has been associated with Biblical Elealeh (Num. 32:3, 37; Isa. 15:4; 16:9; Jer. 48:34). As we pass it and round the corner, *Tell Hesbân* comes into full view. It is easily the most prominent mound in the entire region. From its summit one may look for many miles in any direction—due west one can see the Jericho oasis in the Jordan Valley and even as far as the Mount of Olives, which obscures Jerusalem. To the southwest, about five miles away, one sees Mount Nebo, from which Moses viewed the Promised Land (Deut. 34). Six miles to the south one sees Madeba (Num. 21:30; Joshua 13:9, 16; 1 Chron. 19:7; Isa. 15:2), the site of a Byzantine church that contains in its mosaic floor the earliest map of Palestine.

*At the Foot of the Mound.* As we approach *Tell Hesbân* from the northeast we come into the area depicted on the accompanying topographical map. Just across the road from the *tell* is a huge depression, 250 feet long by 150 feet wide. Our site G.5 turned out to be a Byzantine water reservoir, with a fine cement floor that ran up to the reservoir's four walls, constructed of squared stones set in cement and at least partially battered against their respective virgin-soil embankments. Probably destroyed by an earthquake, it fell into disrepair and was subse-



From right are entrance hall, reception lounge, access hallway, and bathroom of the southern half of the Area A Mamluk bath complex.

---

Lawrence T. Geraty, Ph.D., is assistant professor of Old Testament at the Theological Seminary, Andrews University, Berrien Springs, Michigan.



In Area B is a huge Iron Age reservoir possibly mentioned in Song of Solomon 7:4. The eastern wall is pictured here. The meterstick is lying on an abutting defense wall from the period of the judges.

quently covered over. Since the area is now a wheat field, at the end of the dig we had to fill in our six trenches at this site too.

From this point we turn up into the little Arab village of *Hesbân* on the right. Ten years ago they had no paved roads, electricity, or running water, but the money the villagers have received from working for the expedition, coupled with a progressive government, has brought these amenities and new prosperity. Before it is completely lost, the old or traditional culture of the present-day villagers is being described and studied by an ethnographic team connected with our expedition. Our paved road takes us onto a saddle between the *tell's* two high points. On this saddle, impressive medieval structures still remain, now used largely for grain storage. From here we turn northeast on a rough dirt track toward the acropolis where most of our digging has been concentrated.

**Area B.** Leaving our car behind, we hike up onto a fairly level shelf of ground, where we come upon our Area B. Looking down into the squares, or trenches, some as deep as 30 feet, we see the earliest evidence of occupation so far attested on the mound. It dates back to the Iron 1 age (twelfth-tenth centuries B.C.), or in Biblical terms, to the period of the Judges. In a ten-foot-deep, 40-foot-long depression between two slabs of bedrock we see a major fortification wall built of rough, tightly fitting boulders, which, because of its size and construction, could have served to defend only the pre-Solomonic city.

This particular wall runs perpendicularly into a 50-foot stretch of continuously plastered retaining wall and cut bedrock, the eastern edge of a huge water reservoir whose foot-thick, cementlike plaster floor was first found some 30 feet down in an adjoining square to the west. One can also see remnants of a complex hydraulic system that kept

the reservoir filled with water at least as early as the ninth/eighth centuries B.C. (on ceramic evidence) if not earlier. One naturally remembers the passage in Song of Solomon 7:4, "Thine eyes [are] like the fish pools in Heshbon, by the gate of Bath-rabbim." This may very well be an instance where archeology and the Bible complement each other.

Apparently the reservoir was no longer used by the second century B.C. because it was then filled in completely. You can still see a major fortification wall built through this area shortly thereafter in the Late Hellenistic period as well as a massive lime kiln from the Byzantine period, probably used in connection with the construction of a Christian church on the summit. And to the east of the reservoir you can see the remains of numerous habitation caves and storage pits carved out of bedrock, most of which were probably destroyed in 31 B.C. by the same earthquake that destroyed the Qumran community, which preserved the Dead Sea scrolls.

Over all the above features to be seen in Area B is a sequence of plaster layers and their soil make-up (still to be seen in section, in the sides of the squares) which the supervisor has interpreted as a series of roadways first built in Early Roman times and continuing for 400 years into the Byzantine period. This route probably served as the major approach to the acropolis, and one may still see the remains of bases or pedestals that may have been for shrines along the original roadway.

**Area D.** As we climb the path to the acropolis along the east edge of the excavations we pass our Area D, the ancient southern access route. We can see more of the caves and storage pits cut in bedrock that we already saw in Area B and remnants of Roman architecture. Left standing is part of a flight of monumental stairs from Late Roman times that originally led right up to a gateway through the acropolis perimeter wall—an imposing cyclopean wall that we can still see. North of the wall one sees a fine stretch of flagstones, which served as a courtyard in later Byzantine times. In still later times, there were vaulted rooms here that probably served as part of a caravanserai, the remains of which can now be seen only in the balk (side of the excavated square).

### Foundations of a Church

**Area A.** As we reach the summit proper (our Area A), the most obvious architectural remains belong to the foundations of a Christian church from the Byzantine period (about the fourth-sixth centuries A.D.). In plan, it is a typical basilica, its apse oriented toward the east, with a wide nave separated from the two side aisles by stylobate walls, each provided originally with at least five columns. Under the church in the northeast corner, one sees a doorway leading to a large cave, over which the church was built. The cave's exact use is still undetermined, though we have not lacked for imaginative suggestions!

The only mosaic floor associated with the church that has not been entirely removed is a section at the church's northwestern corner. This section was cut in the seventh/eighth centuries A.D. to make a hole six feet in diameter. In this pit, the Umayyad Arabs built a large *tabun*, or ceramic oven, complete with stone-and-plaster pipe opening into its western side. The

latter may have served either as a flue or as an aperture through which fuel could be added.

Another, even later Arab structure (from the Mamluk period just after the Crusades), now hides the narthex of the Christian church. By far the most interesting structure we have found from this particular period, it is the best-preserved Mamluk bath complex ever discovered in Jordan. You can see a furnace room, warm and cold water tanks situated above and to the side of the stoke hole, a heated tile-floored bathroom containing a stone basin into which the water ran through pipes in the wall, a U-shaped hallway leading into this bathroom from an audience room or lounge complete with plastered bench, platform, and niches for footwear, and finally an entrance hall entered through a fine threshold. Built of hewn stone, basalt, and limestone tiles, and plastered throughout, the entire complex (50 feet long and 20 feet wide) is an example of fine workmanship. It is so well preserved—one wall preserved even to the height of the door lintel—the national Department of Antiquities has already fenced it off and is laying plans to restore it for visitors.

On three sides of this bath and at a lower level are several imposing walls from the Late Roman period that may have belonged to a pagan temple that then adorned the acropolis. It, too, would have been oriented toward the east, preceded by a paved platform and a stylobate wall that would have supported four columns. This very temple may appear on the rare Elagabalus coin minted at Esbus (Roman Heshbon) about A.D. 220 and actually found here in 1973. The Area D monumental stairway already mentioned would have led up to this temple from the south.

**Area C and the Soundings.** Looking down the steep slope to the west, you can now see Area C, the remaining sector on the acropolis under excavation. In the easternmost squares is a Mamluk domestic housing complex, complete with plastered floors, fine thresholds, courtyards for animals, cisterns, and so forth. But as we move to the west, where the depth of occupation becomes deeper (and earlier), we see clinging to the contours of bedrock the remnants of what was probably the Iron Age city's zigzag defense wall, at least as late as the seventh/sixth centuries B.C., or roughly the time of the prophet Jeremiah. In the westernmost two squares of Area C is another installation that may have been defensive in character. Built in the Early Roman period, or time of Jesus, it also follows closely the contours of bedrock, but appears to be a high (perhaps two

storied) stone tower with a paved flagstone floor, entered from the west. Future excavation should clarify its extent and purpose.

From our vantage point in Area C, we can see a number of scattered soundings, or small trenches, opened up to check *Tell Hesbân's* occupation history elsewhere on the mound, but Squares G.6, 7, and 9 provided no new evidence for periods not already represented on the acropolis. On both sides of the *Wadi el-Majjar*, a dry stream bed, one can see the locations of our Cemeteries E and F, where a great variety of Roman and Byzantine tomb types were discovered in 1971 and 1973. Those excavated in 1974 will be discussed in the next article. We explored this region also for Iron Age tombs (from the Biblical period), paying particular attention to caves, since at Mount Nebo, not too far away, Iron Age burials had been found in caves. F.19-23 on the accompanying map represent our cave sites, which, though interesting for the Mamluk period, produced no earlier evidence of occupation, let alone Iron Age burials.

### More Work to Find the Answer

**A Problem.** As we walk back to our car for the ride back to Amman, it is interesting to speculate on the reason why no evidence predating 1200 B.C., or the period of the Biblical Judges, has been found at *Tell Hesbân*. Because of the important role Sihon the Amorite and his capital Heshbon played in the conquest narrative (Num. 21) and subsequent traditions stemming from that historical event, one would expect late Bronze Age (about 1500-1200 B.C.) remains at *Tell Hesbân*—that is, if we have the right site for Heshbon and if we properly understand Biblical history.

Since I see no good evidence to doubt these conclusions, I would propose one of the following solutions to our problem: because our few squares are scattered over a large site, we may have missed the Amorite city. Realizing this, we have sought to broaden our examination of the mound by opening up probe trenches in several scattered areas and we will continue to do so when we return for a fifth season at Heshbon in 1976. However, based on what we have found so far, the results do not seem promising. We must remember, of course, that much ancient evidence is missed through the accidents of either preservation or discovery; over such matters, unfortunately, archeologists have no control!

The most plausible hypothesis that explains our current data, however, is the conclusion that King Sihon's capital was not actually at *Tell Hesbân* but at an unexcavated site nearby, and that after the Israelites destroyed it and at some later time decided to rebuild it in the period of the Judges, they moved the name of the old city (Heshbon) to a new site in the vicinity and built there (the mound the Arabs now call *Hesbân*). Such situations were common in ancient times—Jericho being one example: Old Testament Jericho is at *Tell el-Sultan*, New Testament Jericho at *Tulul Abu el-'Alayiq*, and modern Jericho is at a yet different site.

Whatever the right answer is, it will only come with more work. In the meantime, we have learned much about the people who *did* live at *Tell Hesbân* from the time of the Judges on; some of the high points of our discoveries we will share with you in the next and final article. □

*To be concluded*



This rare third century A.D. coin minted at Esbus (Heshbon) depicts the façade of a temple which may have been discovered in Area A in 1974.

## The Vindication of God

In previous editorials we have stated that understanding the basic truths of the sanctuary doctrine will save church members from the twin errors of overconfident intellectualism and overconfident emotionalism, and will provide a key to a complete and harmonious system of Biblical teachings.

We have seen how the two central truths of the sanctuary doctrine ("an atoning sacrifice and an all-powerful Mediator") indissolubly link what Jesus has done *for us* and what He wants to do *in us*.

Most of the unfortunate controversies throughout the history of Christianity have been caused by over-emphasizing either what Jesus did for us historically or what the Holy Spirit can do for us experientially. On the one hand, faith is reduced to a matter of doctrinal correctness and intellectual exercise. On the other, faith tends to degenerate into mere feeling and personal opinion. To overemphasize either truth miscasts the role that God expects from His followers.

Many texts in the Bible show how this unfortunate tension between Christ for us and Christ in us can be avoided. For instance, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). Confession (forgiveness and forsaking) and cleansing are two sides of the same coin. "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1 John 1:9, R.S.V.). The fullness of the gospel message brings joy and reality to those who are serious about the object of the gospel, which is to remove sin from their lives. To be forgiven—that Jesus does *for us*; to be cleansed, to be enabled to forsake sin—Jesus, through the Holy Spirit, does *in us*.

There is no mystery to the gospel. There are mysteries when certain aspects of the gospel are either disproportionately stressed or minimized. The sanctuary truths make clear that "the religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit."—*Christ's Object Lessons*, pp. 419, 420.

For these reasons it can be said: "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross."—*The Great Controversy*, p. 489.

Christians have the privilege of entering the heavenly sanctuary "by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (Heb. 10:19-22, R.S.V.).

We truly enter the sanctuary and fellowship with our High Priest when there is a sincere desire to con-

demn sin in the flesh just as Jesus, our Elder Brother, did in His flesh (Rom. 8:3, 4). Claiming the name of Jesus but not His power is not only an embarrassment to God but also the barrier to salvation. "If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away."—*Ibid*.

The continuing sins of God's people then, as well as the sins of worldlings in general, become a very important element in whether there is anything effective about what is going on in the heavenly sanctuary.

However, one of the simple truths that the sanctuary doctrine bares to the universe is that sin, though pervasive, is not inevitable or necessary. In bitter contrast, Satan, in one of his towering lies, says that obedience is impossible, that God's laws and expectations are impossible to keep. In fact, one of the flaws of the universe, Satan says, is that God is not fair to condemn His creation for disobedience, because He asks for the impossible.

Who is right? God or Satan? When one looks around at man's greed, violence, hatred, and infidelity, it would seem that Satan was right in his charges: God either is unrealistic in asking for love and unselfishness or He is unable to cope with the problem after it arises.

### An All-powerful Mediator

The issue simply focuses on whether God is able or not; that is, whether He is an all-powerful Mediator. If He cannot "cleanse" the sinner from his sins (1 John 1:9), if His "grace to help in time of need" (Heb. 4:16) is not sufficient to keep His followers from falling into sin, if His heavenly intercession is flawed by His inability to "keep you from falling and to present you without blemish before the presence of his glory with rejoicing" (Jude 24, R.S.V.), then Satan is ultimately right. The great controversy would then be settled—God would then have been exposed as unfair, in asking too much from His creation, and incompetent, in not being able to handle the sin problem when it did erupt.

Thank God, that is not what is happening! Glorious is the news that human beings can cope with temptation and be overcomers, for standing at the heart of the universe is the Man who has proved Satan to be a liar. Jesus had to be "made like his brethren in every respect, so that he might become a merciful and faithful high priest" (Heb. 2:17, R.S.V.); "one who in every respect has been tempted as we are, yet without sinning" (chap. 4:15, R.S.V.); one who "learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him, being designated by God a high priest" (chap. 5:8, 9, R.S.V.).

In proving Satan to be a liar, Jesus vindicated the justice of God. As High Priest, pleading man's case before the universe, He is the living witness that human beings living this side of the fall can resist sin, that God has not asked the impossible. "This was to demonstrate His

righteousness . . . that He might be just and the justifier of the one who has faith in Jesus" (Rom. 3:25, 36, N.A.S.B.).

But the sinless life produced by Jesus was only one phase of the glorious vindication of the character of God; the work of grace in the lives of overcoming Christians will be a further evidence of the power and glory of God. "The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—*The Desire of Ages*, p. 671.

Is this asking too much from fallen humanity? Does Jesus really expect us to resist sin even as He did? How does the answer to these questions relate to the sanctuary doctrine?

H. E. D.

*To be continued*

---

### **F.Y.I.** *Continued from page 2*

---

Would Mrs. White have taken a neutral stand on the wedding ring "in countries where the custom is imperative" if a question of morality had been involved? Obviously not. Thus it seems quite clear that the wedding ring is a matter of culture rather than of morality. And we think it ill behooves North American Adventists to question the consecration of fellow believers in other parts of the world who may have different cultural mores from their own.

Perhaps we should keep in mind that the potential for culture shock is not confined to North Americans in their contacts with believers of other lands. On the basis of cultural differences Adventists in emerging nations or undeveloped countries might find it quite difficult to believe that North American Adventists truly believe the three angels' messages and are committed Christians. Would they not, for example, be shocked by the homes of most North American Adventists—their size, their convenience, their comfort, their appointments? Would they not be shocked by the size, number, and newness of the cars North American Adventists drive? Would they not be shocked by the well-equipped schools, the serviceable school buses, and the air-conditioned, commodious churches in North America? Would they not be shocked by the ultra-short dresses, large brooches, and unnecessarily ornamented watches worn by some members in North America? How would they harmonize all this with their concept of Adventism as requiring self-denial, sacrifice, and simplicity?

We make this comparison to help North Americans see that there is danger in using North American cultural standards by which to evaluate the spirituality of their fellow believers in other countries. And we think there also is a danger of putting too much emphasis on externals. Look at the faces of the people on the cover of *Bulletin* No. 10. Do they reflect the joy of following Christ? Do they look like Christians? Indeed they do!

And read the sermon on pages 2 and 3 of the same *Bulletin*. On page 3 is the story of a minister in Germany who, during World War II, gave his life for Christ and his faith. In all probability this dedicated servant of God

was wearing a wedding ring at the time of his death. Was he a Christian? Indeed! His cultural mores may have been different from those of North Americans but his principles were the same. And he was willing to die for them!

### **Responsible Reporting**

While we are discussing this matter, permit us to introduce a related topic. The *REVIEW AND HERALD* has a responsibility to do an honest job of reporting. At all times the *REVIEW* endeavors to convey an accurate picture of events, places, and people as they relate to Adventism. We believe that the religious press, even more than the secular press, should do its utmost to present the news responsibly and fairly. Whether all readers are pleased with what they learn about their church through the pages of the *REVIEW* is, in the final analysis, less important than that they maintain confidence in the integrity of the paper. We do not believe in censorship, biased reporting, or suppression of facts. And, in harmony with this policy, we told the story of the recent General Conference session as accurately as we could. Curiously, if we had not made a special effort to give readers the "feel" of the conference by publishing the cover picture in color (a first, incidentally), the ornaments would have attracted little attention. But when the picture was reproduced in four colors, its impact was much greater. In any event, we shall continue our efforts to portray accurately the story of Adventism as it unfolds. We believe that in the long run this will best serve the interests of truth and the church.

Now, though we have defended the wearing of ornamentation for the purposes of pageantry at a General Conference, and though we have encouraged understanding regarding the wedding ring "in countries where the custom is imperative," we want to make it clear that we believe it is important for Christians to evaluate carefully all aspects of their culture, rejecting those customs that do not meet the high standards set forth in Scripture. Moral principles are eternal, not temporal; they are universal, not national.

Moreover, we believe that Christians should do everything they can to avoid being a stumbling block. While there may be "nothing wrong" in some things, Christians will avoid the appearance of evil lest they trouble someone else's conscience. The apostle Paul emphasized this point in 1 Corinthians 8. (Read carefully the entire chapter.) Using the illustration of a believer's eating food offered to idols (since "an idol is nothing"), he said he would not eat this food if it bothered a member with a weak conscience; then he said, "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (verse 12).

This is a point that needs constant emphasis. The true Christian will always be sensitive to the needs, attitudes, and reactions of others. He will limit himself in any way that may be necessary to avoid being a stumbling block to others within the household of faith. He will avoid eating foods that may cause controversy. He will avoid extreme hairstyles or clothing. He will forgo participation in some sports or attendance at some sporting events. He will avoid the use of some kinds of music or musical instruments. He will use his liberty responsibly, not selfishly, ever thinking of others.

So, is the church letting down its standards? For *Your Information*, it is not.

K. H. W.



*Third in the Series*  
*Principles of Interior Design*

## Moods and Emotional Effects of Color

Because each color conveys a different mood and creates varying emotional responses, depending upon the beholder, individual tastes must be considered for pleasing and positive results.

By WILMA ROSS WESTPHAL

WHEN LECTURING TO A GROUP on color and the color scheme, I am most frequently asked, "How does one know when the intensity is right in the colors chosen for a color scheme?"

Since there are so many shades and tints of color from which to select, the choice can be quite confusing to those who have had little to do with color as it relates to the home.

One of my college students once put a color scheme together that called for a triadic color scheme. The triad, of course, is based on the use of red, yellow, and blue. We had spent enough time during class discussing the use of color and color intensity, so that most of the students understood that one strong color in the triad was all that would be permitted, and that this would likely be the accent color, and that the other two colors would be chosen in a duller shade, along with a pale tint of the primary colors. Put together in this manner, a triad color scheme can be lovely.

But this particular student placed all three of the primary colors in full strength on his layout color scheme plan, with the result that an audible groan ascended from the entire class. With my help, the student reconstructed his triadic color scheme with less intense tints and shades. The final effect was attractive.

*Wilma Ross Westphal, N.S.I.D., is a teacher of interior design living in Angwin, California.*

In setting up a color scheme layout, the paint chip indicating the color for the walls is chosen and glued onto a strong piece of cardboard. A piece of carpeting, chosen not only for its color intensity, but for its texture and/or design, is glued to the cardboard next to the paint color. Harmonizing draperies are then chosen; and a swatch of these is pleated and glued to the layout next to the wall color, and above the carpet sample if possible. When this is done, the upholstery fabrics (generally included as a secondary color in a duller or more subdued shade, or a lighter tint from the rest of the scheme) are glued next to the carpet sample. Accessories are usually chosen as accents, and should enhance the entire scheme. These might include sofa pillows, vases, pictures, and other artifacts that harmonize or bring sparkle to the entire scheme.

In the study of the history and use of color we find that colors carry connotations of symbolisms. For example, at one time red came to symbolize such qualities as love, life, gaiety, and virility. It was also at one time the imperial color of the ancients. At a later time it came to be the symbol of sin, and was widely used by women of ill repute to attract attention to their persons. However, that era, too, passed, and red is currently a symbol of courage, while in the political field it represents revolt, violence, and bloodshed.

Used in the home as a part of the decor, red is an exciting color, and denotes vivacity, gaiety, activity, and a love for life. It is actually an emotional mood-setter. A person to whom red is becoming is more apt to wear it when feeling in a gay, festive mood. On the other hand, I have sometimes deliberately worn red in order to boost my own morale or mood.

However, when red is used for interiors, the rich, plush reds are widely used in the more formal parlors of the upper classes. This is also true in Latin America, France, and Italy, and it is revelatory of the dynamic, warm personality and friendly disposition of these peoples.

Those who use reds in the strong, deep intensities, and in large proportions, are generally people of strong emotional powers and depth. Red may be gay and exciting, but if used with wrong ungainly proportions and for persons who have an aversion to it, it might be overpowering, and quite disturbing.

Yellow as a decorator color is used primarily by people who love space, sunshine, and airiness. It is an excellent color to use for a northern exposure, and it is a good coordinating color, so long as it is not too bright.

Blue denotes wisdom, honesty, sincerity, fidelity,

**"While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interests of their children, it is also their duty to make home as attractive as possible."—*The Adventist Home*, p. 21.**

loyalty, hope, coolness, tranquillity, possessiveness, aristocracy, and all such. The term "true blue" derives from its symbolism of honesty and fidelity.

The darker symbolisms of blue are: moodiness, depression (thus the terms "blue mood," "blue Monday"). However, blue has the capacity for lifting the spirits of a certain type of person as soon as he sees it. In its lighter tints it is suggestive of the airiness of the blue sky, and it has the tranquilizing effect of blue lakes, rivers, and pools. Blue is dreamy and ethereal in mood and effect when used with skill. Also, blue in its lighter value is a receding color; it is cool in effect and gives the illusion of spaciousness, although it can be depressing if too dark or too bright. Blue as a decorator color usually needs a warm color as an accent or minor color in the color scheme.

On the debit side, blue is a difficult color to match in fabrics and finishes. It requires a great deal of skill to combine it with other colors in such a way that it will produce pleasing and professional effects. Shades and tints of yellows and golds are generally effective when used in correct proportions with certain shades of blue. Grayed or subdued tones of blue (soft tones), are generally most attractive when used as a background color, as in wallpaper, painted walls, and in certain types of carpeting.

### The Neutrals

Since black is considered a neutral, we shall consider its emotional effects here, along with its capacity for setting certain moods. Black has been used to denote sorrow and mourning; thus the custom of wearing black when mourning the loss of a loved one.

Some clothing authorities think of black as dramatic in effect, and somewhat daring and sharp in appearance. The terms elegance, dignity, formal, and sophistication are often used in describing its powers. Black is thought of as basic in clothing, and it may be effectively enhanced by the use of colorful accessories.

Black demands a great deal of professional skill when used in the decor of interiors. It is successfully used in artifacts to add a note of "structural strength," variety, and contrast without danger of clashing. If used for a background color, however, it can be overpowering in the hands of an amateur, and it is generally not appropriate for use in the average home.

White denotes joy, purity, innocence, triumph, righteousness, perfection, with all such attributes. Traditionally a bride wears white indicating purity and innocence—the fact that she is untainted and unsoiled. White has an airy, luminous quality, much admired by many. Since white is indicative of perfection, it makes a certain type of person feel inferior or self-critical. And there are those who deliberately use white in an attempt to convince others that they have superior qualities.

White as used in home decorating is an excellent coordinating color because of its airiness and lightness. It is used effectively next to strong colors for its neutralizing effects. It has softening propensities, and since it reflects light, it lightens the room in which it is used. It gives the feeling of spaciousness, and it has the capacity of setting a light or even gay mood if used by an expert with gay accents and appropriate secondary or minor colors and accents. □

*To be continued*

## Especially for Women By BETTY HOLBROOK

### Have Husband . . . We'll Continue to Talk

("H" means head of house. "W" is my turn.)

W: I ENJOY just talking, but sometimes you puzzle me. You said you've learned to understand me better. What makes you say that?

H: Many things, but one in particular stands out. I've become increasingly convinced how our own families, the homes we grew up in, have shaped our marriage, our home. When you tell me what your brothers and sisters said to you, what you talked about, how you felt, I begin to see more and more why you are what you are. I begin to appreciate your home as well as you. The same is true with me.

W: Those memories can be good. Or they can be bad, depending on what kind of homes we come from. But past is past. It can't be changed, and we need to remember that the purpose of looking back is to learn, not to condemn or criticize.

H: I'd like to add another point. What I think of myself has a lot to do with how I treat you, and that image that I have of myself comes from way back. The way you treat me as your husband started when you were a little girl.

W: So true. It's fun and helpful to look back, but it's just as important to look ahead. It's not just what we are; it's what with God's help we can become together. And it's whether we use our past as an excuse or as a lesson to learn from.

H: One lesson we have learned is how much better it became when we began talking about each other and about our day the very first thing every morning in that special conversation that you and I have with God. It's true—it's no cliché—the closer we get to God, the closer we get to each other, and the closer we are to each other the closer we are to God.

W: Some seem to think that bringing God into a marriage will kill it. Why is

it we forget that patience, wisdom, understanding, and love (all ingredients of a happy and successful marriage) come from God? Why do we often wait for tragedies to shake us and humble us to the point where we're willing to listen and learn?

H: For the same reason, I suppose, that a student has to be threatened with final examinations. This idea of bringing God into the family involves more than just praying together. Certainly a lot of good Bible study together will strengthen a marriage.

W: I've enjoyed studying the Bible with you. It isn't all serious either. Do you remember the good time we had with Solomon's "A nagging wife is like a dreary day when the rain never stops. How can you keep her quiet?" (Prov. 27:15, 16, T.E.V.). And the one: "A nagging wife is like water going drip-drip-drip" (chap. 19:13, T.E.V.).

H: Incidentally, why do husbands make cutting jokes about their wives, and why do wives nag? It's easy enough to condemn such guaranteed marriage wreckers, but it's pretty hard to understand. We're complicated people. In spite of understanding each other better I guess we never really will understand fully until we get to heaven.

I'm just grateful that God can sort out all these things. I guess more than anything else we come to the point where we say, "Lord, we're grateful—grateful for the way You've led us, grateful for each other, and grateful for the opportunities to understand and enjoy each other as the years go by." I'll agree with Solomon: "So be happy with your wife and find your joy with the girl you married" (chap. 5:18, T.E.V.).

W: Do I have the last word?

H: Of course. It's your column.

W: Thank you.

## SDA Church in the Congo Is Officially Recognized

By JEAN KEMPF

THE ADVENTIST Church in the République Populaire du Congo was officially recognized on March 18. This was the result of much effort, many prayers, and, we feel, a miracle.

The République Populaire du Congo has been directed for more than ten years by a party openly committed to Marxist-Leninist atheism. Although granting to citizens the right to live according to their religious faith, the state imposes various restrictions on the church, such as forbidding private instruction, public evangelism, Christian youth movements, and above all, controlling sects and independent religious movements.

During the past ten years especially, the African religious world has been in ferment. An increasing number of small African churches are being created alongside the large, established religious movements. These multiple religions, which sometimes have political or tribalistic objectives, often provoke deep distrust among the African governments.

It was in this context that the Adventist Church opened work in the Congo in 1968. The first missionary was sent there in 1972. Some of the first steps taken by the church were to secure recognition by the Congolese Government, making clear that we differed from the multitude of little churches and obscure sects that are more or less suspect, and to have a legal status permitting our church to acquire property for chapels and medical institutions. Negotiations began early in 1973.

During this time, the government regulations were undergoing continual revision, which required continued adjustment on our part. Then we were subject to

a morality investigation directed by internal security services. Little by little, our file took form in the hands of two officials of the Ministry of the Interior assigned to our case. Fortunately, these two officials accepted us into their friendship; they appreciated our program of action, particularly our literature (books on health and on family education), which they passed back and forth between themselves.

Finally, one year after the first negotiations, our file was sent to the office of the Minister of the Interior. For a long time there was silence. We waited patiently. But, as nothing was being accomplished, we visited the head of the office and requested an audience with the minister. These high officials treated us with much courtesy. We were assured that our file was being given careful attention. Nine months later the file was returned to the original office that had prepared it, but without the signature of the minister. The minister did not want to take upon himself the responsibility of recognizing a new religious move-

ment in the République Populaire du Congo.

While this was going on there was a change in the ministry. The new Minister of the Interior ordered a confidential memo addressed to those in charge of the administrative Congolese departments ordering the suppression of recognition of all new religious organizations, sects, or religions. Our file was, therefore, in serious trouble.

The writing of the circular in question was, fortunately, entrusted to the two officials with whom we had made our first contacts and who had prepared our file. In doing the writing, they mentioned to each other how it was unfortunate that a mission that seemed to them serious and desirous of participating in the development of the country, should thus be put aside. Then, to their immediate superior, they decided to plead our cause. The senior official at first did not want to have anything to do with it; there were already too many religions causing unrest and confusion in the Congo, and an immediate cessation was necessary.

But the two officials argued that the petition of the Seventh-day Adventists was not from one of those troubling sects that had been creating deep agitation, but from a serious church with a genuine record of service.

They laid out the plans for our medical-social center (which we have the intention of constructing) and argued for it vigorously. Finally, the senior officer affixed his signature to the bottom of the document assuring our recognition.

Though the necessary document was finally signed, we think that there was yet another determining influence. By providential happenstance, Pierre Lanares, the religious liberty director of the Euro-Africa Division, passed through Brazzaville about a week before the document was signed and was received by the minister in question. His visit greatly impressed this dignitary and weighed heavily when the question of signing the document arose. Thus God uses people here and there at the moment He wishes to conduct His affairs.

Two days after the signing, the two officials returned to the one in charge of the Ministry of Internal Affairs and presented to him the circular, which was signed on the spot. From that time on, no further religious movement could be recognized in the République Populaire du Congo, and we were the last to have recognition granted. We have legal status, and we hope that this act marks the prelude of a forceful and magnificent work, all to the glory of God.

We now have 12 groups of believers in the République Populaire du Congo, with approximately 300 members in the Sabbath school. In 1974, 31 persons were baptized, bringing the membership of the church to 56 at year's end.



A baptism is conducted in Lifoula, 36 kilometers north of Brazzaville. A new church, which meets regularly, has been formed here.

Jean Kempf is president of the Congo (Brazzaville) Mission.

### INTER-AMERICA

## Growth of IAD Is Told Through Old Book's History

While Inter-American Division publishing department employees were sorting through surplus materials and books in preparation for a sale of these items, they came across an old smoke-stained volume more than two inches thick, with the backing torn off.

"Maybe someone would

pay ten cents for this one," said one of the secretaries as she placed the book with the items selling for that amount. But just then L. A. Ramirez, director of the department, came along and picked up the book.

This looks as if it had gone through the fire when the office in Coconut Grove burned, he thought to himself. On examining it closer, he found a little note in the book which told a fascinating story that he passed on to the office personnel in worship a week later.

In 1884, George King and William Arnold came to what is today the Inter-American Division. They brought the first copies of *The Great Controversy*, *The Desire of Ages*, and *Bible Readings for the Home Circle*, which were the seed of the great publishing work now being done in Inter-America. William Arnold visited Trinidad, and in San Fernando found a Presbyterian minister, Pastor Ropschan, who bought *Bible Readings for the Home Circle*. The minister found strange things in the book, unfamiliar teach-

ings, and so stored the book in his attic.

Years later, his son, a spiritual young man, when faced with questions asked by his Sunday school class, sought the answers in the volume that had been hidden in the attic. He found the answers to his questions, one of which concerned keeping the seventh day of the week as the Sabbath. He became convinced of this and of other truths.

He took the book to class and expressed his conviction of the seventh day as Sabbath, which he said he had decided to observe. He invited any who were interested to meet regularly in his home to study.

Among those who came was a young man by the name of Rambharose, accompanied by others whose names are today on the roster of leading workers in the Caribbean Union Conference.

It was a thrill to see this old book, almost sold a few weeks ago for ten cents, which was one of the seeds from which has blossomed an army of 4,000 literature evangelists, and directly or indirectly, the

membership of more than 400,000 Seventh-day Adventists in the Inter-American Division.

CHARLES R. TAYLOR  
Associate Director  
Department of Education  
General Conference

## CALIFORNIA

### Deaf SDA's Attend Camp Meeting

Camp meeting, a high point in the yearly round of activity for many Seventh-day Adventists, was planned this year for deaf church members July 1 to 6. It was held at Tom Fromm's wilderness camp, about 20 miles from Yosemite National Park in California. For many of the deaf who are somewhat isolated, it was a real spiritual treat to spend this period in Bible study and Christian fellowship.

More than 80 persons were present for this five-day camp. Most of those attending were from the West Coast, some from as far away as British

Columbia and Mexico. One group came all the way from Tennessee.

Spiritual leadership was given by Rex Rolls, of the Oregon Conference, John Blake, of the British Columbia Conference, and Clarence Kohler, of the Northern California Conference. Two laymen, Tom Fromm and George Belser, also led out in devotionals and Bible studies.

Next year it is planned that the deaf will hold their camp meeting in another part of the United States, thus giving others an opportunity to attend. Many deaf church members are greatly encouraged by this program and are most eager to make it a part of an evangelistic thrust to help reach the deaf.

The Adventist message must go to people of every tongue, including the 2 million deaf in the United States—in California, from 15,000 to 20,000. The deaf have no usable hearing, as opposed to the hard of hearing, who possess some usable hearing.

CLARENCE N. KOHLER  
Healdsburg, California

## Otweadu Ampong Kwame —Great God Whose Day Is Saturday

By THORVALD KRISTENSEN

The Akan people, who form a greater part of the population of Ghana, worshiped God on Saturday for centuries before the Europeans arrived in West Africa. Ghana, whose history can be traced back farther than that of any other country in West Africa, was a highly organized and powerful nation. By about 300 A.D. more than 40 kings ruled in Ghana and the country was divided into provinces.

It is true that the Akan people did not have the understanding of the personality and character of God the Creator and Redeemer as revealed in the Bible and in the life of Christ, but they worshiped God, on whom they were dependent for life, rain, harvest, and protection. And they worshiped God on Saturday. The worshipers washed their bodies and daubed themselves with white powder. They also dressed in white cloth as a symbol of the purity God wanted His people to obtain.

A special tree, called "God's Tree," was cut and trimmed at a place for worship. The tree always had four branches, which the trunk developed into at a certain stage of its

*Thorvald Kristensen is president of the West African Union Mission.*

growth. A brass basin was placed in the center of the four branches, and worshipers put their offerings into the basin. The tree was called "God's Tree" because the four branches, representing east, west, north, and south, symbolized that God is everywhere.

In Ghana, God is still known today as Otweadu Ampong Kwame, "The Great God Whose Day Is Saturday." Most children born in Ghana have as their first name the name of the day on which they were born. For instance, a child born on Tuesday has that as his first name. His day is Tuesday. A boy born on Saturday has the name Kwame. Since God was never born, His day Saturday, is added to His name, Otweadu Ampong.

When the Europeans introduced Sunday as a day to worship God instead of Saturday, it was a strange thing for the people in Ghana (then the Gold Coast). The white man became known everywhere as Kwasi Buroni, or "White Man Whose Day Is Sunday." Even in many villages today the children call the white man Kwasi Buroni because he introduced Sunday worship.

In 1892 the General Conference received letters from Ghana requesting a missionary. A few Ghanians had learned through magazines and tracts sent out by the International Tract Society that the Seventh-day Adventists worshiped God on Saturday like their forefathers. In response to their letters, the first Seventh-day Adventist missionaries, R. G. Rudolph and E. L. Sanford, were sent to Ghana, arriving there in 1894. Today there are more than 45,000 people in Ghana who worship "The Great God Whose Day Is Saturday" in Adventist churches every Sabbath.

## GC Session Visitors Make European Friends

By VICTOR H. COOPER

MOST ADVENTISTS went to the fifty-second world congress of Seventh-day Adventists in Vienna to talk to other Adventists. And how they enjoyed the fellowship! Back slaps, bear hugs, kisses, and tears. The joy of being with friends was evident on all sides, especially in the reception area and corridors around the Stadthalle.

What did the Viennese think of Adventists?

Some Adventists were eager to communicate with the Europeans. Hundreds of delegates spoke of their faith in the course of their travels. Five hundred posters around the city of Vienna announced the presence of Adventists in the city. Eight-inch triple-column advertisements in four major newspapers told

of Adventist beliefs and activities.

Forty thousand copies of a two-language tract "Ein lebendiger Glaube" ("A Living Faith") were prepared for distribution. Each delegate was provided with five copies.

It was expected that the Stadthalle would be full, so the Viennese were not invited to any meetings. However, some did venture into the reception area, where the globe told them the vivid story of Adventist expansion into 189 countries. Seven trilingual receptionists (one spoke five languages) were on duty. They met and conversed with all who came.

Bill Read's paintings in the reception area on the life of Christ proved a real center of interest. They simultaneously illustrated both the varieties of Jesus' ministry and the work of the 12 departments of the General Conference.

Most of the visitors were Roman Catholics and could not understand why there were no candles burning in front of pictures of Jesus' mother. The picture of the crown of thorns being dragged down onto the submissive head of Jesus made people very thoughtful and brought tears to many eyes. People asked about Adventist beliefs, and many expressed astonishment at not having heard of the church before, although some had heard of SAWS and the church's welfare work.

A young Roman Catholic studying for the priesthood spent more than three hours visiting all the exhibits and talking with their representatives. He was given *Steps to Christ, The Desire of Ages* (in German), and took away the address of one of the booth representatives, expressing a desire to keep in touch.

And then there was the musical witness in the parks schedule. There was no mention of this in the session program, and no advertising of it was permitted on the Stadthalle screen, but many thousands of Viennese people heard Adventists sing in the

parks. For eight days programs were scheduled at 3:00 P.M. in either the Rathausplatz or the Heldenplatz. Most days there were programs in both parks. Ernst Grassl and Horst Herrnstein acted as masters of ceremonies. They announced the musical items and arranged for German-speaking missionaries to tell of Adventist work in various parts of the world. Literature was distributed by Adventists in national costume.

Included in the programs were the following groups: 30 members of the German Brass Band under P. Bromba; 30 members of the Czechoslovakian Choir; Violet Wilcox, trumpeter from Montevideo, Uruguay; 30 members of the Polish Choir from Warsaw under J. Jankiewicz; the Icelandic Male Quartet under Sigider Bjarnason; 24 members of the Choir of the International Federation of Seventh-day Adventists from Rome under Bruno Rimoldi; the Iladalen School Brass Band from Oslo, Norway, conducted by Irene Eide; Grupo Vocal Hosana under Joao Reia from Setubal, Portugal; the Singing Stuarts



In the Heldenplatz, one of Vienna's 800 parks and gardens, with the Hofburg, winter home of the Hapsburgs, in the background, the Czechoslovakian Adventist Choir contributes to Vienna's international atmosphere as part of an eight-day witnessing program in the city's parks.



from England; the 40-member Gemischter Choir from Marienhoehe Missionary Seminary, Darmstadt, West Germany, under Horst Gehann; Per and Monica de Lange from Norway; Professor Nabe and family from Poland; and a 40-member Hungarian Choir.

Some groups were featured on local radio programs. More than a thousand people looked and listened outside the Schonnbrunn Palace as the Polish Choir was filmed for TV by Visual Media, Inc.

An Austrian TV unit came to the Stadthalle to create a film report for their news service.

Newspaper reports also told the Viennese about our world conference.

What did the Viennese think?

The answer to that question could never be fully known. But thousands were the friendly exchanges and new friendships formed. They not only became aware of a global fellowship, they discovered Adventists to be scrupulously clean (especially noted at the Stadthalle) and full of a family spirit that could not be overlooked.

## CALIFORNIA

### Migrant Children Receive Free Dental Care

Migrant youngsters, many of whom have never seen a dentist, are now receiving free dental care in Holtville, California, through a cooperative program worked out between Loma Linda University School of Dentistry, Holtville's Migrant Education program, and the county school superintendent.

Of 438 migrant children in local schools, more than 90 per cent are having decayed teeth extracted and cavities filled and are being given lessons in care of their teeth, according to David Gray, local coordinator of Migrant Education.

The work is being done in a mobile dental laboratory with X-ray facilities provided by the School of Dentistry. Operating Wednesday and Thursday each week since January

21, the mobile clinic is staffed by four senior dental students, two student dental hygienists, and a supervising professor.

Three dentists serve in the latter capacity, alternating weeks. One, Ned Foss, is a former Loma Linda student now practicing in Yuma and the other two are on the school's teaching staff.

"We are thankful to Loma Linda University for bringing the free clinic to us," Mr. Gray says. "We applied for it some time ago when we found in routine health checks that most migrant children had serious dental problems that weren't being taken care of, partly because parents just couldn't afford it."

"Children with bad teeth often also have offensive breath, which sometimes keeps teachers at a distance and makes good communication difficult. By taking care of the children's teeth we feel we are helping to improve their health and at the same time improve their chances to compete with their peers in school, and to become better American citizens."

Migrant children with obvious or potential tooth problems are referred by their teachers or the school nurse to the migrant office. Parents, who are also eligible for this free dental care, are notified of their needs (as is done with parents of all children with specific health needs) and informed of the dental clinic services that are available. Parents must give their approval by providing a signed health record for each of their children.

Other than emergencies, children visiting the Loma Linda dentists first receive a prophylaxis, oral hygiene instruction, and a toothbrushing kit, according to Dr. Harry Ridgley, chairman of the department of preventive and community dentistry. "Then a dental student does the X-rays and makes out a chart showing what work is needed, if any, which is confirmed by the supervising dentist."

If extractions or fillings are needed, there is a flat rate charged of \$40 per child. This is paid through the office of the county superintendent of schools from Federal funds.

About 25 students are taken care of each week.

**RICHARD WEISMAYER**  
*Acting Public Relations  
Director  
Loma Linda University*

## TEXAS

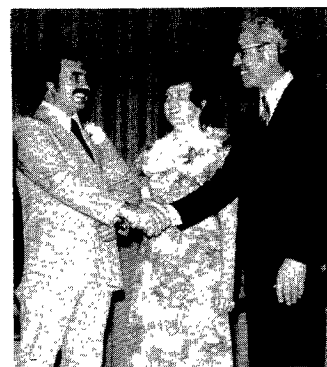
### SUC Constituents Meet in Keene

Southwestern Union College, Keene, Texas, held its biennial constituency meeting on May 18. Elected to the board of trustees were: Ernest L. Phillips, Fort Worth, Texas; Ina Faye Reese, Claremore, Oklahoma; Palmer Steinert, Shattuck, Oklahoma; James Thurmon, Houston, Texas; and Dudley Tomblinson, Champaign, Illinois.

After the constituency meeting, the board of trustees organized itself and re-elected as chairman B. E. Leach, Southwestern Union Conference president; and as vice-chairman, V. L. Roberts, union treasurer. Re-elected as officers of the college were Donald R. McAdams, president; Lewis J. Larson, dean; and Ben F. Bowen, business manager.

The constituents and trustees praised the Lord for the growth of Southwestern Union College during the past biennium. The opening enrollment increased from 600 in 1972 to 671 in 1974. During this period Hamilton Hall, the men's dormitory, has been extensively remodeled at a cost of \$212,000. KSUC-FM has been established with a generous gift by Raymond and Anna Beem, of Malvern, Arkansas. The Barron Memorial Building has been built at a cost of more than \$150,000 as a classroom building for the religion department; the 24,000 square-foot gymnasium has been completed with a gift of \$100,000 from the American Religious Town Hall; the College Industries have been reorganized into a separate corporation that now does more than \$2 million a year in business; and the Committee of 100 Greenhouse, a 30- by 96-foot educational facility, has been erected at a cost of \$10,000.

**DONALD R. McADAMS**



## NEBRASKA ORDINATION

Melvin Fisher, left, was ordained to the gospel ministry June 7 at the Nebraska camp meeting, Shelton, Nebraska. He has pastored several districts in the State and is currently in charge of the Oshkosh, Potter-Dalton, and Sidney churches.

Pictured with the Fishers is H. H. Voss, Nebraska Conference president.

**S. V. GRAMLICH, JR.**  
*Communication Director  
Nebraska Conference*



## NORTH DAKOTA PASTOR ORDAINED

On Sabbath, May 31, an ordination service was held during dedication activities for the Wahpeton, North Dakota, church.

Mr. and Mrs. Ron Ihrig have been called to serve the publishing work in the Southern Union of the Trans-Africa Division. North Dakota Conference leaders felt that he should be ordained before leaving for his new mission post.

**WILLIS J. HACKETT**  
*Vice-president  
General Conference*

## Euro-Africa

● Raymond Ondoua, who has been a successful literature evangelist in Bangui in the Central African Republic, has been transferred to Libreville in Gabon, where up to the present the church has had no organized work.

● Four student literature evangelists spent the summer vacation in the literature ministry in Chad.

● After a visit to south Madagascar, Minason Rakotonirainy, publishing leader, reports an increase of four to the colporteur force, bringing the total now to 14 in the South Malagasy Mission.

● A new church was dedicated in Korbach in the Central Rhenish Conference (South German Union) at the end of May. More than 2,000 hours of voluntary labor were contributed by the church's 52 members. On the same day a new church seating 65 people was dedicated in Mühlacker in the Baden-Wuerttemberg Conference.

## North American

### Atlantic Union

● An educational advisory commission of lay persons has been established in Southern New England to give stronger support to the conference's educational programs.

● One hundred and thirty blind boys and girls from the New England area attended Camp Winnekaeg in Ashburnham, Massachusetts, July 20 to 27, during Operation Blind Camp, sponsored by the Christian Record Braille Foundation.

● After 16 years as editor of the *Atlantic Union Gleaner*, Emma Kirk retired on July 31, 1975. She started denominational work as a colporteur in February, 1945. She was presented a plaque in recognition of her service by J. L. Dittberner, Atlantic Union Conference president, at a luncheon given in her honor.

● Degrees were conferred

on 44 graduates at the Atlantic Union College commencement ceremonies on August 10 in Machlan Auditorium.

● Lloyd Scharffenberg is the new pastor of the Peekskill, New York, church.

● Earle F. Meola was ordained at the recent Southern New England Conference camp meeting held in South Lancaster, Massachusetts. He is pastor of the Lowell-Lawrence district.

● E. O. Robinson, New York Conference publishing director, reports that eight new literature evangelists have begun their work in several sectors of the Empire State.

### Canadian Union

● The West Park Manor Personal Care Home in Winnipeg, Manitoba, recently purchased a 15-passenger bus for transporting its residents and personnel.

● The College Park Pathfinder Club in Oshawa, Ontario, has received the Sweepstakes Trophy, the highest award given to any Pathfinder group within the province.

● More than 40 people rededicated their lives to Christ, and reports of baptisms are coming in as a result of a Bible seminar in Lumby, British Columbia, by T. R. Knoll, conference evangelist, assisted by Peter Fritz and Clifford Driberg, local pastors.

● L. L. Reile, president of the Canadian Union Conference, was the speaker at the dedicatory service of the Henderson Highway church in Winnipeg, Manitoba. This is the third Adventist church in this city, and members there have accepted the challenge of establishing two more churches by 1978.

● The Olympics Team of Canadian Union College in Lacombe, Alberta, finished their summer tour, which took them to the Manitoba-Saskatchewan and Ontario conferences, the latter part of August.

● Construction is nearing completion on the Okanagan Academy (British Columbia)

gymnasium complex, which covers an area of 28,000 square feet, and has an estimated cost of \$750,000. Included is an auditorium, Pathfinder room, an industrial arts section, and a home economics area.

### Central Union

● Recently members of the Philadelphia church in Des Moines, Iowa, broke ground for a new sanctuary. G. W. Murray is pastor.

● For the first time in its history, the Alliance, Nebraska, church held a Vacation Bible School. The pastor's wife, Mrs. A. H. Liebelt, was the director.

● A new district pastor, Leonard Westphal, has arrived in Omaha, Nebraska, from Golden, Colorado.

● Platte Valley Academy, Shelton, Nebraska, has announced three new staff members: Georgine Hultz, dean of girls; Starr Rasmussen, home economics teacher and assistant food service director; Sandra Denslow, Spanish and history teacher and assistant dean of girls.

● Three ministers were ordained at the Wyoming camp meeting—Paul E. Vercio, pastor of the Lander-Riverton district; Richard Holmes, pastor of the Newcastle-Sundance-Upton district; and Jerry Higgs, conference publishing director.

### Columbia Union

● The city of Pittsburgh, Pennsylvania, provided funds for full-time work for 20 college and graduate students connected with the Adventist Church's inner-city program there.

● The W. K. Kellogg Foundation has given a \$339,000 grant to Kettering College of Medical Arts, Kettering, Ohio, to facilitate a national pilot program designed to graduate (in two years) medical laboratory technicians with an Associate in Science degree.

● Douglas Banfield is the new publishing department assistant for the Ohio Con-

ference and will be recruiting in the Cleveland-Toledo district. He replaces Neil Busby, who accepted a call to Southeastern California.

● Eight children and one young man were baptized recently at the Beacon Light church in Annapolis, Maryland.

● The Emmanuel Temple church of Alexandria, Virginia, drew many visitors from the community for its Christian Home and Family Day celebration.

### Lake Union

● A tornado ripped through the city of Canton, Illinois, recently, just a few weeks after the Canton church had dedicated a Community Services center. The small membership rallied to bring relief to the victims and to help supply food to those working to clear away the debris.

● Recently 11 persons were baptized into the Ithaca, Michigan, church.

● The Seventh-day Adventist Church was featured on Grand Rapids, Michigan's, channel 8 TV recently, when Victor R. Brown and Paul E. Penno, Sr., had one-half hour to explain the beliefs and teachings of the church on a talk show.

● Believers in De Kalb, Illinois, have organized for the first time into an official Seventh-day Adventist church. They had been meeting in various homes for some time and presently are renting a church in De Kalb.

● A new medical library has been completed at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, which more than doubles the capacity of the former library.

● Twenty-four persons have been baptized in the South Bend, Indiana, area.

● Members of the Korean church in Chicago, Illinois, have purchased a church in the central part of the Chicago Korean community. The church building has a seating capacity of 400, educational facilities, three office rooms, seven classrooms, and basement space.

### North Pacific Union

● Two young college girls with a curiosity about vegetarian cooking traveled 80 miles every evening to take part in a cooking school sponsored recently by the Ashland, Oregon, church. Another non-Adventist drove 100 miles each evening to attend.

● James Fleck, of Battle Ground, Washington, has been attending the Oregon camp meetings for 90 years. He remembers hearing Ellen G. White preach and has heard such pioneer preachers as A. T. Jones and A. G. Daniells.

● James Chase, Washington Conference president, addressed 109 Walla Walla College summer seniors at their commencement exercises.

● New staff members added to the Walla Walla College faculty are Garth E. Fisher, assistant professor of industrial education and technology; Ronaale Ruth Whittington, assistant professor in social work; Jean Graham, home economics department; Roger W. May, temporary appointment as assistant professor of mathematics; and Alice Hoffman, assistant dean of women.

### Northern Union

● Because of the General Conference session, the Iowa Conference conducted three regional camp meetings on successive weekends. W. Duncan Eva, C. D. Henri, and N. R. Dower were the speakers provided by the General Conference.

● A meatless cooking class was held in the Grand Forks, North Dakota, YMCA snack bar, cosponsored by the Grand Forks church and the YMCA. Some people traveled as far as 40 miles to attend the classes.

● Four persons were added to the church by baptism in Ellendale, North Dakota, as a result of recent meetings by Reinhold Patzer with Michael Coe, the district leader, serving as assistant.

● Two hundred and four persons were added to the

churches of North Dakota by baptism and profession of faith during the second quarter of 1975.

### Pacific Union

● The \$400,000 Oceanside, California, church was officially opened in June. H. F. Hannah is pastor.

● The Missionary Mailman program of the Lincoln Heights Spanish church in California has resulted in one of the largest Voice of Prophecy Spanish department graduations ever held. Eighty persons received diplomas for completing the senior or junior Spanish Bible course. To qualify as a Missionary Mailman, a member must take a class in gospel presentation, complete the Spanish VOP course, and be actively involved with at least three VOP Bible-course students. Three families are ready for baptism and several more are studying with Victor Lee, the pastor who started this evangelistic outreach.

● Vacation Bible School follow-up has resulted in the formation of 12 Neighborhood Bible Clubs on Hawaii's five major islands. Many non-Adventist children are meeting each week for Bible study.

● "To Know Him and Make Him Known" was the devotional theme of the annual ASI retreat, this time at Flagstaff, Arizona. J. L. Tucker, an ASI member and founder of The Quiet Hour radio broadcast, was the speaker. About 200 delegates were present.

● R. W. Nelson has been granted a year's leave of absence from the Southern California Conference to serve as an evangelist in Great Britain.

● "Victorious Mission in Loving Submission" was the theme of the second annual union-wide summer Filipino camp meeting held at Newbury Park Academy in California. Vienna-bound leaders from the Philippines were among the guest speakers.

● A new Filipino company of 70 members has been organized in Glendale, California, with P. C. Banaag as pastor.

### Southern Union

● The Columbus, Georgia, church celebrated its fiftieth anniversary and dedicated its new building May 9 and 10.

● Attendance at summer camping programs at the Alabama-Mississippi Conference's Camp Alamisco amounted to 391,104 more than a year ago.

● Additions to the church by baptism and profession of faith in the Florida Conference totaled 939 as of August 9. Recent evangelistic crusades contributing to that total include: Rainey Hooper, Stuart, 34; Harmon Brownlow, New Port Richey, 28; R. K. Cemer, Homasassa, 15; Arthur Swinson, Okeechobee, 20.

● Additions to the church in the Carolina Conference totaled 404 at the end of July. Conference membership at the end of June was 560 more than a year ago.

● Southern Missionary College reports the highest enrollment in its history—approximately 1,700. The students represent 48 States and 23 foreign countries. The division of nursing has 478 students; other large departments are religion, 191; business, 153; secondary teaching, 132; and elementary teaching, 96.

### Southwestern Union

● Stan Seery, student missionary from Southwestern Union College, flew a Cessna 185 to Vienna, Austria, with Bob Seamount, former Texas Conference communication director. After the General Conference session, Stan delivered the plane to Zaïre, Africa, where it will be used in general mission service. He then went on to Kanye Hospital, Botswana, a large Adventist hospital, where he will maintain a Cessna 185 and fly medical personnel out to hold clinics in distant areas.

● On Sabbath, June 22, Burleson, Texas, church members held their first service in their own building. Three years ago Keene church members, Chisholm Trail Academy students, and Southwestern

Union College students teamed up in an intensive program of witnessing and evangelism there that is continuing. The current membership is about 50. The building, purchased from another congregation, has a sanctuary that seats 150 persons and has seven auxiliary rooms that will be used for Sabbath school activities and social events.

### Loma Linda University

● The medical director of the Ottapalam Seventh-day Adventist Hospital in South India, K. P. George, was a guest on the Loma Linda University campus recently. En route to India from the General Conference session in Vienna, Dr. George came to Loma Linda to visit his former professors, G. Gordon Hadley, associate dean of the School of Medicine, and Carrol S. Small, professor of pathology. Both professors taught at Christian Medical College, Vellore, India, for a time.

● Sixty-seven senior School of Dentistry students received Doctor of Dental Surgery degrees in a presentation of diplomas ceremony Sunday, September 7. Guest speaker was Neal C. Wilson, General Conference vice-president for North America.

● Norman M. Case, assistant professor of anatomy, was asked to speak at an international symposium on the "Neural Principles in Vision," in Munich, Germany, September 15 to 20.

● Ezbon Jen, assistant professor of health education in the School of Health, presented a slide-tape program at the third World Conference on Smoking and Health held in June in New York City. Dr. Jen's program was on a smoking-cessation program in Finnmark, the northernmost province in Norway. He has been a health education consultant for the project, which is being carried on in the context of a comprehensive coronary-heart-disease-screening program put on by the Seventh-day Adventist Church at the request of the Norwegian Government.

# LIFE & HEALTH

## is Number 1

for 5-day plan follow-up,  
for new (and not-so-new)  
church members,  
for cooking schools or  
nutrition seminars,  
for any community  
outreach programs.



☐ Enclosed is \$6.75

for 12 months of Life and Health magazine  
on the perpetual plan.

my name \_\_\_\_\_ (please print)

address \_\_\_\_\_

city \_\_\_\_\_ state \_\_\_\_\_ zip \_\_\_\_\_



Send to your local Adventist Book Center.  
This offer expires 8/31/76

## Health Emphasis Week

October 4-11, 1975

# Bulletin Board

## Review



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

### EDITOR

Kenneth H. Wood

### ASSOCIATE EDITORS

Herbert E. Douglass, Don F. Neufeld

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL ASSISTANT

Jocelyn Fay

### EDITORIAL SECRETARIES

Aileen Andres, Pat Hill, Idamae Melendy

### ART

DIRECTOR, Elfred Lee

DESIGNER, G. W. Busch

### CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, C. D. Henri, Alf Lohne, M. S. Nigri, G. R. Thompson, Francis W. Wernick, Neal C. Wilson

### SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, R. R. Frame, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

### EDITORS, SPANISH EDITIONS

NORTH AMERICA, Fernando Chaij

SOUTH AMERICA, Gaston Cloutet

INTER-AMERICA, June Taylor

### CORRESPONDENTS, WORLD DIVISIONS

AFRO-MIDEAST, R. W. Taylor; AUSTRALASIAN, Robert H. Parr, M. G. Townend; EURO-AFRICA, E. E. White, E. Koehler; FAR EASTERN, D. A. Roth, Jane Allen; INTER-AMERICAN, L. Marcel Abel; NORTHERN EUROPE-WEST AFRICA, Paul Sundquist; SOUTH AMERICAN, J. J. Peverini; SOUTHERN ASIA, A. J. Johanson; TRANS-AFRICA, Desmond B. Hills

### CORRESPONDENTS, NORTH AMERICA

UNIONS: ATLANTIC, Emma Kirk; CANADIAN, Theda Kuester; CENTRAL, Clara Anderson; COLUMBIA, Charles R. Beeler; LAKE, Gordon Engen; NORTH PACIFIC, Cecil Coffey; NORTHERN, L. H. Netteburg; PACIFIC, Shirley Burton; SOUTHERN, Oscar L. Heinrich; SOUTHWESTERN, J. N. Morgan; UNIVERSITIES: ANDREWS, Opal Young; LOMA LINDA, Richard Weismeyer

### CIRCULATION

MANAGER, Edmund M. Peterson  
FIELD REPRESENTATIVE, Joel Hass

### SUBSCRIPTIONS

US\$15.95. Single copy 45 cents. Price may vary where national currencies are different. Address all correspondence concerning subscriptions to the Manager, Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write 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.

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

## Health Personnel Needs

### NORTH AMERICA

Accountant	Nurses, OB
Admit. offer.	Nurse, psych.
Diet., admin.	Nurse, staff
Diet., ther.	Nurses, superv.
Food-prod. mgr.	Occup. ther.
Food superv.	Orderlies
Housekpr.	Pharmacists
Lib., med.-rec.	Phys. ther.
Med. transcrib.	P.R. sec.
Nurse	Rec. ther.
Nurse, CCU	Resp. ther.
Nurse, ICU	Sec., med.
Nurses, LPN	Tech., lab.
Nurses, med.-surg.	Tech., pulm.-funct.

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

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

## To New Posts

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

**R. N. Edwards**, stewardship and communication director, Texas Conference, formerly assistant to the president and director of stewardship, Potomac Conference.

**Carl E. Ludwig**, trust services field representative, Central California Conference, formerly trust services director, North Dakota Conference.

**Merlene Olmsted**, faculty, Pioneer Valley Academy, New Braintree, Massachusetts, a graduate of Loma Linda University.

**R. E. Seamount**, development director, Florida Adventist Hospital, formerly communication director, Texas Conference.

**Gary Wisbey**, associate dean of men, Union College, from Auburn Adventist Academy, Auburn, Washington.

### FROM HOME BASE TO FRONT LINE

**Sandra Jean Bailey** (SWUC), to serve as elementary school teacher, Bella Vista Hospital Elementary School, Mayaguez, Puerto Rico, of Berrien Springs, Michigan, left Miami, Florida, July 31, 1975.

**Richard Marc Cadavero** (AU '73), to serve as Bible teacher, Far Eastern Academy, Singapore, and **Barbara Ann (Farley) Cadavero** and three children, of

South Lancaster, Massachusetts, left Los Angeles, California, August 4, 1975.

**Thomas Nelson Chittick** (AU '72), to serve as farm manager/teacher, Parane Secondary School, Tanzania, and **Judith Anne (Demmings) Chittick** and four children, of Willowdale, Ontario, left Halifax, Nova Scotia, August 3, 1975.

**D. Joyce Engel** (WWC '63), to serve as executive secretary/secretarial-science teacher, Far Eastern Division/Far Eastern Academy, Singapore, of Takoma Park, Maryland, left Seattle, Washington, August 8, 1975.

**A. Ruth Sinkens** (WWC '38), returning to serve as accountant, Far Eastern Division, Singapore, left Seattle, Washington, July 31, 1975.

### NATIONALS RETURNING

**Abebe Disasa** (AU '75), to serve as teacher, Ethiopian Adventist College, Shashamani, Ethiopia, left Washington, D.C., July 6, 1975.

**Daniel E. Tan**, to serve as dentist, Youngberg Memorial Hospital, Singapore, left Los Angeles, California, July 5, 1975.

**Frank Velazquez**, to serve as medical technologist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Marjorie E. (Belyea) Velazquez** and two children, left Washington, D.C., August 1, 1975.

## Deaths

**CHELLIAH**, N.Y.—d. Aug. 7, 1975, Vellore, India. He graduated from Spicer College and began mission work as assistant pastor. Then he labored in the Kanarese Section until 1950, part of which time he was mission president. For some time he was principal of Kanarese Mission High School. He was departmental director in the Tamil Section from 1950 to 1967. Survivors include two daughters and a son.

**DE CAENEL**, Jean A.—b. April 27, 1898, Switzerland; d. March 29, 1975, St. Jean du Gard, France. In 1924 he married Ruth Roth. He was ordained at Balboa and served in Haiti as mission director for seven years. He was union president in Alger, North Africa, during the war years. Later he was conference president in east France. Then he was union president of the Equatorial African Union Mission. He returned to France as president of Southwest France, and then held the same position in Southeast France. In 1965 he retired after 43 years of service. Survivors include his wife; a daughter; four grandchildren; and three great-grandchildren.

**HANSEN**, Carl C.—b. Dec. 27, 1909, Trondheim, Norway; d. April

25, 1975, Holly, Mich. He was a graduate of Columbia Union College and taught in Indiana Academy, Milo Academy, and Adelpian Academy. Survivors include his wife, Evelyn; two daughters, Barbara Possman and Carolyn Vining; one son, Carl E.; eight grandchildren; two sisters, Martha Hansen, director of nurses' training, Mwami Mission Hospital, Zambia, and Florence Larsen; and a brother, John F. Hansen.

**HERMAN**, Joan Shaw—b. March 8, 1928, Greenwich, Conn.; d. July 7, 1975, Wildwood, Ga. Survivors include her mother, Mrs. Abbott Brush, and a brother, Peter S. Herman.

**KINNER**, Pauline A.—b. Aug. 14, 1885, Paterson, N.J.; d. June 9, 1975, Old Fort, N.C. She was a Bible instructor for many years in the New Jersey and New England conferences. Survivors include nephews and nieces, one being Helen Gilliam.

**MORRISON**, Louis Eleazar—b. Nov. 17, 1896, Russia; d. May 20, 1975, Loma Linda, Calif. He was a literature evangelist for approximately 30 years. Survivors include his wife, Bessie E.; sons, Louis D. and David S.; daughters, Dolly Charkoff and Dorothy Miller; several grandchildren; and two sisters.

**NEWCOMB**, Ira Bates—b. May 2, 1895, Salem, Oreg.; d. May 21, 1975, Canyonville, Oreg. For four years he was a missionary in China. Survivors include his wife; son, Paul; daughter, Ruby Hull; six grandchildren; nine great-grandchildren; a brother, Frank; and two sisters, Lettie Page and Vera Johnston.

**SMITH**, Susan Louise Peters—b. Sept. 28, 1898, Fairview, Okla.; d. May 19, 1975, Youngtown, Ariz. She served nearly 30 years as medical records librarian of the Boulder Memorial Hospital, Boulder, Colorado. Survivors include her husband, Edward H. Smith, and two brothers.

**WELCH**, Charles E.—b. Aug. 23, 1874, Valley Center, Kans.; d. Aug. 10, 1975, Mount Vernon, Ohio. He was a teacher at Mount Vernon College, now Mount Vernon Academy, and in 1900 he became supervisor for the elementary schools in the Ohio Conference. In 1907 he established the first hospital in Mount Vernon, Ohio, and offered a nurse's training program, which he operated until 1942. Survivors include his sister, Mary Welch, and a brother, Edgar F.

## Coming

### October

4-11 Health Emphasis Week  
4 Church Lay Activities Offering  
11 Voice of Prophecy Offering  
18 Sabbath School Community Guest Day  
18 Community Relations Day  
25 Temperance Offering

### November

1 Church Lay Activities Offering  
1-8 Week of Prayer  
8 Annual Week of Sacrifice Offering  
15 to Jan. 3 Ingathering Crusade

### December

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



# The Back Page

## MVC Baptizes 717 in Summer Field School

On a recent Sabbath morning more than 3,000 Seventh-day Adventists gathered at the Matin-ao Spring in Bangcud, Bukidnon, Philippines, as 393 persons joined the church through baptism. This brought the total to 717 persons who were baptized during the 1975 field school of evangelism sponsored by the theology department of Mountain View College, the "School of the Light."

The field school was conducted in three steps. First, one month before the major twin crusades began in Malaybalay and Valencia, 20 teams of ministerial students held smaller evangelistic crusades in barrios of the Greater Valencia Valley. Throughout the major campaigns these students visited their barrios to continue studying with interested persons. Approximately two thirds of the 717 new members came from the villages of central Bukidnon.

In the second step Pastors Villarin, Lacson, and Pagunsan worked with one half of the class in Malaybalay, while the remaining class members assisted Pastors Paypa, Elorin, and Zachary in Valencia. The third part of the program was a strong follow-up program led by Pastors Paypa and Pagunsan. The program culminated with a second mass baptism, this time 147 persons, in the Matin-ao Spring. J. H. ZACHARY

## Looting Closes Ethiopia Hospital

On September 11 the Adventist hospital and the Northwest Ethiopia Field headquarters in Debre Tabor, Begemder Province, were looted. The residence of the medical director, Dr. Kristian Hogganvik, was burned. The doctor and his family were flown to Addis Ababa by the mission plane. None of the workers was injured.

The Adventist hospital at Debre Tabor was established in 1947 by Dr. Roland Nielsen. He was succeeded by Dr. Hogganvik, a Norwegian, who, with his family, has

given many years of sacrificial service in building up the hospital facilities and ministering to the medical and spiritual needs of the people in this highland region of Ethiopia near Lake Tana, the headwaters of the Blue Nile.

The hospital will be temporarily closed until funds can be provided to repair the buildings and provide new equipment and supplies.

ROY F. WILLIAMS

## Construction of Seoul Hospital Is Continued

A major thrust toward completing construction of the new Seoul Adventist Hospital building in Korea is reported by E. Yul Kim, Korean Union Mission president. Construction and installation of equipment had to be halted on the 160-bed facility in 1971 because funds were exhausted.

Dr. and Mrs. George H. Rue, former workers in Korea, spearheaded fund-raising efforts and returned to Seoul recently with \$70,000. Although Leland Mitchell, mission construction supervisor, estimates that twice that amount is needed to put the new facility in operation, Pastor Kim and his associates are moving forward in faith.

Dr. Rue continues to aid his associates by giving relief help in the clinics in Seoul. Although officially retired, he is helping the church to see that center for health and healing through to completion.

DUANE S. JOHNSON

## Conference President Is Elected at Barbados Meeting

Roy L. Hoyte was elected president of the East Caribbean Conference at the conference's second triennial session in Bridgetown, Barbados, September 2 to 6. John Simmons was elected secretary-treasurer and ABC manager; Noel Bailey, Sabbath school, lay activities, and communication director; G. C. Brathwaite, publishing director; Fitzroy Maitland, youth, health, and temperance direc-

tor; Thompson Fleary, education and religious liberty director; and Lionel Lynch, auditor. An executive committee of 15 members was chosen.

The conference's newly adjusted territory comprises Barbados, Dominica, St. Lucia, St. Vincent, Grenada, and The Grenadines and will begin to function January 1, 1976. Membership is more than 14,000.

G. RALPH THOMPSON

## SAWS Sends Aid to Puerto Rico

Seventh-day Adventist World Service (SAWS) and the Inter-American Division have voted to send an initial \$30,000 to aid victims of Hurricane Eloise in Puerto Rico.

On the morning of September 17, B. L. Archbold, president of the Inter-American Division, called SAWS, telling of the devastation that left 10,000 people homeless, 500 of whom are Seventh-day Adventists. Two Seventh-day Adventists were reported missing.

A call by SAWS to the United States Coast Guard sent a C-130 plane to New York, where 10,000 pounds of blankets, clothing, bedding, and diapers were loaded for immediate delivery to SAWS disaster-relief workers in Puerto Rico.

H. D. BURBANK

## In Brief

**New positions:** Robert Roeland, publishing director, Indian Ocean Union Mission, and manager of the publishing house in Tananarive, Madagascar. He replaces Marc Hecksweiler, who has returned to Europe after 20 years of mission service.

**Austrian session:** Otto Uebersax, president of the Austrian Conference, was reappointed at the recent biennial session. Engelbert Hatzinger was also voted to continue in his position as treasurer. Ferdinand Stronegger, formerly communication director, was asked to be secretary.

**Thanks for overflow:** R. S. Lowry, Southern Asia Divi-

sion president, reports that the dormitory facilities provided by a part of the Thirteenth Sabbath Offering overflow for first quarter of this year are now completed and already crowded. He expresses thanks on behalf of the division for the \$249,419 from church members around the world that made this construction possible.

**New name:** At a recent meeting of the West African Section committee, action was taken to approve the change of the name of Adventist College of West Africa, in Nigeria, to the Adventist Seminary of West Africa.

**Died:** Bertha B. Moon, 79, September 10 in Palisade, Colorado. She and her husband, E. A. Moon, gave approximately 32 years of overseas service. He was general manager of Southern Publishing Association from 1954 to 1960, when he retired.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire coupon, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center.

☐ New subscription  
☐ Renew my present subscription  
☐ One year (\$8.95)  
☐ Single copy 45 cents

name (please print)
address
city
state
zip code