

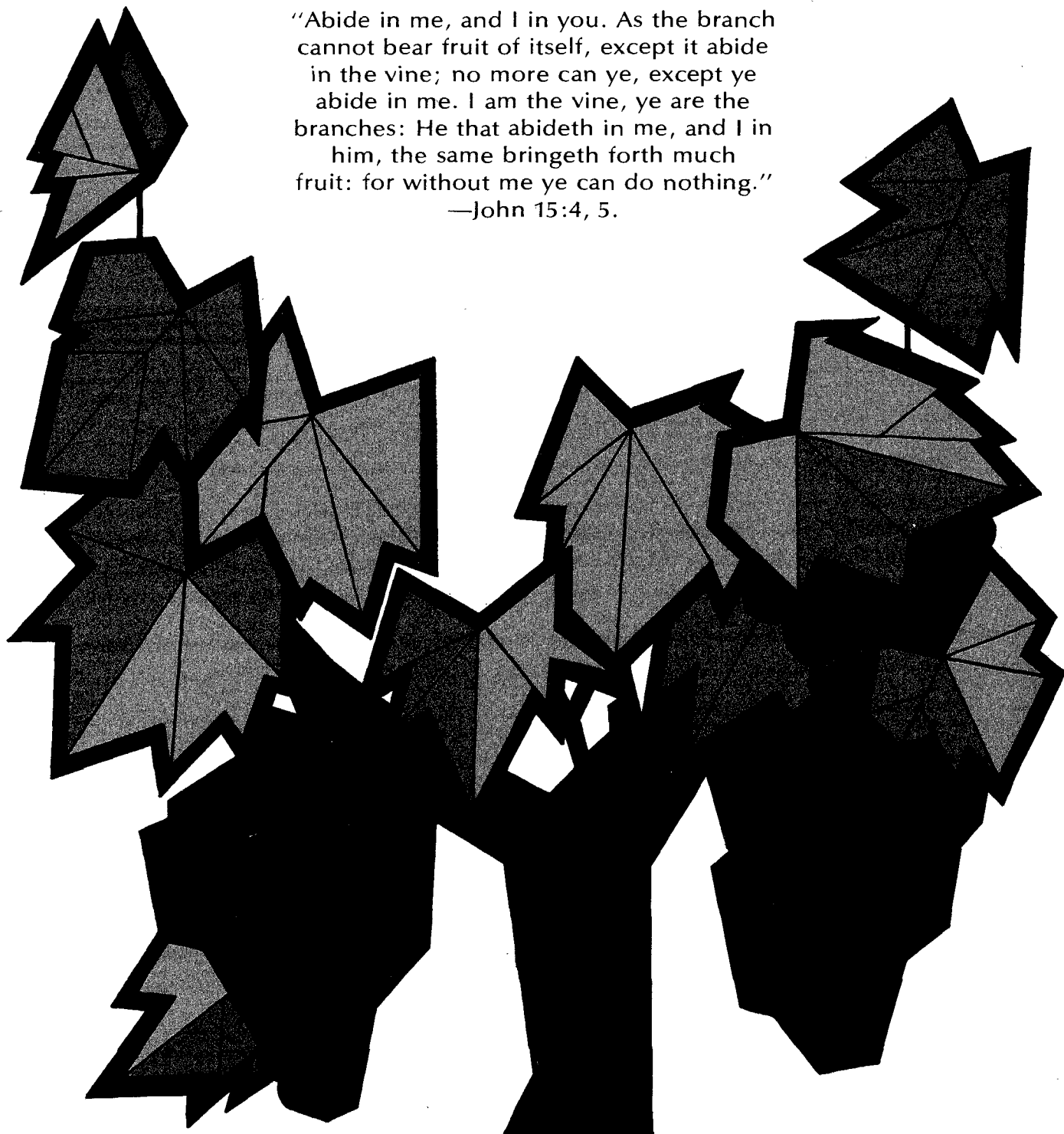
Review[®]

OCTOBER 9, 1975

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

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

—John 15:4, 5.



A Salute to Our Health-Care Leaders

Kettering, Ohio

Henry M. Porter, bank president and financier, was feeling indisposed. He had arrived in California from his native Colorado and was unacquainted with the hospitals in Glendale.

"Go to the Adventist hospital. They will take good care of you," a friend advised.

At the Glendale Adventist Hospital, Mr. Porter was given a hydrotherapy treatment by a pleasant and helpful physiotherapist. As the man of means left the treatment room he proffered a dollar bill tip.

"Thank you, sir," the attendant responded pleasantly. "We do not accept tips in our hospital. We are all paid a living wage, and we expect no more."

This was not Mr. Porter's last visit to a Seventh-day Adventist medical institution. Some months later at the Paradise Valley Sanitarium he watched through his open door as a student nurse lovingly fed an elderly patient in the room across the hall. He was greatly impressed with the Christian love and thoughtfulness of that student nurse.

Back in Denver, Mr. Porter received a letter one day from the Paradise Valley Sanitarium. In the envelope was a check for 45 cents.

"You overpaid your bill when you were in our institution," the letter read. "We are enclosing our check for your credit balance."

A tip refused, a kindly act, a check for an overpaid account—all greatly impressed Mr. Porter. One day he wrote to the Paradise Valley Sanitarium with the suggestion that Seventh-day Adventists establish a health-care unit in Denver so his people could benefit from the same fine treatments that had helped him.

"Go to our sanitarium in Boulder. You can receive treatments there," the word came back. "If you desire further word, write to the General Conference of Seventh-day Adventists, Washington, D.C."

Mr. Porter wrote to the General Conference, and some weeks later, when C. E. Rice, Harley Rice's father, who was in the General Conference, visited Denver, he was met at the railroad station by Mr. Porter and taken to the southern part of the city.

"Here are 40 acres of good land," Brother Rice was told, "and I have \$330,000 to build the institution when you are ready to begin work."

Thus Porter Sanitarium and Hospital, now Porter Memorial Hospital, was born—under God—the result of a dollar tip refused, the loving example of a student nurse, and 45 cents returned from an overpaid hospital account. What a blessing Porter Memorial Hospital has been through the years. How many thousands have found health and healing within its rooms.

I have just spent two and one-half interest-packed days here at our Kettering, Ohio, Medical Center with

the hospital administrators from across North America. About 75 men and women from our health-care units were there. It has been a stimulating and rewarding experience.

While I am here in Dr. Marlowe Schaffner's home, waiting for the car to pick me up and take me to the plane, I feel impressed to pay a well-deserved tribute to our health-care workers around the world.

Our hospital administrators are a committed group of men. I don't suppose any leaders in the Adventist cause work under greater pressure from more sources than these men of God who serve their church in our hospitals. They have Government agencies, labor unions, employees, and "the brethren" all making demands upon them. Yet they labor on, endeavoring to do their best in providing first-class health care often under difficult and demanding circumstances.

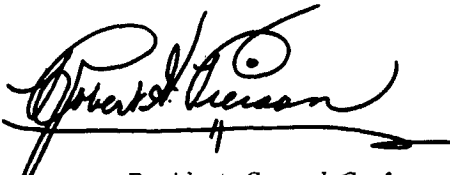
These institutions are in reality the health ministry of the church. They are the church in action through its healing, health-building arm. These health-care units are as much an integral part of the church as our schools and our publishing houses. Being a community institution does not mean that Adventist hospitals are secular or like other health-care units with no religious bias. They are not simply a community hospital operated by Seventh-day Adventists. They are institutions in which Seventh-day Adventists are operating a hospital for the community the Adventist way.

Of course, things sometimes happen in our institutions that we wish did not occur. Our administrators are distressed on such occasions when things go wrong. But they love the Lord. They want to see His work finished and they are striving to operate their institutions in the way the Lord would have them operated. Like other church workers, they do not claim perfection in their work, but they are striving.

These men and women are members of God's great army—they are a part of the healing ministry of the church. We need them. They need our prayers and our encouragement. They have their problems, and I can testify that these problems are big ones—nagging ones—some that only the Lord can solve.

As we discussed together the work of our hospitals over this weekend, time after time I heard these men affirm their faith and confidence in the Advent message and their desire and determination to recommit their lives and talents to operating their institutions in harmony with the counsels given this church through its last-day messenger.

So I wish to salute our Seventh-day Adventist health-care workers around the world.



Robert H. Thompson
President, General Conference

This Week

Our cover, designed by Bill Harsh, visually portrays one of the clearest metaphors Christ used to describe His relationship with His people. The symbol was familiar to His listeners, because in the Old Testament, Israel is called a vineyard, which, instead of producing good fruit, brought forth "wild grapes" (Isa. 5:2).

But Israel's problem was that it trusted in its connection with the vine *Israel* for its salvation. In this Biblical passage (John 15:1 and following), which begins with another of the "I am" statements,

Christ is trying to show His listeners (and us) that salvation depends upon connection to the "true vine."

Thomas A. Davis, "Getting to Know Him" (p. 4), is an associate book editor at the Review and Herald Publishing Association.

After graduating from Canadian Union College in 1951, Elder Davis began pastoral and evangelistic work in Ontario, Canada.

In 1958 he came to the Review and Herald as an assistant editor of the *Bible Dictionary*, part of the Bible Commentary series.

In 1960 he went to the Philippine Publishing House as an assistant editor and remained there until 1965, when he went to Poona, India. He served at the Oriental Watchman Publishing House in India until 1970, when he returned to the Review and Herald.

From 1970 until 1973 Elder Davis was an associate editor of the REVIEW magazine. He then moved down the hall from these offices to the book editorial offices and his present position.

His article is a condensed chapter from his most recent book,

How to Be a Victorious Christian, published by the Review and Herald. A study guide has been written to accompany the book.

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Scan news briefs from the religious world

CATHOLICS AND SOUTHERN BAPTISTS DRAW CLOSER

CINCINNATI—While problems and obstacles remain, barriers between Southern Baptists and Roman Catholics are "tumbling down," according to the president of the Roman Catholic Glenmary Fathers, who has been in the forefront of growing dialog activity in the South.

The "new era" of Catholic-Southern Baptist relations evolved after Vatican II and was spearheaded by members of the Glenmary order, a group devoted to working with the poor of Appalachia and the South, and members of the Southern Baptists' Home Mission Board's Depart-

ment of Interfaith Witness based in Atlanta, said Father Robert Berson, of nearby Fairfield, Ohio.

FEDERAL COURT UPHOLDS RELEASED TIME PROGRAM

RICHMOND—A Federal appeals court has upheld the constitutionality of a "released time" program in Harrisonburg, Virginia, under which public school students are permitted to attend private religious education classes during school hours.

The ruling by the fourth U.S. Circuit Court of Appeals reversed a decision by U.S. District Court Judge James C. Turk, who had said the program put the public schools in the position of advo-

cating religion and was therefore unconstitutional.

Under the Harrisonburg program, pupils at three elementary schools are allowed to leave each day for religious instruction conducted for them.

ENGLISH LITURGY READIED BY U.S. GREEK CHURCH

CINCINNATI—Greek Orthodoxy in the U.S. is trying to avoid internal tension as its moves toward increased use of English in worship.

English texts for the liturgy are being prepared and may be approved by December, but each parish will determine how they are used.

STATISTICS CENTER SAYS U.S. BIRTH RATE MAY RISE

WASHINGTON, D.C.—Latest population figures and studies suggest that the nation's declining birth rate of the past few years may have leveled off and an upward trend may be on the way.

The National Center for Health Statistics in the Department of Health, Education and Welfare has reported that "the sharp downward trend in the birth rate ended in 1974."

In the first five months of 1975, there were 1,278,000 babies born, compared with 1,255,000 in the same months a year earlier—an increase of 23,000, according to figures compiled by the center.

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.]

Demon Possession

Re "From Magdala to Minneapolis to Madras" [June 26]:

The article speculates that Mary's sanity may have left her; it talks of her wandering aimlessly with a confused mind and disheveled appearance. While this is a possibility, I submit that it is not justified to assume that a person who is possessed by demons will show any signs of mental illness. There are many instances in the Scriptures where people were in full possession of their mental faculties but were still under demonic control. There is also a whole array of physical diseases, as well as mental illnesses, that is

ascribed to demon possession. The point is that Jesus, as God, knew when a state was produced by natural causes and when it was produced by supernatural causes.

Mary may well have been an extremely attractive woman without any signs of physical or mental deterioration at the time that Jesus delivered her from servitude to sin. This would seem to me to be the most logical possibility after studying the various references to demon possession. Each person is each day gradually turning his will over to the devil or to God in a spiritual sense, depending on his daily experiences. When we choose slavery to evil habits we fall under the dominion of sin; when we accept the freedom of God's grace we become free individuals.

The nurturing relationship that Christ had with Mary is pointed out well in the article. In our re-

pressive Western society we frequently confuse nurturing and sexuality, and it was refreshing to see the correct relationship of these two individuals pointed out. While Christ, by virtue of His special mission, did not take on Himself a sexual role, it is refreshing to see that He saw and demonstrated the need of affection in a nurturing role and did not feel ashamed of such a public demonstration, even by a woman who the Pharisees thought would have tarnished their reputations.

CLARENCE COOMBS
Silver Spring, Maryland

Read Twice

"Secrets of Success in Soul Winning" [June 12] caught my eye, for this is certainly something I long to know. I read the article through twice and was thrilled to learn why the cross is

so vital in our witness for Christ, and that self ceases to be dominant in the presence of the cross. I'll remember that.

It was only then that I noticed the article had been written by Stephen B. Olney, my dear pastor of some years ago. I do know his success in soul winning.

PAT GEREN
Ojai, California

GC Reporting

Just a word of appreciation for the excellent reporting on the General Conference session by the REVIEW. Folks here are delighted. Some say that when their REVIEW arrives, they can't lay it down until they have read it through. It's a good omen when our members are deeply interested in the progress of the work.

R. R. FIGUHR
Angwin, California

A MAN HAS BEEN CAUGHT in a terrible blizzard somewhere on the prairies. The temperature has plummeted to 20 degrees below zero, and, as he struggles through the wind-driven snow toward home, the cold begins to penetrate into his very bones.

But after a time he begins to realize that he doesn't feel the cold quite as much anymore. Also, a temptation to sleep is creeping over him. How delightful it would be just to lie down, be covered with a white blanket of snow, and give way to pleasant drowsiness. The temptation becomes almost overwhelming.

But behind the desire to sleep, his better judgment says, You can't sleep! If you do, you die! You must go on!

So the man struggles on in spite of the desire to quit, until he gets home.

It was not his feelings that drove him to safety. Feelings said, Sleep! You don't feel like going on. Quit!

But his better judgment said, You don't want to die. You must live! You must keep going!

And, in spite of the way he felt, the man obeyed his better judgment.

As the man in the blizzard struggled toward home in spite of all feeling, so the person who does not want to be lost and realizes intellectually he needs Christ, must strive to find Him, even though he feels no desire to surrender to Him.

God's love, like gravity, draws all men. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 32:3). That love attracts all men until they surrender fully to Him, or until after persistent resistance the magnetism of His love can no longer constrain them, in which event, like a spacecraft out of orbit, they eventually plunge into "the blackness of darkness forever."

"The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist he will be drawn to Jesus." —*Steps to Christ*, p. 27.

Surrender to God is, then, the essential first step in personal salvation.

Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

We ask, How do we become acquainted with Him?

By setting out to find Him, just as the man in the blizzard persisted until he arrived home.

This one fact we must recognize: There must be a decision and an effort on our part. We must start by responding to what the Scriptures teach, just as the man in the blizzard put forth every effort to respond to what he knew to be the only course to take to save his life. For him merely to hope for his life to be preserved while he did nothing would have been fatal. So "he who does nothing but wait to be compelled by some supernatural agency, will wait on in lethargy and darkness." —ELLEN G. WHITE, in *Review and Herald*, July 17, 1888.

"If the youth will seek Christ, He will make their efforts effectual." —*Messages to Young People*, p. 18.

Where may one search for Christ?

"Search the scriptures," said Christ, "... they are they which testify of me" (John 5:39). The Scriptures, said Paul, "are able to make thee wise unto salvation" (2 Tim. 3:15).

These are vitally important words. We must not slide over them casually. We find Jesus by going to where He is revealed. That is in His Word.

Immediately after her warning against waiting for a supernaturally compelling power to arouse us, quoted above, Ellen

Getting to

By THOMAS A. DAVIS

White says, telling how to escape from lethargy and darkness, "God has given us His word. God speaks in unmistakable language to your soul. Is not the word of His mouth sufficient to show you your duty, and to urge its fulfillment?" —*Ibid.*, July 17, 1888.

Nor is it sufficient to take the word of others regarding the Bible's teachings: "We should not take the testimony of any man as to what the Scriptures teach, but should study the words of God for ourselves." —*Steps to Christ*, p. 89.

The Bible, then, is the channel by which God has ordained that His Son shall be found. One who does not take these words seriously will have taken an attitude that makes it hard, if not impossible, for God to get through to him with the information he must have. "The Bible and the soul were made one for the other." —*Signs of the Times*, Aug. 20, 1894.

Nothing Casual or Haphazard

We will not find what we need by a casual, haphazard seeking. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). "There must be earnest study and close investigation [of Scriptures]. Sharp, clear perception of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort. . . . And we cannot expect to gain spiritual knowledge without earnest toil. . . . No halfhearted, indifferent work will avail. It is essential for old and young, not only to read God's word, but to study it with wholehearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded, for Christ will quicken the understanding.

"Our salvation depends on a knowledge of the truth contained in the Scriptures." —*Christ's Object Lessons*, p. 111.

In our search we must sincerely ask the Holy Spirit to make what we study meaningful, and to apply it to our hearts. This is vitally important. "Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed." —*Ibid.*, p. 408.

When we seek Him in this way God usually comes to us like the quiet tide rather than like a violent tidal wave. Gradually, almost imperceptibly, the tide sweeps in, slowly conquering the sand and shore. And one may watch for several minutes before he is sure the tide is indeed coming in.

"By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the

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Know Him

result of long wooing by the Spirit of God—a patient, protracted process.”—*The Desire of Ages*, p. 172.

We do our part in preparation by immersing ourselves in the word, by seeking to absorb it as a sponge absorbs water, by becoming familiar with it so that we understand the way God speaks.

At first we may find the Bible uninteresting and hard to understand. But perseverance will change all that. As we permit the Holy Spirit to work, truths will begin to fall into place: the seeming dull will become interesting, even fascinating.

What should be studied? I suggest at first those parts of the Bible that unfold God’s way of salvation. The first eight chapters of Romans, especially chapters three to eight. The books of Galatians and Ephesians. The Sermon on the Mount, then other sections.

What I have been saying about the vital necessity of studying the Bible applies with equal force to the Spirit of Prophecy writings. As Seventh-day Adventists we believe that Ellen White’s books are God’s special messages for those who live in earth’s last days. And in her books *Steps to Christ*, *Thoughts From the Mount of Blessing*, *Christ’s Object Lessons*, and *The Desire of Ages* especially, we find the way to the Saviour beautifully unfolded. “As they [those who hunger for Jesus] feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus.”—*Ibid.*, p. 391.

As you study and seek, entertain a humble expectation that God will help. Remember, He does not mock us; He will not

play with us. He is more eager that we find Him than we can ever be. When our hearts are properly prepared He will come in a direct way.

When He makes the loving invitation, respond immediately. It is safe to let go of self and every worldly support, and take the hand of Him who guides the millions of worlds in His vast universe.

“Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity.”—*Steps to Christ*, p. 52.

Why does He accept sinners in their sinful condition? “He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live and not die.”—*Ibid.*, p. 53.

He wants to pardon and justify.

Experience has shown that one helpful way to find a relationship with Christ is to spend time studying with others who know Him and who desire to talk of Him and what He has done for them. “Let small companies assemble in the evening, at noon, or in the early morning to study the Bible. Let them have a season of prayer, that they may be strengthened, enlightened, and sanctified by the Holy Spirit.”—*Testimonies*, vol. 7, p. 195.

A Life Habit of Searching

Not only must the Scriptures be searched to find Christ; they must be habitually searched to retain Him. This is the intent of John 6:54. The Greek verb tense conveys the idea, “Whoever continues to eat my flesh and drink my blood, has eternal life.”

“To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him.”—*The Desire of Ages*, p. 389.

The process of partaking of Christ is the practice of searching and absorbing the truths of Scripture. And this must be done daily, as we must partake of physical food daily. If we do not do this we will become spiritually weak and listless, perhaps without realizing why.

Perhaps the greatest reason because of which the blessed experience gained during revival meetings or following an inspiring sermon is lost is that we do not sustain the blessing by continuing in the Word that we have heard preached. During those meetings the Holy Spirit sometimes speaks forcefully to our hearts. We bask in that blessing and leave the meetings with a determination to retain it. But unless we act to do so, we will lose it. God’s blessings can be retained only as we watch and pray and go continually to the Source from which they came. That Source is Christ as found in His Word.

To find the gateway to surrender, then, we must deliberately and intelligently go to where we can be shown the way—the Bible and the writings of Ellen G. White. We must patiently, perseveringly, prayerfully, earnestly, fill our minds and hearts with those passages and pages that show us the way to Jesus Christ. As we do this we need not fear that God will not respond to our seeking. He sees every soul who is searching for Him a great way off. “Him that cometh to me I will in no wise cast out” (John 6:37).

“Let this be your prayer, ‘Take everything from me, let me lose property, worldly honor, every thing, but let Thy presence be with me.’ It is safe to commit the keeping of the soul to God, who reigns over all heaven and earth.”—*Special Testimonies to Ministers*, series A, no. 1, p. 8. □



Although the Scriptures reveal Christ, they do not yield their treasures without earnest, painstaking search.

Buildings and Borrowings

For its public buildings, the Seventh-day Adventist Church has not developed a distinctive style of architecture. But a GC committee approves plans, and a general working policy regulates finance.

By B. J. KOHLER

THE FIRST CHURCH BUILDING in which Sabbathkeeping Adventists worshiped was one erected by the Christian Brethren of Washington, New Hampshire. It was a simple rectangular frame building measuring 30 feet by 40 feet and seating 120 people. Early Adventist churches were usually constructed of materials at hand, or of those most economically available. The large central church in Battle Creek, called the Dime Tabernacle (built with dimes given by the faithful members and erected in 1878-1879), had a brick veneer over frame construction. This edifice had a seating capacity of 3,200 people. When this tabernacle burned in 1922, it was replaced by a more substantial edifice.

As a denomination we have not developed a distinctive style of architecture. Most of our church buildings, educational buildings, hospitals, and division, union, and conference offices are varied in style and design. Usually the design of the building is determined by the means available, the climate, the site, and the building codes of each area. Thus our structures range from the simplest forms of thatch to the modern style.

Before undertaking any building program, the long-range need should be considered. This is especially true of a church building program. Each congregation should make a thorough study of its situation. Members should remember that although they are in the world, they are not "of the world." The house of worship should express this belief. The building wherein they worship should be a place where they feel the nearness of God, to the exclusion of the world. Distracting activities and noises must be excluded. The sanctuary should be such that it encourages the people to come regularly.

B. J. Kohler is an assistant treasurer of the General Conference.

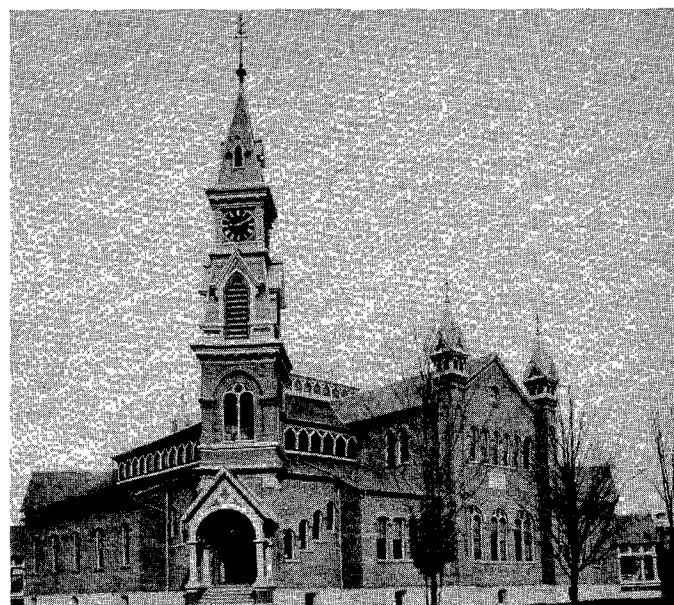
The use of a building committee as the responsible church body to control a building project is a recommended democratic method that has been employed for a considerable time by the SDA denomination. Every church contemplating a building program should appoint a planning committee. This committee carries great responsibility. Its judgment may at times actually determine the success or failure of a building project. The committee should be open-minded and follow proper business ethics and common sense. Many of our congregations build only once in a generation.

At the General Conference in Washington, D.C., there is a committee that reviews architectural drawings of all types of projects. It receives drawings sent by organizations all over the world. The committee is composed of 23 administrators of the General Conference. It scrutinizes and reviews each blueprint submitted, whether it is for a church sanctuary, educational building, hospital, health-care center, health-food factory, or any other construction project.

After careful study of the blueprints, either the project will be approved or recommendations in respect to changes will be passed on to the organization that submitted the blueprints. The committee wants to be certain that the building will properly serve the purpose for which it is erected. Ellen White has written a great deal about buildings, and it would be well for those entering a building program to study her counsel.

The end of World War II was followed by an era of building unequaled in history. As much was accomplished within a single generation as might have taken centuries to realize in other periods. Our most recent available records show the impressive total investments (see Table 1).

In the year 1865, when we began to keep records, we had in capital investments only \$38,712. Since then the Seventh-day Adventist Church has become a billionaire. We have now invested in land, buildings, and equipment more than 1.5 billion dollars. We often hear and see reports of government spending that mention the word *billion*. Do we know how much a billion dollars is? Someone has done some figuring to help us to



The Dime Tabernacle in Battle Creek was so named because church members contributed dimes for its building during 1878-1879.

understand how much a billion dollars is. If you laid a billion dollar bills end to end they would circle the earth four times. Or if you covered a sidewalk eight and one-half feet wide with dollar bills, it would make a sidewalk 2,442 miles long—from Washington, D.C., to San Francisco, California. The significant value of our properties amounts to US\$1,615,282,274, of which 76.4 per cent is invested in North America and 23.6 per cent in other divisions.

How generously our heavenly Father deals with His people! This we can truly exclaim with conviction when we look back upon the wonderful way in which God has blessed His church financially around the circle of the earth. “God be praised” should be the united response of workers and members.

Just as the physical planning of a project requires the services of an architect, a building-plans committee, and sound advice, so does financial planning of the building project. In a time when national debts soar to astronomical figures, when men buy today and pay tomorrow, we as God’s people must continue to operate on the simple Christian lines of paying for what we get. The servant of the Lord admonishes us to “shun debt as we should shun the leprosy” (*Testimonies*, vol. 6, p. 217).

“God does not want His work to be continually embarrassed with debt. When it seems desirable to add to the buildings or other facilities of an institution, beware of going beyond your means. Better to defer the improvements until Providence shall open the way for

them to be made without contracting heavy debts and having to pay high interest.”—*Counsels on Health*, p. 304.

Institutions and churches contemplating either purchasing or building should be cautioned against financial obligations that would embarrass the members. We recognize that at times, and in certain places, long-term debts incurred against properties have been wise and sound. But before such borrowings are made and such projects are entered upon, the widest counsel should be taken, according to General Conference policies. Among the many standing committees that exist in the General Conference, there is one called Borrowing and Distribution of Funds, which examines carefully contemplated borrowings on church buildings and other projects undertaken by various organizations throughout North America and in overseas divisions.

Guidelines for Borrowing Have Been Established

Definite guidelines and policies on borrowing of money for any project have been clearly established, and each plan of finance when borrowing is involved is studied carefully by the members of this committee.

Under the heading “Debt Control,” in the General Conference *Working Policy* it is stated that in no case shall commitments be made or building operations be begun until “50 per cent of the entire cost of the building, including initial furnishings, is in hand in cash or in readily convertible assets, and provision satisfactory to the responsible authorizing committee for securing the remaining 50 per cent is made, and in the case of construction, the work shall proceed and obligations shall be incurred only as funds are available.” The balance may be covered by commitments or bonafide pledges by members and others. The pledges should exceed actual money required by 20 per cent.

Provision for the payment of principal and interest within the period of time over which the building program is financed shall require approval by the Committee on Borrowing and Distribution of Funds, aside from local, union, division, and General Conference Committee approval. Good and sound management will avoid heavy outside financing. Remember, the carrying charges can be quite burdensome. Temporary financing has one great advantage, namely, it permits the beginning of construction work before all contributions and fund-raising payments have been completed.

King Asa did what was good and right in the eyes of the Lord. He rebuilt the religious institutions of Judah, for the land had rest and the Lord gave him peace. “So they built and prospered.” This is the way it has been in the cause of God. The churches that have made the greatest sacrifices to build their sanctuaries also lead in the support of missions and every program of the church. The Lord’s blessings have rested on all our churches and institutions. Wherever in our plans God’s guidance and blessing have been sought and followed, success and growth have been the result.

We thank God for what has been accomplished in the past 100 years, but we believe that even greater accomplishments lie ahead. Some congregations and institutions are still inadequately housed, and some occupy buildings that have been condemned. Let each one dedicate his life and his means that every agency may be used quickly to give the message for this time so that our Lord may come to redeem His faithful people. □

Table I
Denominational Investment Around the World

Medical Institutions	\$336,239,937	20.8%
Educational Institutions	321,418,453	19.9%
Associations	312,398,235	19.3%
Church Buildings	288,178,206	17.8%
Conferences	201,290,752	12.5%
Church Schools	83,999,842	5.2%
Publishing Houses	39,571,821	2.5%
Book and Bible Houses	16,554,906	1.1%
Miscellaneous	15,630,122	.9%
	<hr/>	
	\$1,615,282,274	

Table II
Denominational Investment in North America and Overseas

	North America	Overseas
Educational Institutions	\$287,440,341	\$33,978,112
Medical Institutions	278,596,688	57,643,249
Church Buildings	222,126,837	66,051,369
Associations	220,112,633	92,285,602
Conferences	103,413,688	97,877,064
Church Schools	74,547,265	9,452,577
Publishing Houses	26,466,244	13,105,577
Book and Bible Houses	11,547,169	5,007,737
Miscellaneous (Industries		
—Food, Servicemen’s		
Centers, etc.)	10,156,446	5,473,676
	<hr/>	<hr/>
	\$1,234,407,311	\$380,874,963
Grand Total	\$1,615,282,274	

Life at Ancient Heshbon

A rare find was a long metal

needle preserved in its entirety.

The romance of archeology grows

when one imagines a mother in the

time of Jeremiah using this needle

to sew her family's clothes.

By LAWRENCE T. GERATY

"WHAT WAS THE MOST IMPORTANT thing you found?" is the most common question that people ask of an archeologist when he returns from an expedition. The inquirer usually recalls pictures of objects from the tomb of Pharaoh Tutankhamen, or of the Royal Cemetery at Ur, or perhaps even of the Dead Sea scrolls. But if one were to look for museum objects that have intrinsic value apart from their historical context, one certainly would not choose to dig in Palestine, whose peoples throughout history have been relatively poor when compared with the inhabitants of Egypt or Mesopotamia. Furthermore, the more humid climate of Palestine helps to destroy what was once buried.

Of course, the truth is that archeologists at most modern excavations do not dig for objects in the sense that many did at old expeditions. Today's objectives have more to do with discovering a site's history and environment rather than its silver and gold. All the same, we are always delighted with any objects that are discovered in the course of our work, and there are always many. In 1974, at Heshbon, we registered more than 400 that we considered valuable.

Objects of utility were most common. In metal, there were coins, ax heads, knives, spatulas, saws, hooks, plow points, nails, tacks, keys, buckles, needles, pins of different kinds, and fibulae. In stone, there were mortars, pestles, bowls, millstones, flint instruments, whetstones, weights, and mosaic fragments. In bone or ivory were buttons, needles, spatulas, and pins. From clay, we found spindle whorls, loom weights, figurines, and many whole pots, such as cooking pots, bowls, jugs, platters, lids, and lamps.

Other objects ranged from weapons of war such as

sling stones and arrowheads to articles of jewelry, many showing artistic craftsmanship, such as earrings, finger rings, bracelets, pendants, beads, gems, mirrors, and various types of glass vessels.

When carefully excavated according to the stratigraphic method described in an earlier article, the context and dating of all these objects can be determined. All items then play a role in illustrating the way people lived in the various periods represented. To demonstrate what we mean, let us take some specific examples from the 1974 season, beginning with the earliest occupational evidence at *Tell Hesbân* and proceeding to the most recent.

As has already been mentioned, the earliest period represented at Heshbon is the Iron Age or roughly the era of the Israelite monarchy. It begins in the time of the Judges in the twelfth century B.C. and ends with the fall of Jerusalem in the sixth century B.C. Objects preserved from this early period are mostly ceramic. Edward Lugenbeal of the Geoscience Research Institute at Andrews University and James Sauer of the American Center of Oriental Research in Jordan have already published reports on much of the pottery. In addition to pots and vessels of daily life, we also found ceramic zoomorphic figurines that are characteristic of the Iron Age. These small models of animals may have had a religious use, such as votive offerings to a god, though they may also have been utilitarian or merely decorative.

Each season at Heshbon has produced at least one important Iron Age ostrakon (a broken potsherd with writing). One contains names of persons at Heshbon. These names are not only West Semitic but also Babylonian and Egyptian, showing the cosmopolitan nature of the community in the sixth century B.C. Another ostrakon mentions people from Edom. From a third ostrakon we learn of the distribution from Heshbon's royal stores of foodstuffs, beef and mutton, grain and wine, as well as money and spicery, to the personal household of the king, to his courtiers, and to others to whom the crown was under obligation. A fourth ostrakon found in 1974 has yet to be deciphered.

These ostraca are significant also for their script and language. We now know, for instance, that Ammonite, the language spoken and written at Heshbon in the sixth century B.C., was a South Canaanite dialect closely related to Phoenician and Hebrew rather than an Aramaic dialect as at one time had been assumed. This makes sense, of course, considering the Biblical account of the origin of the Ammonites (Gen. 19:38).

Another rare Iron Age find was a two-and-three-quarter-inch-long metal needle preserved from its point to its eye. Such a delicate object from 2,500 years ago rarely survives, at least all in one piece. Thus the romance of archeology grows when one imagines a mother in the time of Jeremiah using this needle to sew her family's clothes.

Like so many other towns in Palestine during the sixth to fourth centuries B.C., Heshbon, too, seems to have been abandoned. In fact, it apparently was not resettled until the second/first centuries B.C., probably by the Maccabees. From this late Hellenistic period we found about 35 pyramid-shaped loom weights. Made of clay, they probably hung on each side of the loom to keep the fabric taut.

The silt fill in a 20-cubic-yard circular pool from the

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same period produced a clearly inscribed handle originally belonging to a wine jar imported to Palestine from the Greek island of Rhodes. The Greek inscription mentions Aristeidas, a name we know belonged to a Rhodian priest both in the early third century B.C. and in the early second century B.C. From other ceramic and numismatic evidence on the *tell*, we know our inscription must come from the latter century and thus refer to the Aristeidas of the second century B.C.

Excessive Building During Roman Period

During the Roman period, when Heshbon was known as Esbus, from the time of Jesus through the early Christian centuries, extensive building activity must have taken place, since widespread evidence of it has been found. The workmanship in the public and private buildings described in last week's article suggests a higher standard of living under Roman rule. But we were reminded that not all was peace and light. We discovered a lead flogging head, still covered with sharp points that could inflict serious wounds if applied in the Roman manner.

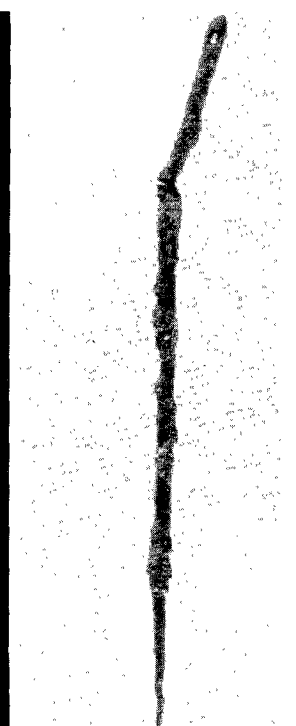
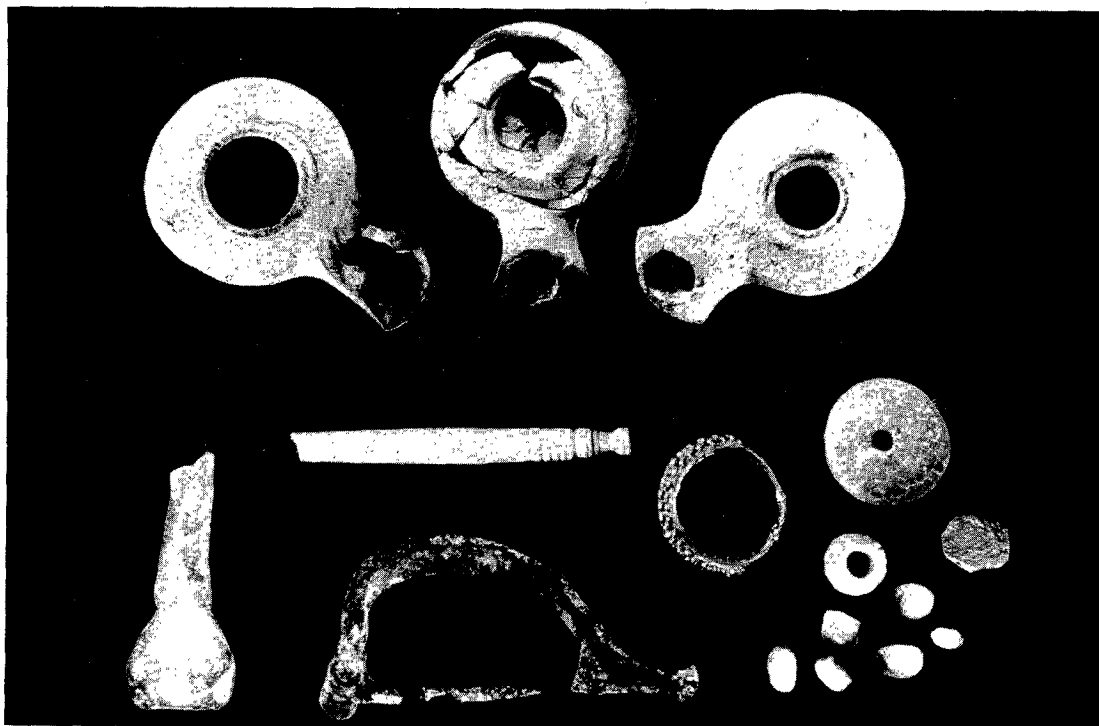
Our Roman coins depict another aspect of Roman rule in that part of the empire. One such coin, known as "the widow's mite" from the story in Mark 12 and Luke 21, was actually minted in Judea during the procuratorship of Pontius Pilate. We found several coins of Aretas IV, the Nabataean king mentioned by Paul in the story of his escape from Damascus (2 Cor. 11: 32, 33). And another coin of interest to Seventh-day Adventists depicts Constantine the Great, the emperor noted for his Sunday law.

Many of our objects illustrating life in Roman times came from tombs. One such tomb, which was carefully excavated this past summer, lay across the valley to the west of the *tell*. We found a unique double-spouted black Herodian lamp with a high central (broken) ring handle, lying on the tomb's forecourt immediately in

front of the entrance, which was closed with a rectangular stone and calked shut. The lamp's ware and artistry attest to the high level of craftsmanship in the Palestine of New Testament times. Though two (virtually) whole cooking pots were found in their original places on the unrobbed tomb's floor inside, to our great surprise no skeletal remains, either whole or decomposed, were discovered. This unexpected phenomenon (absence of bones but presence of virtually whole pots, damaged enough only to make them of no practical value) could point to a hitherto unknown Roman cultic ritual practiced for the dead.

Another important early Roman burial site was discovered to the northwest of the mound at our site G.10; it was a family tomb sealed with a rolling stone, a tomb similar to the one in which Jesus was buried, according to the account in the Gospels. Like the first rolling-stone tomb discovered in 1971 in our Cemetery F, this one, too, had been broken into by modern robbers. In fact, an unexploded hand grenade found just inside the robber hole may offer mute testimony to the "unstratigraphic" method used by tomb robbers! Though they left the interior in disarray, careful excavation produced such items as a beautiful gold earring, a perfectly preserved bronze fibula (the forerunner of our safety pin), a glass bottle, three Herodian clay lamps, and a Nabataean coin dated to the reign of Rabbel II (A.D. 71-106). This dating suggests, despite the opinions of some, that this type of tomb may also postdate the destruction of Jerusalem in A.D. 70.

This argument may be bolstered by the architecture of the rock-cut tomb, which appears to be typologically more advanced than the 1971 tomb: vaulted ceiling, "picture" molding around the walls, isosceles-triangle lamp niches within circles on the walls, and the mixture of *loculi* (deep rectangular burial chambers) and *arcosolia* (shallow arched burial chambers). Another interesting feature of the new tomb was the fact that the



Among the objects found in rolling-stone tomb G. 10 were three Herodian lamps, a glass bottle, an ivory pin, a bronze fibula (safety pin), a gold earring, a loom weight, a Nabataean coin, and several beads. At right is a 2,500-year-old sewing needle preserved in its entirety.

rolling stone's track was cut entirely out of solid rock in contrast with the 1971 tomb, where the outside wall of the track was artificially built up. So far, these two tombs at Heshbon are the only known representatives of the rolling-stone type east of the Jordan River.

From human skeletal remains, our physical anthropologists will be able to tell us much about Roman man. Of course, not all corpses were buried in such elegant tombs; one factor determining the type of burial must certainly have been a person's personal wealth. In our sounding at *Umm es-Sarab*, the small hill at the head of the *Wadi Hesbân* described in last week's article, two articulated adult Roman burials—one male, the other female—were found in the soil above a blocked rock-cut recess containing the remains of a young child.

The most noteworthy architecture on the mound from the fourth to the seventh centuries A.D., or Byzantine period, is the basilica-type structure in our Area A, excavated largely in previous seasons. Though there had been numerous indications that the structure was undoubtedly a Christian church, the first real proof came in 1974, when we discovered in a reused position a finely carved cross in one of the stone slabs. The discovery of that symbol somehow tied us closer to our Christian brothers and sisters who worshiped our Lord there at Heshbon 1,500 years ago!

Another Byzantine object worthy of note is a small Greek ostrakon found in our Area C. Unfortunately, it is broken and contains only two and a half Greek letters, possibly the genitive ending of a proper name such as "John."

Two beautiful glass seal impressions came from Umayyad (early Arab) contexts dated about the eighth century A.D. Each contains a short inscription in a finely executed early Arabic script. After this period, Heshbon was for some reason abandoned till after the Crusades in the twelfth century A.D., when it was again settled by Arabs, this time in the Ayyûbid/Mamlûk periods. A number of interesting ceramic and stone inscriptions date to this medieval era.

10,000 Bones

In addition to these objects that we have described, about 23,000 potsherds, more than 1,000 glass fragments, more than 10,000 bones, and hundreds of scientific samples were registered. When all this data has been adequately studied, we will know considerably more about life at ancient Heshbon.

A further question that many ask is, "What happens to all the objects you discover?" The Department of Antiquities of the Hashemite Kingdom of Jordan has a generous policy with regard to finds made on a bona-fide archeological expedition. At the end of the dig, government representatives choose the best and most unusual objects to complement the collection of their national archeological museum. This is as it should be, since what we find is a part of the country's historical heritage. But everything else they return to the expedition's sponsoring institution, in this case, Andrews University.

In 1974 they kept only about 30 of the more than 400 objects registered, and they gave us all the sherds, glass, bones, and scientific samples. After publication, these items will remain the property of Andrews University and many will be on permanent display at our archeological museum. That way, as students, ministers,

and friends visit the museum, they may be able to catch, at least secondarily, the atmosphere of ancient times, which one of our 1974 staff members expressed as follows:

"My contribution to the dig seems very small in comparison to the benefits I derived from taking part in it. I have come away with an appreciation and respect for the past that cannot be learned from a textbook. To see the artifacts and architecture which various periods of history have produced is to begin to understand the human beings who lived in those periods. I gained respect for the skills of men who could engineer and execute complex water systems, build lasting walls, and create temples to symbolize their beliefs—all in a land where survival against the elements is an everyday concern. I came to understand that the hopes and fears of today have been echoed for many generations and that the destruction of one society is often the foundation of another—not always better, but always stronger. The textbooks can tell you these things, but they cannot let you touch them."

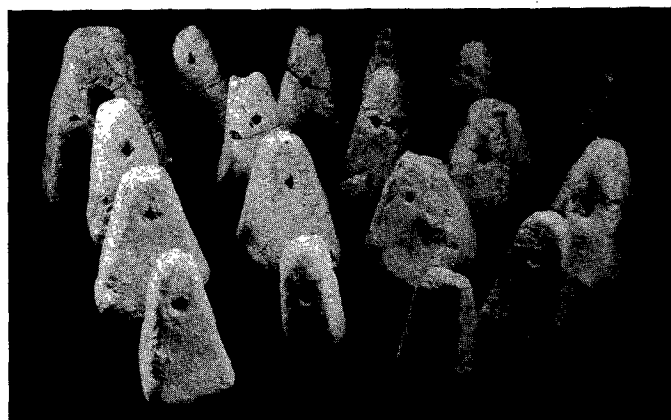
That the 1974 expedition to *Tell Hesbân* has had important archeological results will be clear to the readers of this series of articles. In the light of eternity, however, perhaps other benefits will be of greater import. An Adventist school principal who participated in the dig, wrote, "As a result of dwelling in the Holy Land for some seven weeks, my faith in the history of the Bible and the whole Biblical record gained a firmer foundation."

A non-Adventist missionary staff member admitted, "I personally tried to find out and understand as much as I could about Seventh-day Adventists. In the process I learned to appreciate them very much and was impressed with the Christian love they showed the rest of us. I was impressed with their emphasis on what I too believe to be basic in Christianity."

Another non-Adventist staff member agreed, "Never have I been more impressed with a group of people. The Christian men and women I met were more sincere, more secure, and more concerned than previous acquaintances. These people along with the lands of God's chosen people made my summer not only a learning experience but a spiritual one also."

As we prepare for our fifth season of excavation at Heshbon in the summer of 1976, our prayer is that it, too, will be significant not only for history, but for eternity. □

Concluded



A group of Hellenistic loom weights were discovered in Areas A and D.

The Resurrection Body—7

When Sheol Is Annihilated

We feel that we should bring our series on the resurrection body to a close, although much more could be said about the subject. It is a topic that some might prefer not to discuss, at least not in detail, for most people would rather discuss life than death. But death is an inescapable reality in human experience. Nothing is so sure as death and nothing so uncertain as the time of death. The young may die, the old must die. The Scriptures say, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). They also say, "In Adam all die" (1 Cor. 15:22).

Unless, as we pointed out in our last editorial, it is our privilege to be translated without seeing death, all of us sooner or later will pass through the portals into the valley of dark shadows. What happens to us then is a matter of infinite importance.

The Bible uses various figures to describe death. Old Testament writers often represent the dead as going to the grave. There are two principal Hebrew words translated "grave." One is *qeber*, meaning a place of burial. It is related to the verb *qabar*, "bury." *Qeber* refers to the ordinary place of burial. The other word is *she'ol*, which is often used figuratively of the world of the dead. In the King James Version *she'ol* is often translated "hell," but this "hell" should not be construed as a place of punishment, rather as the place of the dead.

The dead are represented as being in *she'ol* together. When Jacob was shown Joseph's coat dipped in blood, concluding that his son was dead, he cried, "I will go down into the grave [*she'ol*] unto my son mourning" (Gen. 37:35). His son was already in *she'ol*, he assumed, and his grief over the loss of his son would cause him to die, at which time he would join his son in the world of the dead.

Sleeping Together in *She'ol*

Speaking of Moses' death, God said to Moses, "Behold, thou shalt sleep with thy fathers" (Deut. 31:16). To David, God said, "When thy days be fulfilled, and thou shalt sleep with thy fathers" (2 Sam. 7:12). These "fathers" were already sleeping in *she'ol*. After David's death it was reported, "So David slept with his fathers" (1 Kings 2:10). The phrase "slept with his fathers" is used repeatedly through the books of Kings with reference to the various kings. Thus the dead, all going to *she'ol* at death, are represented as sleeping together. In one figurative passage, when a VIP, the king of Babylon, arrives in *She'ol*, the dead who are already there are represented as awakening to welcome the newcomer. We quote the passage here from *The New English Bible* to show the poetic nature of these verses:

Sheol below was all astir
to meet you at your coming;
she roused the ancient dead to meet you,

all who had been leaders on earth;
she made all who had been kings of the nations
rise from their thrones.

One and all they greet you with these words:

So you too are weak as we are,
and have become one of us!
Your pride and all the music of your lutes
have been brought down to Sheol;
maggots are the pallet beneath you,
and worms your coverlet.—Isa. 14:9-11.

She'ol is represented as rapacious. The wise man said, "Hell [*she'ol*] and destruction are never full" (Prov. 27:20). Then he added, "There are three things that are never satisfied, yea, four things say not, It is enough: the grave [*she'ol*]; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough" (Prov. 30:15, 16).

The dead of all ages are in *She'ol*. *She'ol* is represented as having power. The psalmist cried, "But God will redeem my soul from the power of the grave [*she'ol*]" (Ps. 49:15). The prophet predicted, "I [God] will ransom them from the power of the grave [*she'ol*]; I will redeem them from death: O death, I will be thy plagues; O grave [*she'ol*], I will be thy destruction" (Hosea 13:14).

New Testament Concept Same as Old Testament

The Greek word for *she'ol* is *hadēs*. Like *she'ol*, *hadēs* means the world of the dead. *Hadēs* occurs 11 times in the New Testament and in the King James Version is translated "hell" in every case but one, 1 Corinthians 15:55, where it is translated "grave" in the phrase "O grave, where is thy victory?" This verse proclaims God's final triumph over the power of *she'ol*, or *hadēs*. In the resurrection the Lord will rescue His own from the power of *she'ol*. In the Revelation Jesus is represented as having the "keys of hell [*hadēs*] and of death" (Rev. 1:18). Jesus will unlock the doors of *hadēs* and will rescue His people from the power of *hadēs*.

After the millennium *hadēs* will deliver up all its remaining victims: "Death and hell [*hadēs*] delivered up the dead which were in them" (chap. 20:13). All are then "judged every man according to their works." And then comes the significant announcement, "And death and hell [*hadēs*] were cast into the lake of fire. This is the second death" (Rev. 20:14). The lake of fire is a symbol of annihilation. As we mentioned earlier in our discussion of Matthew 10:28 (Aug. 28), those persons who do not accept Jesus as their Lord ultimately will be annihilated. Along with the dead, the place of the dead, *hadēs*, will be annihilated in the lake of fire. Thus in the restored universe there will be no *she'ol*, or *hadēs*. What a wonderful prospect! In a place where there is no more death (Rev. 21:4) there will be no need for a world of the dead.

Hasten on glad day when, at the call of Christ, *she'ol*, or *hadēs*, will deliver up those so cruelly torn from our

hearts and our homes by death! Because of the resurrection hope, in time of sorrow we need not give ourselves up to uncontrolled grief. We must not sorrow "even as others which have no hope" (2 Thess. 4:13).

We want to call attention to a point some Seventh-day Adventists seem to forget. Seventh-day Adventists who have died in Christ and those who will die before the Second Advent rise, not in the first resurrection when Christ comes, but in a special resurrection preceding the Advent. Thus they will all be able to witness the glorious Second Coming. This point Ellen White establishes in the following statement:

"Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced him' (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient."—*The Great Controversy*, p. 637.

"All who have died in the faith of the third angel's message" are, of course, those who accepted the third angel's message as interpreted by those who, after the disappointment of 1844, followed in the advancing light of God and established the Seventh-day Adventist Church. Though laid to rest for a while, they are awakened in time to see that climactic glorious event for which they had deeply longed.

Ellen White also mentions another point, which should be obvious to those who accept the Bible teaching concerning the state of man in death, but which is not always perceived. If death is an unconscious sleep, then there is to the one sleeping no awareness of the passing of time. To the one who drops off to sleep it will

seem as but a moment until he hears the call of Christ. She says, "Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality."—*Ibid.*, p. 550. One moment those who die in Christ say good-by to their earthly friends, the next they meet their Lord.

Thus when the Biblical teaching concerning the resurrection body and the condition of man in death is examined, not from the point of view of how to meet an opponent, but from the point of view of what it means to every Seventh-day Adventist, it is full of comfort and courage. The doctrine centers in Christ, for He is the One who holds the keys of hell [*hadēs*] and of death. Eternal life is what He came to restore to man. "In him was life; and the life was the light of men" (John 1:4). He is "the life" (chap. 14:6). He is called "the Word of life" (1 John 1:1). To the Colossians, Paul wrote, "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life.' Through the beloved John, who listened to these words, the Holy Spirit declared to the churches, 'This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life.' 1 John 5:11, 12. And Jesus said, 'I will raise him up at that last day.' Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of life eternal."—*The Desire of Ages*, p. 388.

D. F. N.
Concluded

For the Younger Set

Jason and the Mud Pies

By ELLA RUTH ELKINS

JASON WASN'T old enough to go to school yet, but his sister, Beth, had just started. He thought that whatever she did was just about right, and he loved her very much. Today she was making mud pies and drying them in the sun along the fence rail. Jason had gathered some pepper berries for her to put on the top of the pies.

All of a sudden Jason said, "I'm hungry!"

"I know," answered Beth. "But Mamma doesn't have much money now that Daddy has been so sick and hasn't been able to work. She can't

buy the food for us that she used to."

Jason's tummy growled. In the next instant he had grabbed one of Beth's mud pies and took a big bite!

"Hey!" said Beth, her eyes open wide.

But before she could stop him, he had eaten the whole little tinful of mud pie!

Beth ran into the house to tell Mamma, but Mamma had been watching out the window and had seen what had happened.

"Mamma," said Beth, "we are so hungry, can't you write a check for food?"

Mamma looked sad. "No, Beth. There is no money in the bank, and we can't write a check unless we have

money in the bank. But, come, let's telephone the store and see whether they will let us charge some groceries until I can get some money."

Mamma let Beth and Jason go with her to the neighbor's to use their telephone, and the children heard her say, "What? No? You can't let me charge any? No, the delivery truck didn't bring me any groceries this morning, because I didn't order any. Are you sure the truck was bringing us groceries? Well, we will go back home and see what happened. Thank you."

Jason was first out the door, and he ran ahead of Mamma and Beth as fast as he could. As soon as he could see the front porch he let out as loud a shout and a

whoop for joy as anyone had ever heard! "Mamma! Beth! Food! Two big boxes full!" Then Mamma and Beth ran faster. And sure enough! There were two big boxes, and everything in them was just what Mamma would have asked for if she could have charged things at the store!

Later, when Mamma found out who the one was who had ordered all those groceries for them, Mamma thanked her. The kind lady said, "It just seemed as though Jesus spoke to me and went with me through the store and helped me pick out the things to put in my cart for you."

And Jason, Beth, and Mamma thought so too, for everything was just right, and it tasted so good!

Fourth in the Series
Principles of Interior Design

Moods and Emotional Effects of Color

Persons react differently to color groups and color harmonies.

By WILMA ROSS WESTPHAL

GREEN IS SUGGESTIVE OF the great outdoors, and is frequently referred to as "God's color," for it is seen almost everywhere in nature. The outdoors type of person is generally a lover of nature with all its shades and tints of green.

Green is a youthful color, and if worn in clothing requires a clear complexion for best results. Green is easy to combine with other colors and is therefore easy to live with, and it is restful to the eyes. It is cool and receding in effect; still it must be used skillfully for best results. There are shades of deep blue-greens that are difficult to handle in a color scheme, but the yellow-greens, sage greens, citrus greens, avocado greens, with all of the shades and tints between, are both easy to work with and pleasing to the eye.

Green is symbolic of hope, happiness, inward growth, youth, naïveté, inexperience, and envy. The expression "green with envy" comes from this darker symbolism; or "young and green" denotes inexperience, or youth—which might well be one and the same thing.

Used as a decorator color, green combines well with adjacent colors, or with contrasting and complementary colors if used with care as to tint and shade and color proportions.

Green is frequently used in hospital rooms because it is quieting to the nerves and is cool and receding in effect. These principles may be used in the home for the aged or for nervous persons. However, green, with its infinite variety of shades and tints, is a general favorite for every age level.

Pink is a derivative of red in its lesser intensity, and it is indicative of modesty, timidity, warmth with re-

serve; and it is girlish and youthful in its sphere. Pink is used widely for nurseries, especially for small girls, and young girls' rooms. This color is dainty and completely feminine. It may be used in more adult settings as a secondary color, or as an accent against a stronger or more intensive color, such as purple, or magenta.

Violet and purple denote royal dignity, wisdom, wistfulness, innocence, sophistication, and drama. When used skillfully as a decorative color, novel and personalized effects may be achieved. These colors are used in greater proportions in the bedroom, boudoir, or powder room. When the deeper and lighter tones are used in the correct proportions, regal, elegant, and even sophisticated effects may be achieved. Persons with highly developed tastes and with daring personalities tend to use these colors with gratifying results.

Lavender, which is a derivative or tint of purple, denotes subtlety, and is a satisfying compromise between a desire for the beautiful and dramatic colors and a knowledge that the lesser intensities of the color may be easier to live with, or to wear. Lavender is frequently used as a favored color in dress for the aged.

Lavender may be used in a variety of tones and intensities for attractive color schemes for the home. It is an effective correlative color between the stronger magenta shades and the intense purples or violets. It is also lovely when used with heather shades and with stronger shades of pink. Pink, in fact, is frequently used as an accent where lavender is used as a secondary color in a scheme using the more intense shades of purple or magenta.

Colors Influence Emotions

It must be kept in mind that persons react differently to color groups and color harmonies. Certain colors in themselves, apart from questions of discord or harmony, exercise a strong influence upon the emotions. Many reactions are traceable to the direct action of colors on the optical nerve.

"Warm" and "cool" colors affect the appetite and body temperature, with many case histories proving the development of the principle. One New York restaurant decided to experiment with color as related to body temperature and appetite. One week the walls and backgrounds were painted in a cool shade of green, with the result that patrons ordered more hot soups and heavier foods. The next week warm background colors were used, resulting in orders from patrons for salads, iced drinks, and cold sandwiches, with temperature readings corresponding exactly on both weeks.

One example of the influence of color is that of a banquet given for 100 guests. The table had exquisite appointments, and guests arrived in a festive mood. Colored lights (changed with the different courses) showed definite effects of these lights on the appetite and conversation. Conversation was witty and animated when the lights were a natural warm tone, for the food looked natural, and the slightly warm lighting was flattering to the ladies. Greenish-yellow lights were turned on

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

during the main course. Conversation dwindled, and finally complete silence reigned, while guests merely picked at their food, and fidgeted. The food appeared spoiled as a result of the lighting; there were stomach upsets, and finally one woman fainted and had to be carried out and sent to the hospital for treatment. If space permitted, many other examples could be given to prove that color has a direct influence over the emotions and moods of a person.

The most successful interior designer, therefore, works around the person or the client so that the finished home will reflect the personal tastes, likes and dislikes, hobbies and way of life, of the people who live in the home. Unprofessional combinations and poor taste in the final execution of decorating the home should be avoided.

Many people are swayed, influenced, and confused by the color preferences and tastes of their friends. They have their own color preferences, around which the professional interior designer works, trying in every way to build a lovely and attractive color scheme that will reflect the tastes of the individual and still keep it professionally correct. However, sometimes their friends come in and say, "Oh, my dear, I wouldn't use those colors together in my home, and I think you're foolish if you allow anyone to convince you to use them in your home."

"While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive."—*The Adventist Home*, p. 22.

The person thus addressed by a close friend is easily swayed by the friend's opinion, and this causes uncertainty and lack of self-confidence on the part of the one who has consulted a decorator or designer in redoing the home. Thus much time is wasted, the client becomes uncertain (for he or she feels the friend's advice should not be ignored). My stock answer to this dilemma is: "Are you decorating and furnishing your home for your friends or for those of you who expect to live here?" This generally turns the trick, and the process of decorating and furnishing the home according to the likes and dislikes of the family living in the home proceeds without further ado. However, once in a while such friends are persistent, and they feel as if their own judgment is in question if it isn't followed as they have outlined it. Such persons could never become successful interior designers, because they would always try to push off their own preferences as to color combinations and furnishings on their clients and friends.

There are many different personality types, and these types have their own preferences as to color combinations, types of houses, and furniture to put into the different rooms of these homes. If the home decor doesn't reflect the personalities and likes, and the dis-

likes, the hobbies, activities, and personal interests of the people living within the home being decorated, then the entire project is phenomenally unsuccessful.

For instance, I would never consider building a color scheme of bright, intensive colors for an individual who is retiring, quiet, and unobtrusive! He would be overwhelmed by a combination of strong and aggressive colors.

A quiet, retiring person is more likely to respond happily to the more somber shades, with a few subdued autumn shades thrown in to give a lift to the spirits.

A naturally blonde person usually responds with a degree of enthusiasm to the spring colors, which includes the first delicate leafing of the trees in spring greens and the delicate chartreuse tints; the yellows of the daffodil and forsythia; the dainty pinks and the ash-rose shades and tints of the cherry, apple, and peach blossoms, together with the more delicate blues of sky and lake. Psychologically, the bright or full-strength colors are overpowering to the true blonde, and although such a person may not be aware of his color sensitivity, he may find himself in a state of frustration and nervous distraction if surrounded with such strong hues.

Spring colors in the decor are delightfully light and airy in effect; and are often fresh, and actually in the atmosphere created are reminiscent of a fragrant spring day. Such color schemes sometimes set the mood for a trek into the country. In general, spring colors are feminine and dainty, but they can be made to take on extra strength and even elegance through a discreet use of contrasts and small portions of a deeper shade of a given hue that might be used elsewhere in lighter degrees of the color scheme.

Some persons are neither of light complexion nor of dark-brunette type, but are of medium coloring, thus fitting into the more somber shades of summer. Some of these are included in the richer and more mature shades of blue as seen in the summer skies and in the serene lakes intensified by summer heat. Others take in the earthy hues of the soil, garden, and woods; the sturdy golds of the cornflowers, marigolds, sunflowers, golden-rods, and fresh corn, as well as some of the orange-reds as seen in the ripening tomato, the geranium, or zinnia. In general, the deeper, more subdued, tones of the color spectrum are the most becoming to such a person, whether in clothing or in the decor of the home.

The natural redhead or auburn-haired person is generally sparkling and full of pep and life. This type of person usually responds to the bright fall and autumn colors, such as orange-reds, brick-reds, yellows, yellow-browns; and they might go on to include the sharp, clear orange-yellows of ripened pumpkins on the vine, and the autumn-gold of dried corn on the ear, along with the clear, translucent greens and the rich violets and frosty purples of ripened grapes, as well as the heightened tones of a turquoise sky on a crisp autumn day.

Hence the typical redheaded person employs the use of fall and autumn colors to advantage, avoiding the too-vivid reds or the too-bright oranges. Favorite colors for such persons are to be found in the aquas, greens, blues, and turquoise shades, for such are the most becoming both in attire and in the home decor. The toned-down yellows, the brick-reds, and rich warm browns are good for secondary colors and/or accent colors in a color scheme. □

To be continued

Infinite Possibilities

Jesus Christ saw men as they might
be, transfigured by His grace.

By NORMAN R. GULLEY

"IF ONLY I COULD BE FREE to follow my own ambition!" Harvey wiped his tense brow, and his small body slumped back against the wall. His stomach was in knots. Then he stepped to the counter of the London dry-goods store. Frustrated, he thought he couldn't face another day of this boring routine. "I'd do anything to get out of here," he told himself, "even suicide!" Then a picture of his kind headmaster flashed to his mind. In desperation he picked up a sheet of paper and scribbled a note off to him telling him of his plight.

After what seemed like ages the reply arrived. Harvey read it hopefully. "I see great possibilities in you . . . and have confidence that you will achieve the longing of your heart." Harvey's life changed.

Beyond Performance to Potential

The greatest teacher, Jesus Christ, saw in men great potential. He looked beyond present performance to future possibilities. "Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin. . . . In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace."—*Education*, pp. 79, 80.

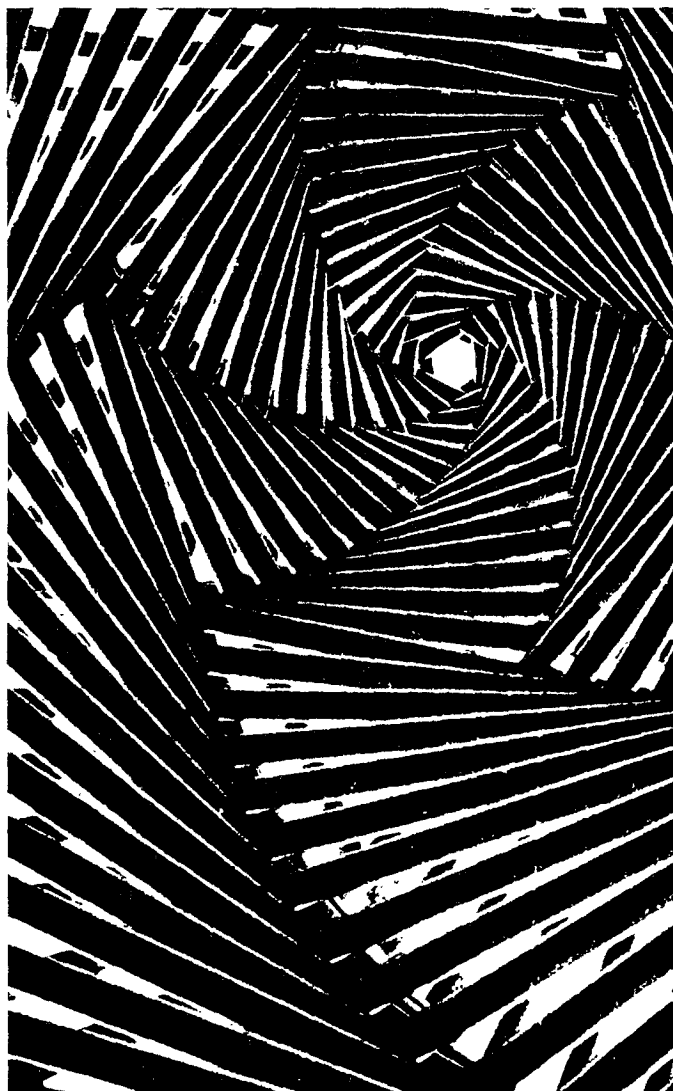
How tremendous this is! All people are included. It is still true today. Christ sees infinite possibilities in "every human being." Although He spoke of different capabilities in the story of the talents, "He passed by no human being as worthless" (*The Ministry of Healing*, p. 25). In all He discerned "infinite" potential.

In calling the disciples He chose ordinary men. Fishermen, a taxgatherer, all from the common walks of life. They had serious handicaps. Think of Peter. He was boastful (*The Acts of the Apostles*, p. 63), dictatorial (*Testimonies*, vol. 5, p. 334), had a Pharisaical spirit (*Christ's Object Lessons*, p. 152), and acted hastily (*The Ministry of Healing*, p. 493). Besides these, he was inclined to act independently (*The Desire of Ages*, p. 816), was always ready to correct others (*Testimonies*, vol. 5, p. 334), and would often wound people (*Evangelism*, p. 73). But "Christ discerned the possibilities in

every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings. He called . . . Peter and his brethren from the fishing boat, to learn of Him."—*Education*, p. 232.

And what a change schooling made. True, Peter wasn't fully converted until he wept his heart out in Gethsemane after denying his Saviour like a coward. But molded by the Holy Spirit, he went forth from the upper room a fearless witness to his risen Lord. What a different Peter is seen in the book of Acts and in the Petrine Epistles. Self had been replaced by the Saviour. He now lived to proclaim Jesus Christ. His two Epistles are full of humble love for God and man. Gone forever is the old Peter. But this new Peter is the Peter whom Jesus had seen years before, the Peter of "infinite possibilities."

His mother died when he was just four. Hunger, cold, and hardship became his lot. As an adult he left New England for old England. There he heard Henry Varley say, "The world has yet to see what God will do with a man who is fully and wholly consecrated to Him." "He said 'a man,' the visitor



Norman R. Gulley, Ph.D., is dean of the theological seminary at Philippine Union College, Caloocan City, Philippines.

thought. He did not say 'a great man,' nor 'a learned man,' nor 'a rich man,' nor 'a wise man,' nor 'an eloquent man,' nor 'a smart man,' but simply 'a man.' I am a man, and it lies with the man himself whether he will make that entire and full consecration. I will try my utmost to be that man."—C. R. ERDMAN, *D. L. Moody, His Message for Today*, p. 42.

And he did. He threw himself untiringly into evangelism throughout Britain. The people flocked to hear him preach. In Edinburgh 20,000 heard him in one meeting and in Glasgow the number rose to 30,000. Britain was moved mightily by God through this man. Returning to America, he saw a similar power attend his meetings across the States. In this young man—a man coming from poverty and hardship, with no opportunity to attend college, who remained a layman throughout his life—in him God saw "infinite possibilities." The persuasive ministry of Dwight L. Moody was the result. For God has assured us that "there is no limit to the usefulness of one who, by putting self aside, makes room for the working of

the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

Just as Elisha was taken from the plow, the disciples from their fishing nets, and Moody from business, a man in Low Hampton, New York, one who had once been poor and even an opponent of the Scriptures, was taken from the farm because God saw in him "infinite possibilities." Through this man, William Miller, God caused a great awakening to take place throughout America. And out of this matrix was born our denomination, the remnant church that soon will triumph gloriously. Concerning the proclaimers of the message to be given just before the climax of history, Ellen White says, "As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service."—*The Great Controversy*, p. 606.

Even the uneducated and the children will participate in this work (see *Evangelism*, p. 700), for God sees them as channels through whom He can work. He sees in them "infinite possibilities."

Christ Made Infinite Provision

Enrico peered out of the small barred window of the Naples factory at the bright sunlight. If only I could play and be free and sing, he thought. With the love of music in his heart and his goal to sing in mind, as soon as possible he made his way to the music teacher's house. He quickly slipped inside and waited eagerly. "Well, lad, sing this one." The teacher pointed to the open music before him. The young boy sang it confidently.

"It's no use, no use. You haven't a voice at all. It sounds like the wind in the shutters." Enrico was shattered. Broken-hearted, he slowly slunk home.

Mother stood in the doorway waiting for him. She detected his depression. "Mother, I'll never make it," he cried. Gently, this poor peasant woman placed her weary arm around her son, drawing his sobbing form close to her.

"I know you will sing. I know you will, my boy." She looked beyond the present performance to what he could become. She saw in him possibilities. "I'll still send you for lessons. Practice hard. One day your dream will come true." Mother did more than reassure; she went barefoot in order to get money to pay for those singing lessons. She continued to believe in him, and one day he became a great singer, the well-known Caruso.

You may long to fulfill your purpose for living, but perhaps you have met failure and discouragement. Remember, "Christ can look upon the misery of the world without a shade of sorrow for having created man. In the human heart He sees more than sin, more than misery. In His infinite wisdom and love He sees man's possibilities, the height to which he may attain."—*Thoughts From the Mount of Blessing*, p. vii.

This is why He made infinite provision in becoming man, so that both in this life and in the life to come we may realize the "infinite possibilities" through a saving, growing relationship with Him. He sacrificed everything to accomplish this for us, and like that mother, He longs to encourage us today. He tells us that "in the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties."—*The Desire of Ages*, p. 250.

This is the hand of Jesus. Will you give Him a chance to prove He can do it again through you? For He sees in you "infinite possibilities." □

Pink Perfection

By VIRGINIA HANSEN

"HOW DO YOU LIKE preparing a meal where there is practically no counter space?" my friend bantered gaily. Expertly she cleared the one small space so I could chop cabbage for cole slaw. It wasn't easy, but we managed. I couldn't help thinking how lucky I was to have all the conveniences at my house.

"Did you go Ingathering this year?" She was just bubbling with enthusiasm. "I did the soliciting for our group, and Bob was able to go!" I knew he had been ill for several years. (Well, we had turned in our Vanguard goals, but it seemed we had missed the real blessing.)

"And you're still Sabbath school superintendent, besides working full time and taking care of a sick husband!" I marveled. (Amazing how much some people accomplish.)

This set me to talking it over with my Lord. Where are my priorities? Why hadn't I gone Ingathering? Why had that deaconess assignment seemed like a chore? Why hadn't I visited that neighbor or relative who needed to know I loved her? Why?

"Well, of course You know, Lord," I argued, "there's been sickness at our house, a broken leg and such—You understand I had to get ready for Christmas. Takes time, You know. Then after all the excitement of the holidays, I had to get the house back in order. Putting all the Christmas decorations away took time. I'm sure You'll agree on that."

"I suppose I didn't need to spend almost two days redecorating, rearranging flowers, sewing a new tablecloth, searching for the right pictures, sofa pillows, pink candles so I could accent our little house with pink for spring, but a homemaker has to fight the blahs of winter weather somehow—surely that's acceptable."

And just as surely my beloved Master spoke in reply to my selfish questioning: "Child of mine, time at best is short. My coming is soon, even at the door. Only what's done for Me will last. Your cozy little pink perfection house will be no more. Only what's done for Christ will last."

Clearly the loving voice of the Master comes back in assurance: "Lo, I am with you always, even unto the end of the world."

Surely that time is *now*.

Physician Holds Clinics for Middle East Smokers

By JACK MAHON

THE NORMALLY deserted platform of the 8:30 Cairo train from El Minya was smothered with people! People who applauded and sang and cheered. People who almost submerged three men in the center with Oriental embraces, kisses, and handshakes. People who, untypically for Egypt, were not smoking.

This was the final, exuberant chapter in the story of the first Five-Day Plan to Stop Smoking held in this large industrial city of Upper Egypt. The three men were Fakhry Naguib, former Adventist minister in El Minya; Vernon Foster, a physician from California, then on his third self-financed stint of voluntary service to the church in 1974; and Jack Mahon, Middle East Union health, temperance, and foods director.

Five days earlier the story had begun on the opposite platform when a welcoming party, led by Abadir Abdel Messih, current El Minya pastor, had met the morning train from Egypt's capital and driven the trio through the maze of streets, donkey-replete, to the auditorium where the meetings were to be held.

"This is it," he said. "This" proved to be a vacant lot between high buildings, where a half dozen workmen were sweating over scaffold poles in the warm November sun. In one corner was a heap of canvas. Chairs were piled high on the sidewalk nearby, and these the newcomers regarded apprehensively. So many chairs—perhaps too many chairs!

With the falling of the soft Egyptian night came the time for meeting. The vacant lot had been transformed, and an Oriental pavilion illuminated by colored lanterns at the entrance had risen from the

sandy floor, which was soon concealed by 900 pairs of feet. There were chairs for only half the people who crowded in to give up their smoking habit with the help of Allah and the Adventist plan.

Habib Ghali, acting president of the Egypt Field, was present to introduce the plan as a program of the Adventist Church in Egypt. Every evening Elder Messih opened the proceedings and acted as anchor man for the program. Elder Naguib proved to be an energetic, enthusiastic, and resourceful interpreter; Dr. Foster is a particularly warm-hearted man whom the people took to their hearts as a "beloved physician." He counseled and helped many people each day.

Remarkable victories of long- and short-term smokers were noted each evening, and many spiritual aspects of giving up smoking were presented freely and frankly to the predominantly Moslem audience.

By no stretch of the imag-

ination could the sessions be called group therapy, since standing room only was available to any who came less than a half hour before proceedings began. How many people quit smoking? The pavilion was so crowded it was impossible even to see all the raised hands—600, maybe 700.

There may be many more Five-Day Plans in El Minya, but it is doubtful if any of the successors to this first clinic will be held in such a temporary shelter. The local university-college has opened the doors of its large auditorium. *Ahlan wa sahlan* (most welcome) is the expression heard everywhere.

After the cataclysmic departure from El Minya, the Cairo station at 1:00 A.M. when the trio arrived in the capital seemed relatively peaceful, and the Cairo airport three short hours later positively tranquil. Dr. Foster was then starting on the second part of his itinerary. This time his destination was Amman, Jordan, where Shehada Halabi and James Beecraft, staff members from the East Mediterranean Field and the Middle East Union, respectively, were waiting at the airport.

El Karak, a city of ancient Moab, was the scene of Dr. Foster's second Five-Day Plan. The governor of this small community, who had kindly provided hospitality for the three men, looked dubiously at the less than 100 chairs in the town's auditorium and wondered whether enough smokers would come to make a respectable-sized audience. All his doubts were shattered when the first meeting began and every seat was filled—and every available standing place—and every window. Fortunately, a seat had been reserved for the governor!

The same enthusiastic response as in El Minya marked this community occasion also. Mr. Halabi, whose mother tongue is Arabic, not only presented half of the program in that language but also became the doctor's "Arabic voice."

Although the members attending this clinic were less, the outreach was immense, for the team recorded several radio programs in Amman. Such is Mr. Halabi's rapport with Jordan television that they gave a studio the go ahead for a half-hour dialog and demonstration before the cameras. Jordan's television



While an announcer in the foreground blows smoke in front of the camera to open the program, Shehada Halabi and Vernon Foster discuss how to stop smoking for the Jordan State Television Service in Amman.

Jack Mahon is health, temperance, and foods director of the Middle East Union.

and radio station reach out beyond the borders of the Hashemite Kingdom to speak to the Arab world.

The final chapter of the story of Dr. Foster's itinerary took place in Teheran, Iran, a city very different in character from either El Karak or El Minya. The Iranian capital is as sophisticated as any Western city and is almost exclusively Islamic.

The program was to be held in the Adventist Center, a comfortable auditorium in the heart of the metropolis. Dr. Foster and I had a salutary reminder of God's protection over our journeyings as we arrived at the airport to find rescue workers removing the victims of the tragic roof collapse that our arrival had missed by a narrow margin.

Hovik Sarrafian, temperance director of the Iran Field, is well known on national television. With Daniel Kubrock, field president, he had promoted the Five-Day Plan as strongly as his budget would permit. Yet apprehension furrowed his brow and even sobered the usually cheerful faces of Elder Kubrock and Johnny Minasian, the Farsi interpreter.

But their worst fears were unrealized! The auditorium was filled almost to capacity every night with the most warmhearted, cooperative audience either of the experienced speakers had ever encountered. They found themselves more able to speak with simple directness of eternal values to this entirely Mos-

lem group than to the average Western audience.

Said one prosperous businessman, "I came out of curiosity, with no intention of really stopping smoking. But when I realized that these Christians were so concerned about my health that they had left their families and homeland and traveled across the sea to help me, my heart was greatly moved. How can I reward them? I wondered. Money is not so important to them. No, there is only one thing I can do to make their effort worth while—stop smoking! So I shall never smoke again."

Mohammed, dynamic principal of the largest language school in the city, insisted on taking the speakers and interpreter out to dinner. Over the second course he defined the direction of the next hour of conversation. "Tell me," he said, "what do Adventists believe?" They told him!

The Adventist auditorium witnessed some unparalleled scenes. "Our Christian friends are praying for us to have help to stop smoking," exclaimed Mohammed on the fourth night. "Why can't we offer a Moslem prayer for the work they are doing?" So without more ado 150 or so Moslems stood to their feet in the Adventist auditorium and asked the God whom both groups worship to bless the work of the Adventists. A rare occasion indeed!

"Teach us a Christian prayer," someone requested on the last evening. A simple



The Yele girls' choir sings on television in Freetown, Sierra Leone.

petition was hastily formulated, beginning with words familiar to them: "In the name of the All Merciful, the All Compassionate..." These words begin every chapter of the Koran, but may well be endorsed by all Christians, for who is more merciful and compassionate than our Lord and Saviour?

Whose hearts were most warmed—Christian or Moslem? That is difficult to say. Dr. Foster's words, "Surely God made us to be brothers!" sum up the situation effectively.

Adventists long have sought a dialog with believers of the great world religions. Is there a better way of achieving mutual understanding and respect than for Moslems and Christians to work together to overcome harmful habits, accepting as a starting point the concern of a loving Creator that His created beings prosper and be in health?

SIERRA LEONE

SDA Girls' Choir Sings on TV

The Yele Seventh-day Adventist Secondary School girls' choir of Sierra Leone, West Africa, appeared on television in Freetown, the capital, on June 16. Their program included several Negro spirituals, hymns, and folk

music, as well as some classical numbers. The director, Vickie Hyde, at that time was a student missionary to Sierra Leone. H. A. Cartwright, mission evangelist, narrated the program, and his wife, Beverly, accompanied the group on the organ.

"The girls had had no previous training when we began the choir in December. They really worked hard to learn Western harmony," said Miss Hyde. On the program the group did several pieces in traditional three-part harmony.

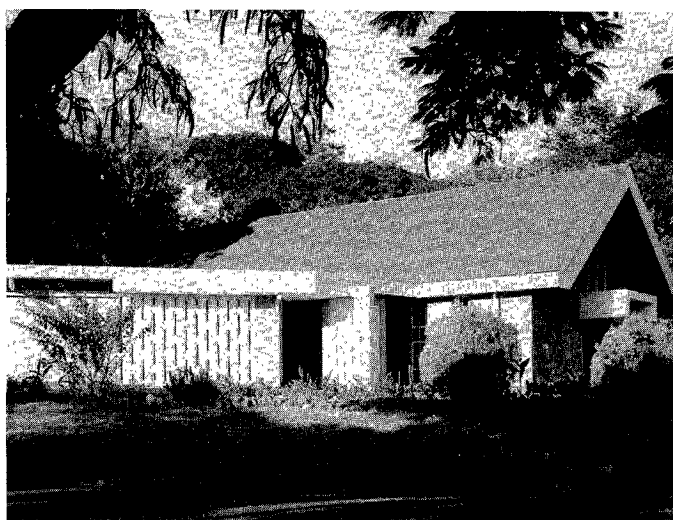
A radio-station producer happened to be watching television when the choir appeared. As soon as they were finished he called the studio and made arrangements for them to record for his station the next morning.

This weekend was very exciting for the girls, some of whom had never seen Freetown or television before. They toured the Parliament building and Forah Bay College, swam in the ocean, and went out to eat. However, the crowning event for everyone was when the owner of the television studio told Elder Cartwright that he was unhappy with his life, although he had everything he could want. He asked Elder Cartwright to study with him because he would like to become a Seventh-day Adventist minister. SUE MEYER



Youthful smokers eager to break their habit attended the Five-Day Plan conducted in El Minya, Egypt, by Dr. Foster and two others.

Churches Are Dedicated



BLANTYRE, MALAWI

The headquarters church for the South-East Africa Union is situated near the union offices in Blantyre, Malawi. The dedicatory sermon was preached by M. L. Mills, Trans-Africa Division president. All the members of the Trans-Africa Division committee were present for the dedication, which was held at the time of the midyear committee meeting. To the left of the church is a church school. The union offices are on the hill behind the church.

DESMOND B. HILLS
Associate Youth Director
General Conference

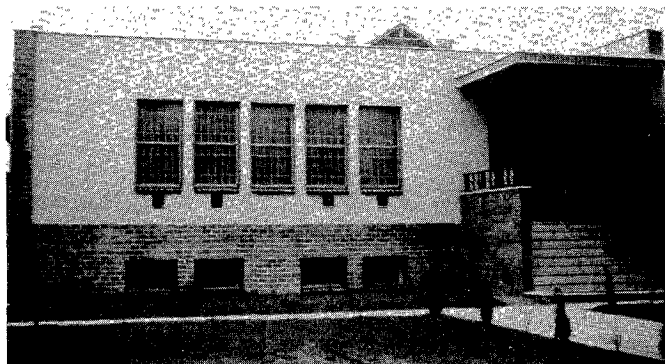


ARKANSAS CITY, KANSAS

Sabbath, May 10, members and friends filled the new Seventh-day Adventist church in Arkansas City, Kansas, to participate in the dedication service. Since the "dust-bowl days," church services have been conducted in homes, halls, and finally a home that had been renovated into a church building. When this burned, the congregation rented a building from another denomination.

The new building is carpeted and air-conditioned. Members were happy when Charles Barr, church treasurer, could hand the mortgage note to S. S. Will, conference president, with the statement "Paid in full" written across it.

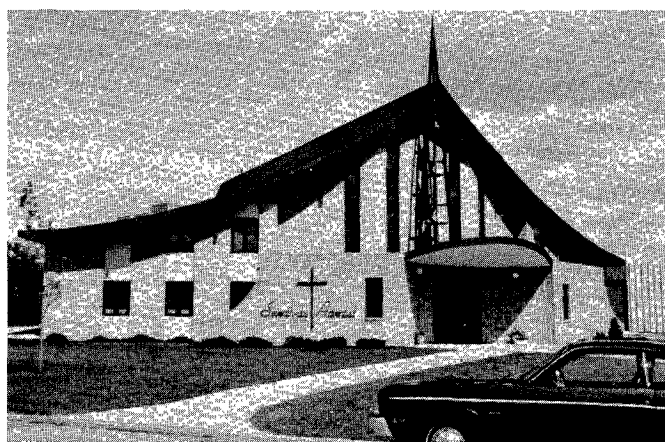
W. S. Lee, Central Union Conference secretary, gave the dedicatory sermon. A. K. Phillips is pastor.



GERMAN DEMOCRATIC REPUBLIC

The new chapel in Neubrandenburg, Mecklenburg Conference, German Democratic Republic, was dedicated in November of 1974. In this town there is a small church with about 20 members, all of whom were fully engaged in the construction of their chapel for one and a half years. This chapel building has a seating capacity for 80 persons. Several weeks after the dedication 20 students of Friedensau Missionary Seminary assisted in an evangelistic campaign. Some weeks ago the first baptismal service was conducted in the new chapel.

MANFRED BOETTCHER, *President*
German Democratic Republic Union



WAHPETON, NORTH DAKOTA

On Sabbath, May 31, the Wahpeton, North Dakota, church, another link in the great chain of Seventh-day Adventist churches around the world, was dedicated to the worship of God's people. The consecration service was conducted on Friday night by LeRoy Leiske, then North Dakota Conference president. The morning worship service was given by the union president, W. O. Coe, who has since then been elected Central Union Conference president. The dedication address was given by W. J. Hackett, General Conference vice-president.

A number of Adventist doctors and businessmen in the area have helped greatly to swell the number of Seventh-day Adventists in the Wahpeton area. Myron Voegle, David Jarnes, Robert G. Miller, and the present pastor, Myron D. Johnson, were foremost in leading the church into the building and completion of this house of worship.

WILLIS J. HACKETT



Retired Missionaries Return to Central America

By CHESTER E. WESTPHAL

EIGHTY-ONE years ago our Uncle Frank Westphal sailed for South America. He was the first ordained minister of the Seventh-day Adventist Church to Latin America. Our father, Joseph W. Westphal, followed in 1901. Four of his six children were born in Argentina and received most of their education in the school established by these pioneers. It is natural, therefore, that Latin America has a special interest for the members of our family. Those of the first generation have long since gone to their rest.

I was the last one of the second generation to retire from active denominational work, having given a number of years of service, together with two brothers and two sisters, to the advancement of mission work in Latin America. The third generation is still represented in these fields.

Recently we made a trip to Mexico and Central America, visiting two of the fourth generation, along with their companions, who are engaged in

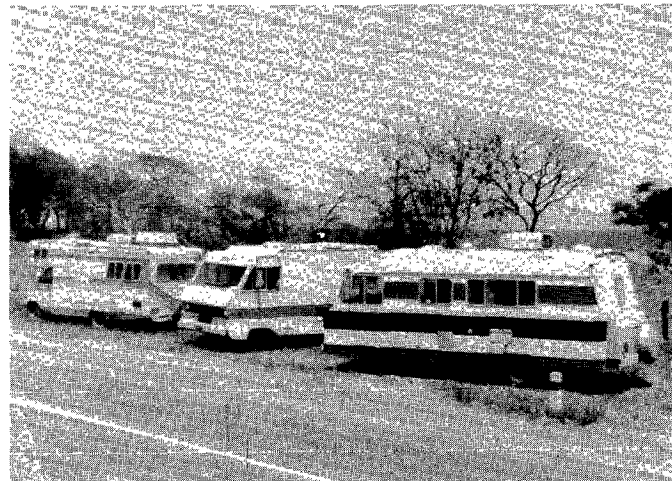
Chester E. Westphal, former worker in Central America, is retired and lives in Angwin, California.

the same line of work. The one member of the fifth generation whom we saw has some years to go yet before he can qualify for active duty, although he did serve as our guide on several occasions.

We made our trip through some of the countries where Henry and his wife and my wife and I had labored in previous years and from where Herbert and his wife, who were engaged in medical work in Texas, had received many reports from us by mail. We traveled in our three motor homes, and the expense of this mission-oriented safari was our own.

We had a triple purpose in visiting Mexico and the Central American countries. It was our desire to encourage and strengthen our established churches, to renew our fellowship with those of like faith with whom and for whom we had labored in previous years, and also to get acquainted with areas we had not seen before, and thus do some educational sight-seeing on the side.

Henry, the evangelist, and his wife, Barbara, an artist using fluorescent chalk and black light; Herbert, a medical doctor, and his wife, Amy, a



Elder and Mrs. Henry Westphal, Dr. and Mrs. Herbert Westphal, and Elder and Mrs. Chester Westphal, left, drove motor homes through Central America, visiting places of special interest to their family.

registered nurse; my wife, Wilma, a professional interior designer, and I, a pastor, completed the team. For three and one-half months we held meetings in 13 centers through six countries from Mexico to Panama—places assigned to us by the administrators of the Mexican and Central American unions.

The three-night services were evangelistic in nature, with Henry as the speaker. The lectures were preceded by a short health talk by Herbert and a black-light picture by Barbara. In the two morning services I spoke on topics of practical Christian living.

Health and Home

Two afternoon sessions gave Herbert and Amy the opportunity of presenting the health message, with practical demonstrations on how to give simple home treatments. Two hours on Sunday mornings were dedicated to the home. Wilma gave visual demonstrations and illustrations on how to create an attractive home atmosphere at little cost, using many local artifacts and household appointments as examples. In introducing the theme she stressed the fact that the home should appeal to all five senses and should be the most attractive place in the entire community where Adventist families can spend their time and to which they can invite their friends.

Here are some of the impressions we brought home from our trip:

The tremendous growth of the church throughout these fields since we labored there. At that time we counted the members by the hundreds, while today they are numbered by the tens of thousands. In areas where we once had no members, or where we might have baptized the first believers, flourishing churches now exist, each with its own branch Sabbath schools. It was interesting to watch the surprise registered on Henry's face as we visited mission and conference headquarters in Mexico, and he was informed of the membership in these fields that he had visited 20 or more years ago as union president.

There are now three organized conferences and four missions in the Mexican Union alone. The membership of the whole union 20 years ago was less than half the membership of the South Mexican Conference at present. Their tithe for last year was triple the amount received by the entire union at the time of Henry's departure. Fifty-five hundred persons were baptized last year alone, and 1,000 more were awaiting baptism. However, because of the lack of ordained ministers, they were unable to take this step. This year union personnel expect to baptize more than 6,000 persons!

We assisted in the inauguration of a church that had been waiting for dedication since last September. The conference officials had not had time to visit the church for this purpose. This church was built by a non-Seventh-day Adventist who had been impressed with what the Adventist message had done for his neighbors who had accepted the faith.

The growth of the medical and educational work. Some institutions are now in full operation, whereas a few years ago there were none. More are being constructed, while others are still on the planning board. We were especially impressed by the new medical center in the Valley of the Angels, not far from Tegucigalpa, Honduras.

The outgrowth and results of the church's educational program, which has developed outstanding national leadership in practically every phase of the work. We were especially impressed when we saw the work of the administrations, the departments, the institutions, and the churches, supervised and directed by young men—the product of our training schools. We recalled the days when national workers were few and our first training schools were in the painful process of being born.

The good work done by self-supporting workers and institutions. Some centers that began on a self-supporting basis have been turned over to the organized church, while others still are independent. Such centers are gaining the good will of the communities where they operate and are bearing excellent witness for the cause of God.

God's providential protection of His people in times of tragedy. We saw the city of Managua, Nicaragua, destroyed by an earthquake, and we also beheld the results of the devastating hurricane on the north coast of Honduras and the Bay Islands. We marveled that in both Nicaragua and Honduras, where we have a fairly large membership and where nearly 30,000 people lost their lives, no Seventh-day Adventists were counted among the dead.

The tremendous needs of

money and workers. The growth in church membership has been too rapid to keep pace with the needs for representative buildings for our churches and institutions. While some churches have fairly good buildings, others do not. Still others have no buildings at all.

In many places, especially in the southern part of Mexico, workers carry tremendous loads. One young, unordained minister cares for six organized churches and 24 groups. His church membership almost equals some of our small conferences in the homeland. Others have charge of as many as 40 churches and companies. This speaks well for the enthusiasm and zeal of the lay members, who support and carry out pioneer work as they help to lift the burdens of their conference or mission worker.

The important place of the Sabbath schools in teaching children and adults and in developing leadership among the laity. We discovered that in most places visual aids for the

children were scarce. With this in mind, my wife, Wilma, was able to obtain a three-year-cycle set of flannel-board cutouts along with a half dozen that were set up for demonstration purposes.

Amy and Barbara bought and/or prepared many other aids for teaching children and brought them along to leave with the leaders and teachers of the children's divisions we visited along the way. Thus the three wives of our group took a special interest in helping out in the children's departments, sometimes leading out in their activities.

One Sabbath they entertained the children with flannel-board illustrations for the Bible stories, along with other aids, for six hours, under an improvised roof, with seats made of rough boards placed on bricks.

As a result of the promotion of visual aids in the churches and centers, about 140 orders were placed for the three-year cycle for flannel-board Bible scenes and felt cutouts.

The obvious hunger for the

Word of God. One Friday evening, as we sat beneath some beautiful mango trees not far from the church where our meetings would begin at 7:30, several men came by to greet us on their way to the place of worship. These men, with others from various far-flung places, had left their homes at noon the day before and had traveled a day and a half by foot and by truck in order to be present at the scheduled meetings.

Wherever we went to hold meetings sincere appreciation was expressed, not only in words but in faithful attendance.

Thus it is with renewed courage and hope that we take up our daily activities in our neighborhoods once again, for we have seen God at work in the fulfillment of the gospel commission. We know that even as He has blessed the efforts put forth in the past, His power will be more manifest in the future and in the finishing of the task that has already engaged four generations of our own family.



SDA CHAPLAINS MEET AT KETTERING, OHIO

Ten chaplains met with the administrators of the Adventist Hospital Association, hosted by Kettering Medical Center and the General Conference officers, April 25 to 27.

This committee is meeting to develop criteria for effective chaplaincy throughout Adventist hospitals in America, and by request is producing a manual for the Adventist chaplain.

From left to right are: Willis Graves, Hinsdale Sanitarium and Hospital; Walter Kloss,

New England Memorial Hospital; Ron Gordon, Kettering Medical Center; Hugh Campbell, Shawnee Mission Medical Center; Bill Ward, Paradise Valley Hospital; Darrell Nicola, Kettering Medical Center; Ed Bryan, Glendale Adventist Medical Center; Ed Christian, Porter Memorial Hospital; Charles Teel, Loma Linda University Medical Center.

Not pictured is Al Brendel, Kettering Medical Center.

AWR Hears From "Coincidence" Listeners

By HEINZ HOPF

"BY CHANCE I tuned in your program on my radio today. I must admit that I was impressed." Thus began one of the many letters that the Bible correspondence school in Darmstadt, Germany, receives daily from Adventist World Radio listeners. Hundreds of Bible correspondence school students and thousands of listeners to the 17 Seventh-day Adventist broadcasts in the languages of Europe are thankful for a similar coincidence that first led them to the church's message.

But this coincidence has a divine origin; it emanates from Heaven's concern for the salvation of man. In the Voice of Prophecy studios we begin each day with a season of prayer, and we are confident that God answers by directing the sincere searcher for truth to our station.

A year ago Werner S., of south Germany, was searching. He sat by his radio and, by chance, tuned in AWR. He was looking for news of a world that he had not been able to see for many years. His blindness made him even more eager to hear everything that was happening around him. Suddenly a voice caught his attention. It told of the accuracy of Bible prophecy and pointed out the way to salvation.

Then Mr. S. heard the announcer offer a Bible correspondence course and special service for the blind. He memorized the address and asked someone to write to our office.

He studied the recordings that we sent him regularly. These led him to Bible truth and the Adventist message. When his friends became aware of this they brought him other tapes with messages

against the Sabbath. A fierce battle raged in his heart. When he listened to the Adventist sermons he was convinced that the Sabbath was right; when he listened to tapes from his church he had doubts.

All this time Mr. S. remained a faithful listener to AWR programs. In his search for truth he finally decided to bring all his questions and doubts to the Lord. One day he prayed, "Lord, if the Sabbath is Your day, send an Adventist to me today."

Meanwhile, workers at AWR headquarters had sent the address of this interested listener to the local pastor. On the very evening of the day that Mr. S. prayed, the pastor arrived at his door.

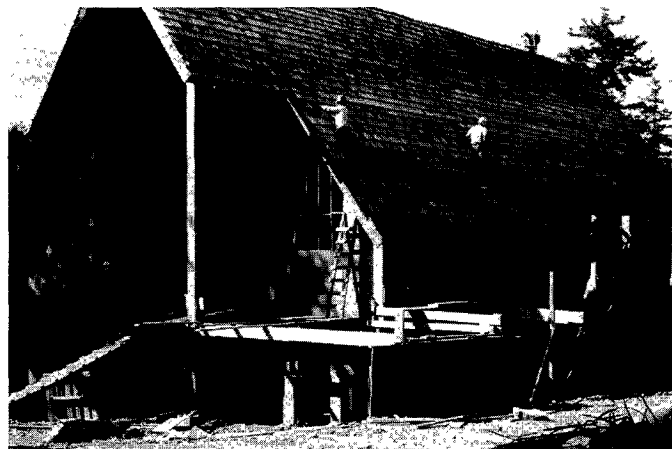
Through the radio programs, service for the blind, and the personal work of the pastor, he was quickly led to a decision. He was baptized in April, 1974, and now is writing German hymns in Braille for other blind listeners.

The writer of another letter lives deep in the heart of Russia. One day as he turned the dial he "coincidentally" found words he could understand. Tears filled his eyes as he heard of the love of God, of the sacrifice of Jesus, and of the large number of believers in Him, even in today's world. Those tears were seen on the letter he wrote.

"There are only a few of us here who still believe," he said. "From now on we will always listen to your program. To us it is like water in the desert. The Word of God is so precious and so seldom heard. Please, please do not stop broadcasting for us, even if we cannot write. The Lord bless your work and all who make it possible."

With its strong antennas, AWR is able to reach areas beyond the Urals. We must continue to broadcast for our brothers and sisters there.

AWR is a gift from God to fulfill the words of Jesus: "Go ye therefore, and teach."



The Kodiak, Alaska, church was built in only 11 days by MFI workers.

ALASKA

MFI Volunteers Build Church Center

More than 40 persons come together each week for church and Sabbath school services in a \$175,000 Kodiak, Alaska, church center, built in only 11 hectic, challenging days by Maranatha Flights International. Just four years ago, in September, 1971, when colporteur Doug and nurse Kathy Cooper moved to Kodiak Island, they were the only Seventh-day Adventists there.

The Coopers held two stop-smoking clinics during their first two years on the island and began a Sabbath school, which soon outgrew their home. Seeing the immediate need for larger and more permanent facilities, and anticipating continued growth, Mr. Cooper sought the aid of Maranatha Flights International.

As a result of this request, 125 MFI volunteers, under the direction of John Freeman, president, of Berrien Springs, Michigan, flew and drove to Alaska in June for an 11-day marathon of building, wiring, plumbing, and the like.

Many Kodiak islanders were skeptical, but as the days passed, the skeptics disappeared. So fast were the various stages completed toward the end of the building project that the Kodiak building inspector had to spend most of his time on the project site.

The sun rises early and sets late during June in Alaska—in fact, complete darkness doesn't come—and two shifts of workers had to be fed at different hours around the clock. Robert Jacaban, of St. Helena Hospital and Health Center, in California, was in charge of food services. Virginia Lamb, from the Hinsdale Sanitarium and Hospital, in Illinois, was one of those who supervised the operations in the four-wheel-drive "chow wagon." Alfred Paulson, from Springfield, Oregon, paid for the food for the entire project.

Not all of those cooperating in the project were Seventh-day Adventists. Father Sean O'Donoghue, rector of the Kodiak Catholic church, offered the facilities of the St. Mary's Parish school for use by MFI. He even turned over the school's bus for transporting the workers to and from the job. MFI, in return, framed a 30-by-40-foot all-purpose building for the school.

The spirit and resources of Maranatha Flights International have worked again. Because of the building of this center and the persevering pioneer work that has gone on during the past four years, the Seventh-day Adventist Church is now known in all the towns and villages of the island.

CECIL COFFEY
Associate Communication
Director
North Pacific Union
Conference

Heinz Hopf is speaker for Stimme Der Hoffnung ("Voice of Hope"), an Adventist World Radio broadcast.



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Ordinations



UPPER COLUMBIA

In ceremonies on the first Sabbath of the Upper Columbia camp meeting, Don Hall, left, and Gayle Schoepflin, right, pictured with their wives, were ordained to the gospel ministry.

Elder Hall is conference health-services director, and Elder Schoepflin is pastor of the Tonasket and Oroville, Washington, churches.

Participants in the service included E. R. Walde, North Pacific Union Conference president; Neal C. Wilson, General Conference vice-president for North America; and R. D. Fearing, Upper Columbia Conference president.

MORTEN JUBERG
Communication Director
North Pacific Union Conference



IDAHO

Lyle Albrecht was ordained at the Idaho Conference camp meeting.

Before ordination he served in the Payette district and in the Weiser, Cambridge, New Meadows district. At present he is Idaho Conference evangelist. The Albrechts have three children: Tammy, Terry, and Troy.



ARIZONA

E. Frank Sherrill, Arizona Conference president, welcomes Joy and Ronald Kendall into the ranks of the ordained ministry. Pastor of the Prescott and Wickenburg churches, Elder Kendall was ordained during camp meeting at Prescott, Arizona, June 14, 1975.

JEFFREY K. WILSON
Communication Director
Arizona Conference



TENNESSEE

Norman Lunt (center) and Lynn Hayner (right) were ordained to the gospel ministry at the Georgia-Cumberland camp meeting May 23, 1975, on the campus of Southern Missionary College, Collegedale, Tennessee. Desmond Cummings (left), conference president, counseled them on the call to the ministry. Also taking part in the service were H. M. S. Richards, Sr., R. R. Bietz, George Knowles, and R. E. Lunt, Norman's father.

JERE WALLACK
Communication Director
Georgia-Cumberland Conference

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Excerpt from Recipes for Long Life.
(Recipes shown approximately one-half actual size).

Entrées

TENDER BITS SCALLOPINI

1 19-oz. can Loma Linda Tender Bits, sliced
1 T. oil
1 T. olive oil
½ C. each onion and green pepper, chopped
1 C. sliced celery
1 carrot, grated
¼ C. flour
1 4-oz. can mushrooms with juice
1 C. water
1 T. lemon juice
½ t. leaf thyme
½ t. sweet basil

SAUTE Tender Bits in oil until slightly brown.
REMOVE from fryer.
SAUTE vegetables in olive oil until limp.
ADD flour and mix thoroughly.
COOK for 1 minute.
ADD mushrooms, water and seasoning, and stir vigorously.
COOK until thick. Adjust salt.
PUT one-half of Tender Bits in casserole. Then add ½ of the sauce.
ADD balance of Tender Bits and remainder of sauce.
BAKE at 350° F. for 20 to 30 minutes.

Serves 6
(Cal 143, P 8.5, F 7, C 11)

QUICK LASAGNA

½ pkg. lasagna, cooked in 2 qts. salted water for 15 minutes.
1 pt. ricotta cheese or Mashed Tofu (page)
1 T. chopped parsley (for garnish)
Sauce
1 C. Loma Linda VegeBurger
1½ C. vegetables, chopped (onion, green pepper, parsley, celery tops)
1 clove garlic, minced
¼ C. oil (olive oil preferred)
3 C. tomatoes, canned or fresh
1½ t. Italian seasoning
1 t. salt
1 T. brown sugar
1 T. paprika

SAUTE vegetables in oil.
ADD VegeBurger.
COOK 3 or 4 minutes, stirring frequently.
ADD remaining ingredients.
COOK slowly for 10 to 15 minutes, stirring frequently.
PUT layer of lasagna in 1½ to 2 qt. casserole.
ADD ½ the ricotta and spread evenly.
ADD layer of sauce (about half) then another layer of the lasagna, ricotta, and sauce.
SPRINKLE chopped parsley on top.
BAKE 30 to 40 minutes in 450° F. oven.

Serves 6
(Cal 279, P 16.5, F 14, C 24)

1500 CALORIE MENU WITH MILK

Morning:
4 Little Links browned in 1 t. oil
½ C. hot oatmeal
¾ C. Loma Linda Soyagen
1 slice whole grain bread with 1 t. margarine
1 medium banana (120 gm.)
Noon:
3/8" slice (53 gm.) toasted Loma Linda Nuteena
¼ C. (50 gm.) cottage cheese
½ C. green beans (100 gm.)
1 C. tossed salad (100 gm.)
1 slice whole grain bread with 1 t. margarine
1 C. fresh pineapple (150 gm.)
Evening:
2 T. Loma Linda Vita-Burger in soup or stew made of 100 gm. vegetables (Group A)
1 medium potato, baked (150 gm.) and 2 t. margarine
¾ C. spinach (100 gm.)
1 sliced cucumber (100 gm.)
¾ C. Loma Linda Soyagen
7 oz. (200 gm.) watermelon

beet greens mushrooms
*broccoli *mustard greens
*brussel sprouts okra
*cabbage *parsley
*cauliflower *green pepper
celery radishes
spinach *spinach
chicory string beans, young
cucumbers summer squash
curly endive tomatoes
*collards tomato juice
dandelion greens *turnip greens
eggplant turnips
*watercress
*rich in Vitamin C

To avoid wasting essential nutrients, vegetables should be baked, steamed or cooked in heavy kettles with tight lids. Use barely enough water to steam vegetables, cook only to crisp, tender stage.

LOW-CALORIE VEGETABLES

One serving is ½ C. to 1 C. of vegetables (100 grams or 3½ ounces cooked or raw). This provides an average of 2 grams of protein, 4 grams of carbohydrates, and 24 calories.
artichokes escarole
asparagus *kale
bean sprouts lettuce

Excerpt from Recipes for Long Life.
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Euro-Africa

- Michel Lalu, pastor of the church in Annemasse, France, has accepted a call to serve in the island mission of La Réunion.
- Peter Joseit has been called to Melbourne, Australia, to care for the Yugoslavian church in that city.
- The Paris branch of the Voice of Prophecy is to reprint more brochures in Arabic to supply the developing interest among this group of foreign-language residents of France.

Far Eastern

- Mountain View College in the Philippines is in the midst of its largest building project in history, a new hydroelectric plant, which will increase the school's energy supply by three times its present output. "This \$100,000 project calls for moving some 250,000 cubic meters of earth, removing boulders and rock by hand, and pouring concrete, using more than 10,000 bags of cement," reports Donald Christensen, MVC financial consultant. Increased enrollment, expansion of school industries, and the establishment of a very successful radio project have rendered the present plant incapable of producing sufficient electricity for school needs, explains Christensen. DXCR, the radio station, is unable to increase its broadcast hours, industrial expansion is limited, and safety hazards owing to worn parts on the present plant make replacement mandatory.
- An evangelistic meeting in Pulutan in the Remboken district of East Indonesia resulted in the baptism of 33 persons, thus doubling the membership of the local church. This number of baptisms broke the record in the first six months of 1975 for any church or mission in East Indonesia.
- A major evangelistic thrust emphasizing healthful living was recently held in Taipei, Taiwan, by Charles Ander-

son, psychiatrist from Hinsdale, Illinois, and S. R. Kettner, physician at Hongkong Adventist Hospital. Following these lectures, Milton Lee, departmental director from the South China Island Union Mission, presented two weeks of short messages on spiritual health. Eighty persons continued with Bible studies, and 36 have requested baptism.

- In faith, the Sarawak Mission set its baptismal goal for the first six months of 1975 to equal all of the baptisms in 1974—350. But when the names of those baptized were tallied on June 30, the total was 528. Another Herculean goal the Sarawak Mission set was to build 40 jungle chapels and lamb shelters in two weeks; however, this project extended past the deadline. (It is estimated that just to carry the lumber and materials into one of the villages was the equivalent of one person's walking 4,000 miles.) Thirty-five chapels and five lamb shelters were built in new areas, and evangelistic meetings are planned for each one. Workers in the mission set aside September and November for harvest crusades.

Inter-American

- The Mexican Union recently invited Santiago Schmidt, a retired worker in California, to do voluntary work around Cuauhtemoc-Anahuac, Chihuahua. In addition to distributing literature, he presented a Five-Day Plan to Stop Smoking with non-Adventist doctors. A doctor in nutrition from Loma Linda University helped him with several programs, and two LLU dentists examined 700 school children at the invitation of the public health director. There were no church members in Cuauhtemoc, but within a few weeks there were 25 new members in that area. Local authorities said that what Pastor Schmidt and the LLU workers did in 50 days was more than all the other denominations had done in 50 years.
- Recently the Catholic priest in charge of two churches in

Mexico invited Seventh-day Adventists to give Bible studies to his members. At that very time, a Colombian ministerial student from Montemorelos Adventist University went to that area to canvass during the summer of 1975. The priest invited him to preach about the Bible and the plan of salvation in his church every Friday afternoon for two months.

- Leaders of the North Mexican Mission, including the president and office secretary, and two departmental directors, have been conducting evangelistic campaigns. Pedro Arano Molina, president, spoke in Tampico and Ciudad Madero, Tamaulipas; Donato Ramirez, lay activities director, spoke in Saltillo, Coahuila; Armando Miranda, youth director, spoke in El Terrero and Gómez Farías, Chihuahua; and Cliseria Morales, office secretary, spoke in Monterrey, Nuevo León. To date, 132 persons have been baptized.

South American

- River Plate College, oldest college in the South American Division, is still experiencing growing pains. This year each room in the men's dormitory is severely overcrowded, and some rooms that had been assigned to a work department are being used as a dormitory. In the women's dormitory, five or six young women share each room. Classrooms are few and small. Luckily, the school under construction will soon change the situation at the primary level. A recent donation from the government of the Province of Entre Rios will make the work easier and will speed it up. But on the secondary and tertiary levels the prospects are for more years of adaptation and self-denial.
- Recent word from Chile is that 40 persons have been baptized and 42 more are preparing for the next baptism as a result of a series of evangelistic meetings in Molina City, 200 kilometers south of Santiago, Chile. Hernán Salinas was the speaker.

North American

Atlantic Union

- Negotiations are under way to rent a church building in Riverhead, New York, to establish a new church in eastern Long Island as part of the Adventure in Faith outreach. Pastor and Mrs. Freider Schmid are located there, making friends and giving Bible studies in preparation for public meetings later this year.
- The North Bronx church in New York launched a crusade under the direction of Austin Scarlett, and 14 were baptized. Other evangelistic meetings during the summer included a crusade in Newburg, New York, by Roland Lehnhoff, meetings in upper Manhattan by Jorge Grive, and meetings in the Bronx directed by Efraim Murillo. Two new Spanish churches will be organized from the meetings conducted by Elders Grive and Murillo.
- Sixty underprivileged boys and girls enjoyed a week at Camp Cherokee, Saranac Inn, New York, at the free Friendship Camp sponsored by reversion funds received through the yearly World Service Appeal contributions. Approximately 50 of the children enrolled in the Voice of Prophecy Junior Bible Correspondence Course in order to study their new Bibles when they returned home.
- Thirty persons were baptized during the Southern New England camp meeting this summer. This was the result of many and varied outreach programs during the year. The camp meeting offering for evangelism this year was \$32,735.17.

Canadian Union

- The British Columbia Conference has voted to organize the Silver Hills company into a church and the Nelson and Smithers branch Sabbath schools into companies.
- Clara Hawes, of the Grandview church in British Columbia, has for the past 12 years gathered, wrapped, and mailed used church papers,

books, and Bibles to overseas fields. She mailed more than 4,000 pieces in 1974. She has received pictures of persons baptized as a result.

- Roland Mitchner, former Governor General of Canada, toured the Canadian Union College campus in Lacombe, Alberta, one afternoon, visiting industries and addressing the students on physical fitness. He was given the book *Education* and a school manual.

- One person has been baptized as a direct result of a fair booth at the Armstrong annual fair in British Columbia.

- Construction has begun for a new ten-grade church school in Calgary, Alberta, to replace the former structure.

- Twenty-two persons were baptized in an evangelistic campaign held in Orillia, Ontario, by Lyle and Dale Pollett, assisted by the district pastor, Manley Coleman, and Aileen Ketching, Bible instructor.

Central Union

- Nine persons from the Central Union participated in the Maranatha Flights International project of building a church in Kodiak, Alaska, this summer. They are Donald Freuchtel, Poplar Bluff, Missouri; Rick Krueger, Lincoln, Nebraska; Duane Kraft, Boulder, Colorado; Estelle Kraft, Boulder, Colorado; Loland Moutray, Lincoln, Nebraska; Homer Opstad, Garden City, Kansas; Eleanor Opstad, Garden City, Kansas; and Maynard Pogue, Lincoln, Nebraska.

- Wyoming's 1,664 members pledged \$31,000 for evangelism this year. This is the largest amount ever pledged for evangelistic work in the conference. Leighton Holley, conference evangelist, has major campaigns planned for most of the dark counties and cities.

- Robert Anderson, a recent graduate of the Nebraska Dental College, has set up practice in the Rocky Mountain town of Leadville, Colorado.

Columbia Union

- Two new professors have joined the Columbia Union College psychology staff this fall, John Cannon and James Matthew Hammond. Dr. Cannon, who will become the chairman of the department for the second time, was the first chairman of the department when it was separated from the social sciences in 1960. He has worked for the past four and one-half years as General Conference associate director of education for the home and family. Dr. Hammond, who will be an associate professor, was president of the North Ghana Mission from 1972 to 1974, before returning to the United States for graduate studies.

- Mrs. Kenneth Bushnell, wife of the pastor of the Richmond, Virginia, Ephesus church, conducted a two-week Art of Living conference at the church.

- The drum and bugle corps and members of the special drill team of the North Philadelphia church Pathfinders entertained the women in the Philadelphia, Pennsylvania, House of Correction. Daniel McManus is the club's director.

- Washington, Uniontown, and Charleroi, Pennsylvania, churches financed a radio program conducted by their pastor, Ray Currie. The program, carried by the radio station WESA every Sunday for 13 weeks, had a question-and-answer format. The questions were called in or mailed in.

Lake Union

- A new nuclear gamma camera was installed recently in Battle Creek Sanitarium Hospital's radiology department. The Michigan hospital's staff radiologists were granted permission by the United States Government Atomic Power Commission to expand their practice to include nuclear medicine.

- Two recent evangelistic series resulted in baptisms for the Grand Rapids and Mio, Michigan, churches. In Grand Rapids, ten were

baptized by the end of the meetings and ten more look forward to baptism. In Mio, eight persons were baptized.

- Members of the Marion, Illinois, church broke ground for a new church home recently. Mayor Robert Butler spoke during the ceremony.

- The new doctors' library at the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, will be named the W. W. Frank, M.D., Memorial Medical Library in memory of an Adventist physician who served on the hospital's medical staff from 1922 until his death in 1974.

North Pacific Union

- Bob Cortinas, a 1975 graduate of Walla Walla College with a major in sociology, has been appointed to the Washington State Governor's Juvenile Justice Committee. The committee has been organized to set priorities about how to use Federal funds in the State's juvenile justice program.

- Joseph Galusha, a specialist in ethology (animal behavior), has joined the biology department staff at Walla Walla College.

- Harold J. Rieth, of Shady Cove, Oregon, recently retired at 84 after 52 years in his chosen profession. He was the oldest practicing dentist in the State.

- A new church in Weiser, Idaho, has been occupied by the congregation. The sanctuary, valued at \$160,000, has a seating capacity of 240.

- In its biggest summer graduation, Walla Walla College conferred 91 Baccalaureate and Associate degrees and 11 Master's degrees during commencement exercises.

- Dan Harris, former associate professor of sociology at Walla Walla College, who is now juvenile justice planning specialist for the Washington State Law and Justice Planning Office, has accepted an appointment as a member of the Washington State Non-public Education Advisory Committee.

Northern Union

- Three of the four conferences in the Northern Union territory reached record membership marks this past quarter. Minnesota passed the 5,000 mark; Iowa, the 4,100 mark; and North Dakota, the 3,100 mark. Membership growth for the quarter was 362, a record high.

- C. P. O'Neill, Grand Forks mayor, participated in the groundbreaking ceremony for the new Grand Forks, North Dakota, church. Both a church sanctuary, with Sabbath school rooms, and a church school are planned on the site.

- Mrs. Cecil Conquest has retired after giving 50 years of service in the elementary teaching field, the last 29 in Hutchinson, Minnesota.

Pacific Union

- The Galt, California, Vacation Bible School featured an innovative cooking school for the boys and girls. Of the 185 enrolled, 85 per cent were non-Adventists.

- Steven Gomes, a recent graduate of Loma Linda University, is the new associate pastor in Pasadena, California.

- Oliver L. Stimpson has transferred from Maui, Hawaii, to be associate pastor in Mountain View, California.

- Following tribal council approval, an Apache Vacation Bible School was conducted on White Mountain Apache Reservation, and 180 children attended. Youth leaders from throughout Arizona assisted in this special project for the district, where Norman E. Wagness is pastor.

- L. C. Stannard, who joined the staff of the Loma Linda Medical Center last January, recently was named assistant administrator for employee relations.

- Tempe, Arizona, church members have formed a student club on the campus of Arizona State University, just across the street from the uni-

versity, in an effort to keep in touch with Adventist students on that campus. The first of their activities was a booth on the mall during registration week. Gordon Paxton pastors the church and is club chaplain.

Southern Union

- More than 200 Florida Conference Pathfinder officers attended the annual convention at Camp Kulaqua, August 22 to 24.

- Five-Day Plans were held in the Florida Conference during August by the Tampa First, Tampa Southside, Sarasota, Green Cove Springs, Cocoa, and Miami Temple churches.

- Twenty-nine persons have been baptized in Whiteville, North Carolina, following evangelistic meetings by Don Shelton, pastor of the Wilmington church, and several laymen. A church of some 60 members soon will be organized in this city.

Southwestern Union

- The Ardmore Adventist Hospital, in Oklahoma, has received accreditation from the Joint Commission on Accreditation of Hospitals, according to James C. Culpeper, administrator.

- Following a summer evangelistic crusade in Chickasha, Oklahoma, H. B. Petry, evangelist, and Bill Sorenson, pastor, baptized 24 persons.

- Jefferson Academy in East Texas, has a new principal, Harvey Byram. Other new faculty members are Maureen Plumb, music teacher, and Mrs. Merrill Hume, dean of girls.

- Under the direction of Walter Wheeler, grounds superintendent, Southwestern Union College turned a 15-acre tract of land into a vegetable farm this spring that yielded a wide variety of fresh produce. "It kept an average of four students on the job every day, six days a week, full time," Mr. Wheeler reports.

ery day, six days a week, full time," Mr. Wheeler reports.

- Twelve decisions for baptism were made this summer at Camp Texico, and more than 200 MV Honors were earned during the camping season.

Andrews University

- Andrews University changed over to a centrex telephone system on August 18. The new system gives callers direct access to university offices or dormitories, bypassing the switchboard previously required for all incoming calls. With the system, 850 new telephones are installed in dormitory rooms and 122 additional phone lines to the new \$2.8 million telephone computer facility in Berrien Springs, built to accommodate AU's centrex system and to improve telephone service throughout the area.

- The University Plaza, located on U.S. 31 near Andrews University, opened for

business August 11. The plaza, owned by Andrews University, includes a grocery market, variety store, a card and gift shop, a bakery, and a discount appliance store. The new facility removes public commercial activity from the campus and opens space for a much-enlarged university bookstore, which had operated in the basement of the vacated market.

- Andrews University offered two workshops this summer in childhood education, one involving early childhood education curriculum and the other learning disabilities.

- The counseling and testing center at Andrews University has received accreditation from the International Association of Counseling Services, Washington, D.C. The accreditation came after a two-year probation period, a one-year self-study, and an on-site inspection by the accrediting association.



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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

Admit. offr. Nurses, OR
Air-cond. mech. Nurses, ped.
Cashiers Nurses, psych.
Cooks Nurses, staff
Food-serv. dir. Nurses, superv.
Housekprs. Nursing-serv. dirs.
Lab. techs. Occup. thers.
Medical technols. Orderlies
Medical transcribers Painters
Nurse's aides Phys. thers.
Nurses, ICU Radiol. technols.
Nurses, LPN Resp. thers.
Nurses, med.-surg. Secretaries, med.
Nurses, OB. Secretaries, ward

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

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

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.

Keith Alexander, youth pastor, La Sierra, California, from Colorado.

Martylene Anderson, dean of women, Union College, Lincoln, Nebraska, from Atlantic Union College.

Winston C. DeHaven, youth director, Northern California Conference, from same position, Canadian Union Conference.

Patricia M. Silver, director, Andrews University band and brass ensembles, formerly chairman, music department, Forest Lake Academy, Maitland, Florida.

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

Earl E. Brenneise (LLU '62) (R/SS), to serve as dentist, Seoul Adventist Hospital, Korea; and **Carole V. (Curtis) Brenneise** and son, of Loma Linda, California, left Los Angeles, California, June 5, 1975.

Donald J. Buck (R/SS), to serve as dentist, Maseru Clinic, Lesotho, Africa, and **Virgene (Westermeyer) Buck**, of Loma Linda, California, left Miami, Florida, June 4, 1975.

Ronald Edwin Cafferky (LLU '76) (R/SS), medical student elective time service at Scheer Memorial Hospital, Nepal, and

Anita Jane (Ladd) Cafferky (LLU), of Loma Linda, California, left Los Angeles, California, May 26, 1975.

Haskell A. Caldwell (R/SS), to serve as dentist, Amazon region, North Brazil Union, accompanied by daughter and son, of Sacramento, California, left Los Angeles, California, June 13, 1975.

Manley R. Hyde (LLU), medical student elective time service at Thailand Medical Institutions, Bangkok, of Loma Linda, California, left Los Angeles, California, June 1, 1975.

Calvin H. Layland (R/SS), to serve as physician, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia, and **Ella Frances Layland**, of Chico, California, left Washington, D.C., May 28, 1975.

Frank E. Rice (SOS), to serve as administrator, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Mrs. Frank Rice**, of National City, California, left Washington, D.C., June 17, 1975.

G. Robert Rigshy (LLU '54) (R/SS), to serve as physician, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia, from Stoneham, Massachusetts, left Boston, Massachusetts, June 15, 1975.

Frank John Smith (LLU '76) (R/SS), medical student elective time service at Thailand Medical Institutions, Bangkok, of Loma Linda, California, left Los Angeles, California, June 1, 1975.

Alfred Voth (LLU), medical student elective time service as nurse-anesthetist, Antilean Adventist Hospital, Curacao, of Loma Linda, California, left Los Angeles, California, June 12, 1975.

STUDENT MISSIONARIES

Rebecca J. Kinsey (PUC), of Whittier, California, to serve in youth evangelism, North England Conference, Nottingham, England, left Los Angeles, California, June 19, 1975.

David B. Larsen (WWC), of College Place, Washington, to serve as teacher, English Language School, Seoul, Korea, left Seattle, Washington, June 22, 1975.

Robert J. Martinez (UC), of Lincoln, Nebraska, to serve in pastoral work, Villahermosa, Mexico, left Dallas, Texas, June 30, 1975.

Bruce C. McArthur (LLU), of Tustin, California, to serve as

teacher, English Language School, Osaka, Japan, left Los Angeles, California, June 22, 1975.

Karen E. McCormick (PUC), of Camino, California, to serve in evangelistic work, Wales, left San Francisco, California, June 25, 1975.

Beverly J. Messer (WWC), of Great Falls, Montana, to serve as office secretary, Dacca, Bangladesh, left Seattle, Washington, June 22, 1975.

W. Wilson Parcels (CoUC), of Levittown, Pennsylvania, to serve in pastoral work, La Paz, Bolivia, left Miami, Florida, June 19, 1975.

Paul Eric Price (AU), of Berrien Springs, Michigan, to serve as secondary teacher, Ecuador Academy, Santo Domingo de los Colorados, Ecuador, left Miami, Florida, June 10, 1975.

E. Scot Roskelley (PUC), of Angwin, California, to serve in evangelistic work, Wales, left San Francisco, California, June 25, 1975.

Stanley Seery (SUC), of Alvarado, Texas, to serve as a pilot, Kanye Hospital, Botswana, Africa, left Keene, Texas, June 22, 1975.

Samuel S. Stephens (PUC), of Angwin, California, to serve in youth evangelism, Wales, left San Francisco, California, June 25, 1975.

Notice

Opportunity to Join Dig

The tentative dates for the next (fifth) season of archeological excavation at Heshbon in Jordan are June 15 to August 11, 1976. Approximate cost for transportation, board, room, and eight quarter hours of graduate credit is \$1,200. Application forms for staff positions are available until December 15, 1975, from Dr. Lawrence T. Geraty, Director, Andrews University Heshbon Excavations, Andrews University, Berrien Springs, Michigan 49104.

Coming

October

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

The Back Page

SAWS Relief Gratefully Received

In a cable, Fred E. Hernandez, West Puerto Rico Conference president, expressed his conference's gratitude to SAWS for relief supplies sent to Puerto Rico to aid victims of Hurricane Eloise:

"Many thanks for sympathy message, relief supplies, and money. First relief to arrive. Newspaper, radio, TV gave complete coverage. People very happy; will send you pictures. Thirty Adventist families' homes severely damaged. Four lost homes. One young man drowned. Two churches damaged. Members are in good spirits and more faithful. Office workers, pastors, medical cadets, laymen, worked saving people from rooftops, giving food and clothing. Cleaning operations continue in cooperation with civil defense, Red Cross, and government agencies."

H. D. BURBANK

Physician Needed in Nairobi

There is an urgent need for a physician at the SDA Medical Services in Nairobi, Kenya.

In July a doctor preparing to fill this appointment lost his wife and young son in a plane accident.

A Seventh-day Adventist physician is needed on a regular term appointment, but if a general practitioner could get there by November of this year and serve for one year, it would give the General Conference Secretariat more time to fill this position.

Interested physicians should contact The Secretariat, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012 (telephone—202-723-0800).

Two Governments Recognize SDA's

In recent actions, the governments of both Greece and Poland have officially recognized the Seventh-day Adventist Church.

In what was described as a

"major court case" in Greece, religious freedom has been extended to Seventh-day Adventists by recognizing that the church is "well known" and that hereafter its ministers shall have the right to military exemption enjoyed by other recognized clergy.

In Poland, some 30 churches and religious associations, in which Seventh-day Adventists were included, were given religious recognition, which grants them the "statutory rights" to carry out their religious activities.

W. MELVIN ADAMS

Temperance Day Offering

On October 25, World Temperance Sabbath in the North American Division, every church member will have an opportunity to support the temperance program by giving a liberal offering.

Of this special offering, 45 per cent will go to the local conference, 10 per cent to the union, and 45 per cent to the North American Division and General Conference for temperance work. The goal of \$200,000 is expected to be reached in North America.

Year after year the temperance program has grown, as Ellen White has predicted, but much more could and should be done. Church members' support is urged.

M. S. NIGRI

Nature Center Is Dedicated at Camp Au Sable

Seven hundred and fifty Pathfinders, the largest Pathfinder group ever assembled in Michigan, were on hand recently at Camp Au Sable in Grayling to dedicate their nature center. Three years ago Merrill Fleming, conference associate youth director, began a dime campaign that made this center possible.

The dedicatory message was given by Leo Ranzoln, General Conference associate youth director, and dedication prayers were offered by Charles Keymer, Michigan Conference secretary, and

Gordon Carle, conference treasurer. Others participating in the ceremony were Lester Rilea, conference youth director, and C. J. Danforth, local pastor.

Prayer Meeting Attendance Is High in Keene

The weekly prayer meeting service is well attended by members of the Keene, Texas, church. The prayer service traditionally has drawn a large number of members. During the spring and summer of 1975 it ranged from 450 to 600. But the assistant pastor, Charles Griffin, reports that with Ron Halverson's present series on the Ten Commandments, attendance has jumped to more than 900.

The church provides two services to members, which contribute to this high prayer meeting attendance. A children's meeting is conducted simultaneously with the weekly prayer meeting, and the church buses members without other transportation to the service.

F. C. WEBSTER

New President for South Caribbean Conference

On September 10, Peter Prime was elected president of the South Caribbean Conference to succeed S. L. Gadsby, who had served in the same capacity for nine years, by the delegates attending the thirtieth session of the conference in Port of Spain, Trinidad.

Pastor Prime has served as pastor of the Cleveland Temple church and the Stanmore Avenue church. As an evangelist, he has been instrumental in leading hundreds of persons to Christ.

Re-elected as secretary and treasurer of the conference were Slimen Saliba and L. K. Hadlay, respectively.

Departmental directors elected were Fitzgerald Harris, lay activities, Sabbath school, and communications; Clarence Baptiste, publishing; Naomi Modeste, health and

temperance; Lawrence Baptiste, stewardship and development; Ruthven Prime, education; Melvin Gadsby, youth; Jules Callender, auditor; Judrick Bryce, Adventist Book Center manager; and Slimen Saliba, trust services director.

An executive committee of 15 members was also chosen by the delegates in session. As of January 1, 1976, the South Caribbean Conference will be comprised of only Trinidad and Tobago, where there is now a baptized membership of more than 17,000 members.

G. RALPH THOMPSON

In Brief

Killed: Gregor Isyan, bindery employee for 16 years at Middle East Press, in cross fire during siege in Beirut, Lebanon, September 22.

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