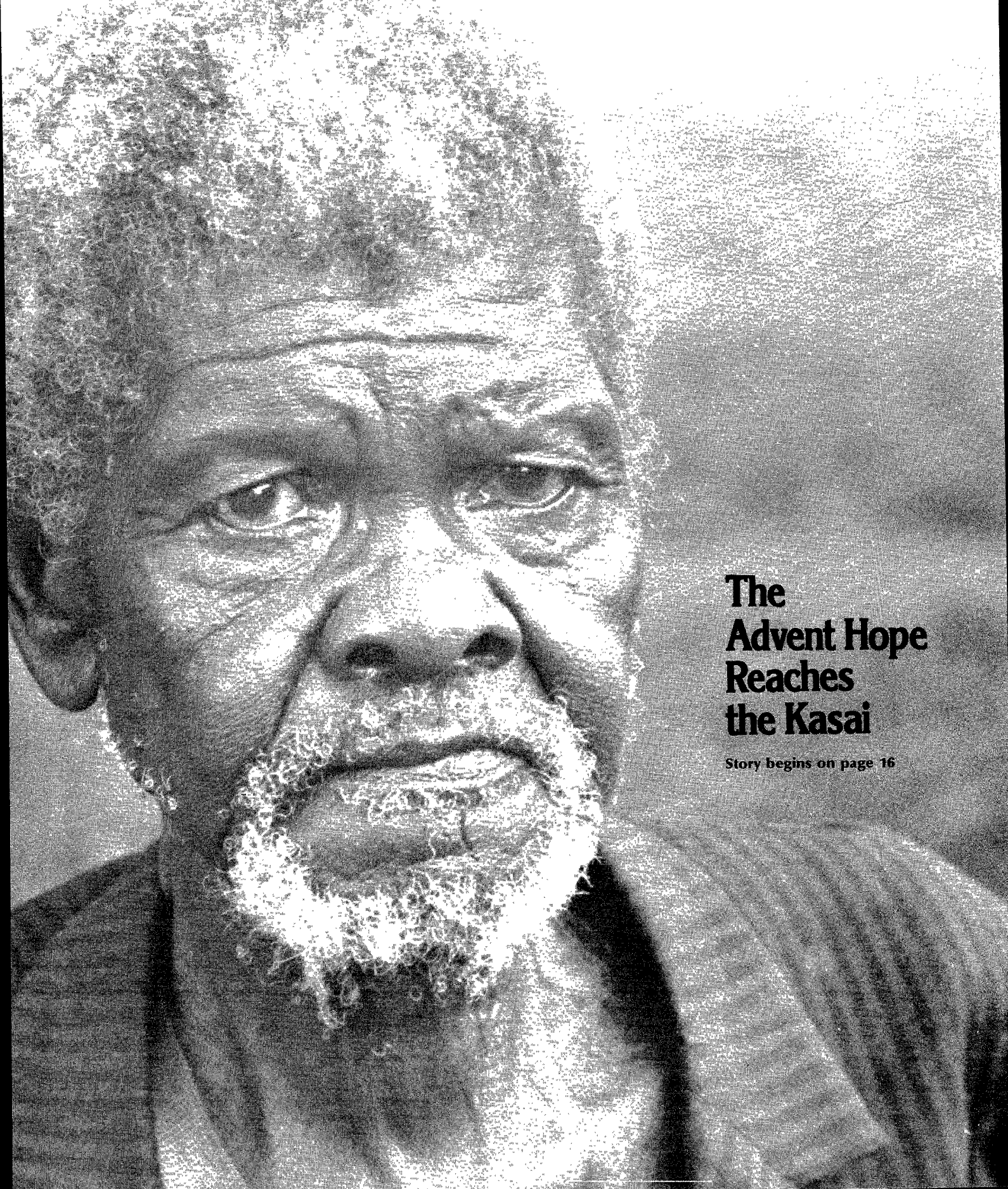


Review®

FEBRUARY 27, 1975

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



The Advent Hope Reaches the Kasai

Story begins on page 16

Satan's Policy—2

Christ Alone Satisfies

We noted last week that to crowd out more profitable pursuits and to prevent people from giving serious thought to their spiritual condition it is Satan's policy to provide a superabundance of worldly pleasures and to encourage an abnormal desire for these pleasures. The astonishing thing is that so many professed Christians fail to discern the enemy's policy. Unthinkingly they join with unbelievers in drinking from the world's cisterns—its literature, its motion pictures, its sports events, its variety shows, its music, its comics.

Can the problem be solved merely by pointing to the serious effects that worldly amusements are having on the spirituality of the church? Can it be solved merely by sounding an alarm over the fact that the distinction between the remnant church and the world is in many respects being obliterated?

No. Unless the Laodicean church senses how desperate is her condition, she will merely justify her course of conduct; she will declare that worldly-mindedness and spiritual-mindedness are entirely compatible; she will declare that she is in need of nothing (see Rev. 3:17).

The only way to end Laodicea's restless longing for the pleasures of the world is to have a change of heart, a reorientation toward God. Laodicea must "fall in love" with Jesus Christ. It must spend time reading about Him and thinking about Him.

Let us face the situation honestly. Christians who love Christ with all the heart, mind, and soul do not feel the need for worldly pleasures. They are not restless. They have found rest in Jesus. They spend their leisure time reading about Him. They love to talk about Him. They love to contemplate the joys of the eternal world, where they will be able to see Jesus face to face, to discuss with Him the wonders of the plan of salvation, and to express deep gratitude for His love and grace. Those who know and love Jesus thirst only for Him, not for worldly pleasures.

This is the point Jesus was making when He said to the woman at Jacob's well: "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14).

Commenting on this experience, Ellen G. White wrote: "Jesus did not convey the idea that merely one draft of the water of life would suffice the receiver. He who tastes of the love of Christ will continually long for more; but he seeks for nothing else. The riches, honors, and pleasures of the world do not attract him. The constant cry of his heart is, More of Thee."—*The Desire of Ages*, p. 187.

The experience described here is well illustrated by the life of the apostle Paul. In his letter to the Philippians, Paul declared: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

Paul's experience at Athens reveals how single-minded he was in his devotion to Christ and spiritual things. In Athens he was surrounded by the best that the world could offer by way of intellectual challenge, architecture, art, and human glory. "The senses of the people were entranced by the beauty

and glory of art. Sanctuaries and temples, involving untold expense, reared their lofty forms on every hand. Victories of arms, and deeds of celebrated men, were commemorated by sculptures, shrines, and tablets. All these things made this renowned city like a vast gallery of art."—*Sketches From the Life of Paul*, p. 89.

Was Paul bewildered by all this? Was he dazzled by it? Was he attracted to it?

He was not. "The moral nature of the apostle was so alive to the attraction of heavenly things, that the joy and splendor of those riches that will never fade occupied his mind, and made valueless the earthly pomp and glory with which he was surrounded."—*Ibid.*, p. 90.

We cannot but wonder what the apostle Paul would say to members of the Laodicean church who oh and ah over the latest creations by the world's sculptors but who know little about the glories of the heavenly sanctuary, who know the names of sports figures but who cannot remember the names of the twelve apostles, who buy and read avidly the literature from the world's presses but who do not purchase (much less read) the wonderful books written by Ellen G. White, or who spend hours attending movies (either in the theater or in the home via TV) but who become impatient when the Sabbath sermon runs past 12 o'clock. Would not the apostle cry out, "How can you? Don't you love Christ? Doesn't He satisfy you? Don't let Satan's policy succeed!"

"Heaven Begins Here"

Is this overdrawing the picture? Does it express undue concern? We think not. For basically we shall be the same people our first day in heaven that we were our last day on earth. Our experience will be a continuum, with no drastic changes of attitudes or interests. What we love now we will love then. What we consider important now we will consider important then. What we find pleasure in now we will find pleasure in then.

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness."—*The Desire of Ages*, p. 331.

Satan's objective is to prevent souls "from receiving the white robe of character, which is the righteousness of Christ" (*Counsels to Parents and Teachers*, p. 341). But the True Witness urges: "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed" (Rev. 3:18). Satan, by implementing his policy concerning worldly pleasure, is endeavoring to keep Laodicea in its naked condition, without the robe of Christ's righteousness. But Christ is endeavoring to impart His righteousness to His people, so that they will be ready for His coming, and fit for heaven.

The issue is serious. Will Laodicea, both individually and corporately, respond to Christ's invitation, "Buy of me," or will it be content with its nakedness, and continue its absorption with worldly interests and pleasures? Anxiously Heaven waits for the answer.

K. H. W.

This Week

Our cover article, "The Advent Hope Reaches the Kasai" (p. 16), was written by Joyce Griffith, public relations director at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, during a recent six-week stay at Lulengele Mission in the Kasai Province of Zaïre, Africa. Because of governmental regulations in 1971 and 1972 the number of authorized religious organizations in Zaïre was reduced from more than 1,000 to just three (46 Protestant denominations were allowed to function separately under the umbrella of the ECZ, the Church

of Christ of Zaïre). Christians, looking for a new church family, came to Seventh-day Adventists on the advice of Ministry of Justice officials who told church leaders that the SDA Church was Biblically based. This article deals with the history of the church among the Kasai, events that followed this governmental action, and present church work.

Rhona M. Cooper writes another article in the series on Women in the Bible, "Ready for the Burden" (p. 4), which is the story of the Shunammite woman whose hospitality to the prophet

Elisha and faith in Elisha's God was amply rewarded both in the birth of a son and in his later resurrection from the dead.

An incident of inhospitality begins "Outward Splendor Without Internal Purity" (p. 6). "Why have so many Christians—even some Adventists—become so much like the world?" the author asks. He then goes on to show the attitudes of the early pioneers in regard to Christian stewardship, their burden for gaining people for God's kingdom, and their relentless zeal in the cause of God. The challenge contained in this ar-

tle is one a serious Seventh-day Adventist Christian cannot ignore.

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Scan news briefs from the religious world

FAITHS NOT EQUAL

SOUTHWELL, England—In the January issue of his diocesan newsletter, Anglican Bishop Denis J. Wakeling, of Southwell, listed challenges for his people in making 1975 a year of "aggressive Christianity." "Let us challenge the false assumptions being made today. Here is one I believe to be false—that all religious faiths are equally good. This is manifest nonsense, implying that the duty to assess the worth of ideas does not exist.

"If I didn't believe that the tenets of the Christian faith were better than those of other faiths, I wouldn't be a Christian. I am not denying anyone the right to worship his own God; on the contrary, I am establishing it. If you say differences of faith are irrelevant, you destroy all faiths."

NIGERIAN GOVERNOR HAILS SDA MISSIONS

IBADAN, Nigeria—Brigadier Oluwole Rotimi, military governor of the Western State of Nigeria, has commended the Seventh-day Adventist mission here for promoting health and education in Nigeria.

In a goodwill message to the Seventh-day Adventist youth congress held here at the University of Ibadan, Brig. Rotimi said that the mission's "invaluable services" in Nigeria were rendered through its hospitals, health centers, schools, and colleges.

With regard to the youth congress, he predicted that the assembling of young people from different parts of the world would not only help to promote international understanding but would

also enable delegates to know one another better because they would interact freely.

RELIGION CLASSES BANNED

KINSHASA, Zaïre—Zaïre's ruling political party, under the chairmanship of President Mobutu Sese Seko, has outlawed the teaching of religion in the country's schools and universities. Kinshasa Radio said President Mobutu and his Popular Revolutionary Movement had adopted a series of measures designed to strengthen state control over the nation's economy and other aspects of Zaïrean life. It said that university theological facilities would be closed down and that religious instruction in the country's schools would be replaced by "civic education and political studies."

SUBSCRIPTION COST UP

MILWAUKEE—*The Living Church*, an independent Episcopal weekly that has a circulation of 10,922, has explained to its readers why its subscription price is going up in a recent editorial. "For the past several months it has cost us more than \$18 to produce a one-year subscription for which we charge \$12.95. The difference between cost to the subscriber and cost to us has had to be made up by contributions from friends and supporters who recognize that *The Living Church* exists not to make a profit, but to serve the need for a free, objective, weekly news magazine serving the Episcopal Church. We shall continue to ask for such help and know we shall get it." As of February 15, 1975, the price of a one-year subscription went up three dollars.

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.]

Labor Unions

The letter on "Labor Unions" (Dec. 19) states, "The church has been quick to condemn the responsibilities that union membership places upon a member . . . but has been very willing to accept the benefits secured by the labor unions."

I question this statement. All the church wants from the labor union or any other union is that they leave its members alone; let them have their constitutional

right to take their two hands and earn an honest living without being dictated to. A good Seventh-day Adventist will take his chances on wages. He will pull in his belt, "be patient, endure hardship as a good soldier"; he has his eyes on the new earth; he knows where he is going and is on his way.

ALBERT LINCOLN
Banning, California

Scripture and the Spirit of Prophecy allow only union with Christ (see John 17:21), which will satisfy our every need. Paul recognized futility in attempts to yoke together dissimilar persons, believers and unbelievers (see 2 Cor. 6:14-18).

We must constantly remind ourselves that although we are in the world, we are not of the world. As God's way and His thought is higher than ours, our ways and thoughts are higher than the citizenry of the earth. We have a heaven to win and a hell to shun.

These are times that test our faith. When the arm of flesh fails, we must hold onto the arm of God. Daniel warns of a time of trouble coming, but he assures us that every one "written in the book" shall be delivered (Dan. 12:1, 2). We demonstrate a lack of faith if we link up with the enemies of God. Let there be no compromise now! May our confidence be real like the apostle

Paul's, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7, 8).

NELS L. PETERSEN
El Monte, California

We Gave Up Cheese

The article "Cheese and Cheese Products" (Oct. 24) has proved a great blessing to my wife and me. We stopped buying cheese the day we read the article.

We want to thank you for this informative discourse.

With its many inspiring articles each week the REVIEW is a great blessing to us.

ERWIN AND PAULINE
KOSZESCHA
Grants Pass, Oregon

Ready for the Burden

A gracious lady demonstrates that the showing of hospitality can be a privilege and a blessing.

By RHONA M. COOPER

SHE WAS A LADY, apparently of high rank, the Shunamite, hostess par excellence of the Old Testament. Along with her rank went beauty of face and form, for the women of Shunem were noted for their good looks, and all this in a setting of prosperity and probable opulence.

Hers was a gracious home by the side of the road where the races of men go by, but good looks and opulence are not the gifts and graces that ensure for her a timeless renown in the array of noble women in the Old Testament.

Consider her ingenuous approach to Elisha, the man of God. Doubtless, in the many hours of leisure that her position afforded she had observed the frequency of his journeyings to and fro, and the oft-times weariness of his step. Her immediate response was to offer him refreshment and a little time of peace in the cool restfulness of her home. Here was no show of false modesty, no simpering affectation, but one generous wish to supply an obvious need, and Elisha gratefully accepted. Thereafter, many must have been the delightful hours she and her husband spent listening to the prophet, seeking his counsel, relaxing in the tranquil atmosphere his godly presence seemed to create. What rich rewards were theirs already, and the story was only half told!

These occasions shared with the prophet convinced her that he was a man of God—a rare discovery then as now. And the generous-hearted Shunamite devised a plan whereby the prophet could find longer periods of rest and quietness in her home and a more frequent retreat from his many duties and problems. Throughout almost the whole of Elisha's ministry, Israel was at war with Syria and Elisha was constantly caught up in the atmosphere of distress and the unquiet of international strife. His hostess had wisdom and foresight to discern the twofold blessing of proffered hospitality, which would bring enrichment and joy to her own heart and household, and a measure of comfort and enjoyment to Elisha.

Consider the simplicity of her provision for Elisha, a table, a stool, a light, and a bed, and then think over some of the ex-

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cuses we often make for not sharing what we have with others. For example, "My home is not good enough to which to invite people, they have a better home than I have." "I can't cook." "I haven't prepared anything special." True our lady of Shunem did have a stately home, but what she provided for God's servant was of spartan simplicity, and in so doing she provided for *his* needs, with no effort at display or extravagance. Would we be more hospitable were we to forget ourselves in a desire to bring pleasure to others? Would we be more ready to offer hospitality were we content to do it with simplicity whatever we may or may not have?

When the Master was surrounded by a hungry multitude of men, women, and children, in practical sympathy for their needs He said to His disciples, "Give ye them to eat." Then He, the Creator of heaven and earth, the owner of the silver and gold and the cattle upon a thousand hills, provided for them a peasant's meal of bread and fish, and all were fed and satisfied. "Better is a dinner of herbs where love is" (Prov. 15:17).

Throughout her life Ellen White's home had an ever open door to old and young, rich and poor alike. She says: "'A lover of hospitality' is among the specifications given by the Holy Spirit as marking one who is to bear responsibility in the church. And to the whole church is given the injunction: 'Use hospitality one to another without grudging. . . .' These admonitions have been strangely neglected. Even among those who profess to be Christians, true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and a blessing. There is . . . too little of a disposition to make room for two or three more at the family board, *without embarrassment or parade.*"—*Testimonies*, vol. 6, pp. 341, 342.

"Poverty need not shut us out from showing hospitality. We are to impart what we have. There are those who struggle for a livelihood and who have great difficulty in making their income meet their necessities, but they love Jesus in the person of His saints and are ready to show hospitality to believers and unbelievers, trying to make their visits profitable. . . . For this work the Lord makes a reckoning, saying 'I will repay.'"—*Ibid.* p. 347.

She Asked Nothing for Herself

To return to Shunem and its gracious lady. When asked by Elisha what he could do for her, or give to her, as a practical demonstration of gratitude for all her unstinting kindness to him and to his servant, she replied, "There is nothing I need. I am happy here among my own people." She asked nothing for herself or for her household. Her contentment was born of the pleasure of distributing largess to those to whom life had not given such material benefits.

Of her private sorrow, that of a childless wife, she said nothing, but we can measure some of its depth by her incredulous reply to Elisha when he told her that one year from that time she would hold her firstborn in her arms, "You couldn't lie to me, you're God's man, but how impossible is even the thought. Such joy could never be mine!" But true to the prophet's word, a year later an infant's cry broke the adult stillness of her home, and there in her arms lay Heaven's recognition of her kindness to one of God's servants. There lay the child of promise, doubly precious.

The Inspired Record is silent about the first few delightful years thereafter, and takes up the story just a few hours before this same little one, now considerably grown, is snatched away by death. A few long heartache hours and the young piping voice was silent. The mischief, the fun, the pranks, the love, all that is the music of childhood ceased, and a cold

silence descended upon the Shunammite's hearth and home. Silence descends, but not darkness. In the noble woman's heart there is light and fire, born of hope and trust in the power of the God of Israel as demonstrated through His servant Elisha. She must find him, this man of God whose lips first formed the promise of a child to the childless, the joy of her life.

Tenderly she carries the lifeless form up to the prophet's room and lays him down on the prophet's bed. There she leaves him, resting in that tiny room oft in the past hallowed by the presence of the servant of God, and whose simple furnishings have many times been mute witness of a man in communion with his heavenly Master.

Buoyant in faith, she makes no provision for burial. She hires no mourners. Quietly she leaves him, as though not to disturb his sleep.

As on a previous occasion, the deepest feelings of her heart she keeps locked therein. Not even revealing to her husband the reason for her errand, she leaves for Carmel, to find Elisha. To him only will she reveal her sad secret. With only one servant in attendance she sets out on that solitary six-hour journey, the compelling urgency of her need giving her more than human strength.

We will go swiftly to the end of this saga of kindness, anguish, love, disappointment, and conquering faith, all in the life of one illustrious woman. She gave and to her was given in good measure. The child who was given in return for the "cup of cold water" given to Israel's prophet, and then taken by death, was brought back from the land of the enemy. A mother's bitter disappointment turned to the sweetness of reunion with her child. In the dumbness of overwhelming gratitude she bowed herself at Elisha's feet. Words would have been futile and hollow in such a moment. Silence was eloquent. The sacred writer in telling the story says simply, "And taking up the child she went out."

There is a sequel to this story. Some years later, famine stalked into Israel and stayed for seven hungry, blighted years. In the role of true friend and adviser, Elisha counseled the Shunammite to take her family and go away from her homeland until the calamity was past. Acting upon his advice, she went, leaving home, possessions, land, everything, to go and find food and shelter in the alien land of the Philistines. When the famine was over, she and her son returned home, and went to no less a person than the king to ask for the restoration of her house and land. She arrived at an opportune moment when the king was discussing with Elisha's servant some of the miracles performed by his master. With her came her son, he to whom life was restored in response to the faith of his mother.

The king was not slow to recognize that here was a woman whom God had honored. Could he do less? So her home was restored to her, and not only her home but the value of any crops harvested during her absence. Truly, the God of Israel, the God of the Shunammite, whom we serve, is not unmindful of any small labor of love we perform in His name.

The aristocratic lady of Shunem, how truly great she was, her nobility of rank equaled only by that of her mind. She accepted triumph and disaster with equal equanimity. She exemplified the motto of Issachar whose daughter she was, "Ready for the burden." She carried the burden of wealth, being a faithful steward of her Lord's goods. When the crushing burden of sorrow was laid upon her shoulders there was no word of complaint, only the psalm of submission contained in her words of greeting to the prophet, "All is well." She had learned that there is no burden that is not lightened by humble acceptance.

Great lady of Shunem! In the words of the wise man in honor of the virtuous woman, "Extol her for the fruit of all her toil, and let her labours bring her honour in the city gate" (Prov. 31:31, N.E.B.). □



The child who was given to the woman who gave a "cup of cold water" to Elisha died, but God, through Elisha, brought him back to life.

Outward Splendor Without Internal Purity

By SIDNEY DAKAR

THEY WANTED TO MAKE A GOOD IMPRESSION. They had invited for dinner a cousin and his wife, whom they had not seen for a while.

Everything had to be just right. No effort must be spared to put on a good show.

In the home of this young Adventist couple, the new antique cherry dining room suite tastefully melted into a richly woven green carpet. A meticulously prepared salad graced each of the carefully arranged table settings.

There were eight places. Six for the Adventist couple and their four children, and two for the invited couple. Just enough. Nothing extra.

However, on the apartment balcony, behind the newly hung dining room drapes sat a ninth person—a young boy who had befriended one of the Adventist couple's children.

He hadn't been invited. He had merely dropped in just before dinner time. If he were asked to eat, it might "crowd" the table, the couple reasoned. That wouldn't look good. And things had to look good.

Anyway, the boy didn't need any attention. He came from a broken home, so he ought not to mind. No need to be nice to him!

So they weren't.

He sat alone on the balcony during the meal, which went off without a hitch. Delicious food. Animated conversation. Envious impression. Gross hypocrisy.

After the meal, after all the niceties had been said, after the guests had gone, the couple suddenly came to themselves. What had they done? Now it dawned on them. To their shame and humiliation they had played the part of the "rich man," while "Lazarus" sat beneath their feet and was not even so much as kicked a crumb.

Why have so many Christians—even some Adventists—become so much like the world?

How things have changed since the beginnings of the Seventh-day Adventist movement! The sumptuous meal of that Adventist couple and the decor of their home contrasted sharply with many meals taken by Ellen G. White in the plainness of surroundings.

"You would smile could you look in upon us and see our furniture," she wrote a friend in 1852 after settling in Rochester, New York. "Our first meals were taken on a fireboard placed upon two empty flour barrels."—*Testimonies*, vol. 1, p. 90.

Her family sat on a hodgepodge of chairs. "My husband

brought me home six old chairs," she wrote her friend, "no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without seating, for which he paid sixty-two cents."—*Ibid.*

She said butter, which we think we must have, was "so high that we do not purchase it, neither can we afford potatoes. We use sauce in the place of butter, and turnips for potatoes."—*Ibid.*

But she did not mind. "We are willing to endure privations if the work of God can be advanced."

Are we willing to endure privations to advance the cause of truth? How many of us would do without dining room suites and use a board across flour barrels to promote the cause? How many would forgo a carpet so the dirt floor in some building in a mission field could be replaced with a wooden floor?

And how many of us would be willing to take a lunch basket on a long trip to save eating in restaurants or hotels?

Before you answer, ponder this:

"There are many things that would be convenient and enjoyable that are not needful, and that can be dispensed with without actual suffering. It is very easy to multiply hotel bills and railroad fares, expenses that might be avoided or very much lessened. We have passed over the road to and from California twelve times, and have not expended one dollar for meals at the restaurants or in the attached dining car. We eat our meals from our lunch baskets. After being three days out, the food becomes quite stale, but a little milk or warm gruel supplies our lack."—*Testimonies*, vol. 4, p. 299.

Concerning travel, she said further, "We have traveled all night by private conveyance to visit the brethren, because we had no means with which to defray the expenses of hotel fare. We traveled miles on foot, time and again, because we had no money to hire a carriage. Oh, how precious was the truth to us! how valuable souls purchased by the blood of Christ!"—*Testimonies*, vol. 3, pp. 317, 318.

Can it be that the truth is not as precious to us as it was to them? The souls purchased not as valuable?

Ellen White forewarned of such a danger: "There is danger that some of those now coming upon the stage of action will rest content to be inefficient, feeling that there is now no need of so great self-denial and diligence, such hard and disagreeable labor, as the leaders in this message experienced."—*Testimonies*, vol. 6, p. 419.

Her husband, James, worked chopping wood. "With a continual pain in his side, he worked from early morning till dark to earn about fifty cents a day. He was prevented from sleeping nights by severe pain. We endeavored to keep up good

Sidney Dakar is a pseudonym for an author and businessman living in Maryland.



Today is a time,
not for flickering candles,
but for blazing lighthouses.

courage, and trust in the Lord. I did not murmur.”—*Testimonies*, vol. 1, p. 82.

She allowed herself and child one pint of milk each day. She patched her husband’s overcoat so much it became “difficult to tell the original cloth in the sleeves” (*ibid.*, p. 84).

It’s different now, we say. Times have changed. Mrs. White warned that those who followed the sacrificing pioneers would declare “that times have changed; and that since there is now more means in the cause of God, it is not necessary for them to place themselves in such trying circumstances as many were called to meet in the rise of the message.”—*Testimonies*, vol. 6, p. 419.

Yes, times have changed. Others have commodious homes—without board-and-flour-barrel tables. So we have fine homes. Their homes are carpeted. So we have carpets.

I’m not saying this is all wrong.

But I’m far from convinced it is all right.

We may not like the following stern rebuke:

“Practice economy in your homes. . . . Do not, I entreat you, absorb means in embellishing your houses. . . . Do not use the Lord’s money in pleasing the fancies of your children. Do not teach them to seek after style and ostentation in order to gain influence in the world. . . . Your children will be led to compete with the show and extravagance of the world, and to spend the Lord’s money for that which is not essential to health or happiness. . . . There is no time now to invent ways for using up money. Use your inventive faculties in seeking to economize.”—*Testimonies*, vol. 6, pp. 450, 451.

Adventists have always been generous givers to missions. But in recent years, has their love of the things of the world overshadowed their desire to support missions?

Spirit of the Pioneers

Has the spirit of the pioneers been lost?

Describing how the zeal of ancient Rome faded after Caesar’s armies had subdued the world and later generations were left with the inheritance of their fathers, Edward Gibbon wrote in his memorable *Decline and Fall of the Roman Empire*:

“They held in their lifeless hands the riches of their fathers without inheriting the spirit which had created and improved that sacred patrimony. They read, they compiled, but their languor of soul seemed incapable of thought and action.”

Can it be that the succeeding generations of Adventist pioneers are likewise afflicted with lackadaisical languor? Do they hold in their hands millions of dollars’ worth of hospitals, universities, and publishing houses without inheriting the spirit of the pioneers?

Have we lost the spirit that characterized our spiritual progenitors as they faced hardships and tribulations, but still pressed relentlessly on?

Such a loss would be pitiable. Tragic. Unpardonable.

The church is supposed to be the light of the world, a city set on a hill that cannot be hidden. Today is a time, not for flickering candles, but for blazing lighthouses. Beacons of truth belting the globe with dazzling brightness.

Today cries out, not for faint-hearted summer soldiers, but for strong-willed Spartans with a rejuvenated pioneer spirit that can grasp the smoldering torch the founders set ablaze and carry it forward to a glorious rendezvous with destiny.

This long-needed reformation, however, will come only when pioneer-spirited Adventists courageously rally under the bloodstained banner of Christ and unswervingly declare with Isaiah-like devotion:

“Here am I; send me.”

Who will volunteer? □

From Haran to Canaan and Egypt

Roads in the Middle East have not changed their courses much through the centuries. Abraham probably traveled the route of today's highway.

By PAUL F. BORK

ABRAHAM STAYED IN HARAN for many years until the death of Terah, his father. And from his father's graveside God's voice once more called him to go forward. He was 75 years of age when he left for Canaan (see Gen. 12:4).

Abraham's family of servants and followers apparently increased at Haran, for Mrs. White mentions that during their stay there "both Abraham and Sarah had led others to the

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worship and service of the true God. These attached themselves to the patriarch's household, and accompanied him to the land of promise."—*Patriarchs and Prophets*, p. 127.

Once again we are left in a dilemma, not knowing exactly which route Abraham took as he moved south toward Canaan. The most probable route is that of today's modern highway. Roads in the Middle East have not changed their course much since first constructed.

We traveled the beautiful highway that runs south through the lush northern Syrian plains, where everything seems to grow in great abundance. We saw fruit trees in profusion and vegetables of many varieties growing for miles as we drove along through the countryside. Villages of beehive-shaped houses such as we saw in Haran were still common sights.

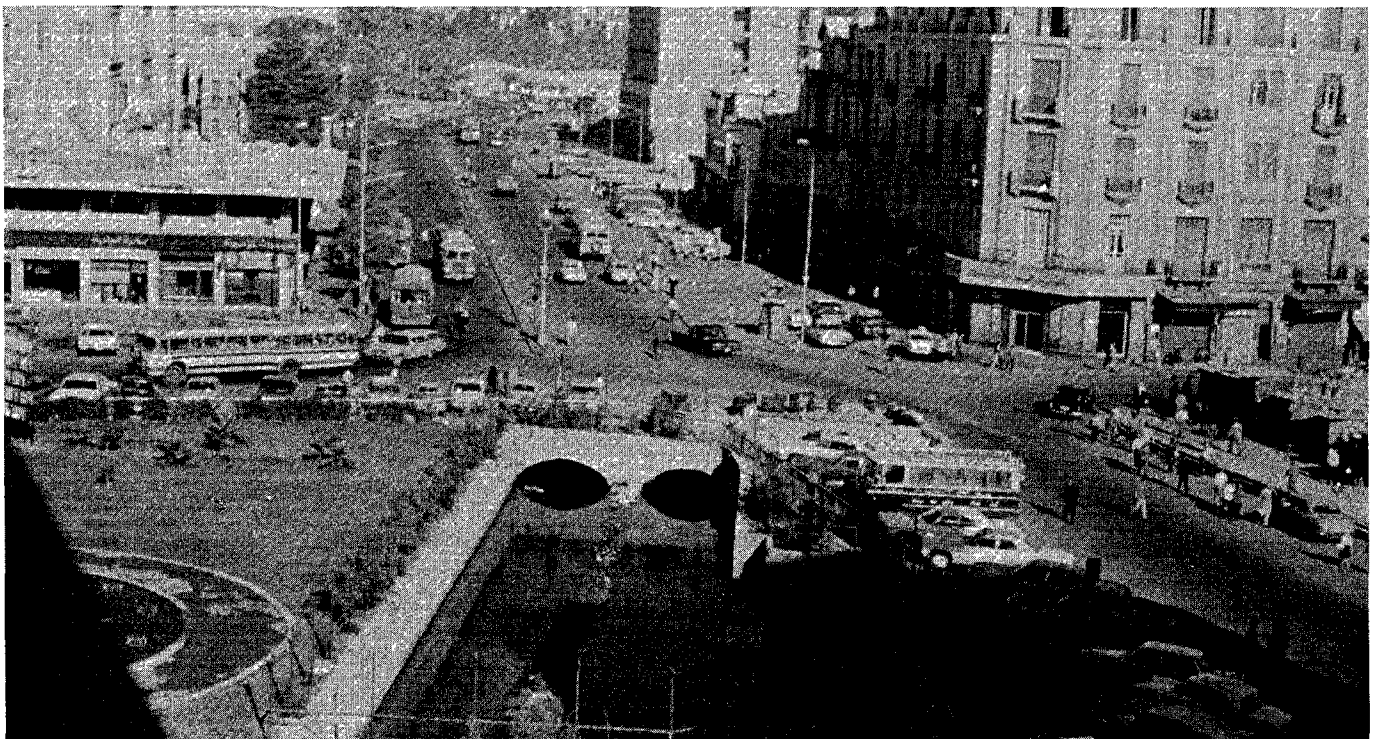
Our first stop, and it may well have been a major stop for Abraham also, was Aleppo. Aleppo looks like a beautiful modern city, but it is ancient as well, and was a well-known caravan stop in Abraham's time. It wasn't too long after that time that the Hittites conquered this city and occupied it.

Arabs love stories and they have an ancient story that they call Halab, meaning "milk." The legend says that when Abraham came through the city of Aleppo, all the people were sick and dying. But when Abraham milked his white cows and gave the milk to the people to drink, they all got well! No wonder Abraham is still well thought of in Aleppo.

The highway led us through other important Syrian cities such as Hamath, which marked the northern border of the land promised to Abraham's seed, and Homs. Eventually, after a harrowing hour-long taxi ride, we came into Eliezar's city, Damascus.

Along with several other cities, Damascus boasts of being the world's oldest continuously inhabited city. We know that it was in existence in Abraham's day, and for our purpose that was all that mattered.

Abraham probably stayed here for a while, for who could resist it? A famous caravan stop for centuries, it still is a welcome sight to the traveler.



A landmark in Damascus, which boasts of being the oldest continuously inhabited city, is the Barada River, called Abana in the Bible.

Nineteen hundred years after Abraham we read of Christians' trying to find refuge here from a man named Saul of Tarsus. During the troublous times after the fall of Jerusalem the city sheltered many persecuted Jews, and Damascus even to this day harbors many Christians and some Jews. Both have their quarters in the city. Fortunately, Saul was converted before he entered the city.

You will remember that Saul was led to the house of Judas who lived on the street called Straight and then God asked Ananias to go to see him. There is still a street called Straight in Damascus and there is little doubt that it is the same street. It was with less confidence that we accepted the authenticity of the houses of Judas and Ananias, as they were pointed out to us by a helpful American Christian monk.

Damascus is a fascinating city, with its Oriental *sūq* and bazaars and an infinite variety of costumes, sounds, and smells. What an array of colorful goods seems to burst out of each miniature shop! Wares are sold from all over the world, but what interested my wife most was the copperware, the silver, and the beautiful hand-loomed silk. The merchants quickly detected her interest and it was hard to escape their grasp. One young male clerk, in his eagerness to sell, even kissed me! However, this was not an unusual occurrence for the Middle East, where male friends walk hand in hand and kiss publicly in greeting or parting.

A Uniquely International Air

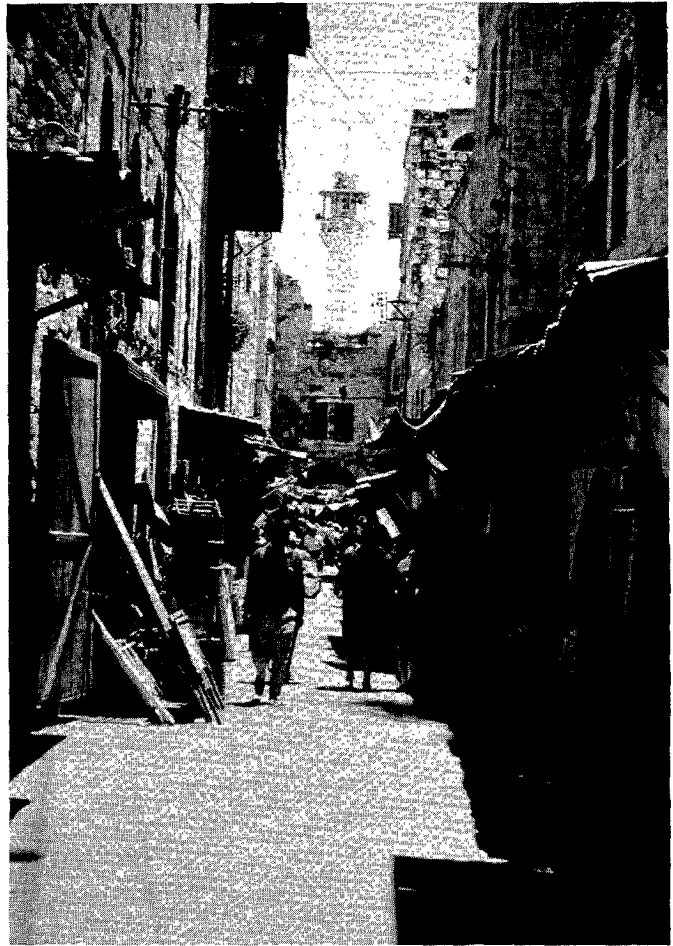
This city has a uniquely international air about itself. For the first time in several weeks we were able to order a balanced meal and enjoy it and we could talk with many of the people and they with us. Damascus remains one of our favorite cities. I wonder how it was with Abraham!

One of the ancient but still important landmarks of Damascus is the Barada River, called Abana in the Bible. Damascus itself is an oasis formed by this seven-branched river. Abraham with his caravan of people and cattle must have enjoyed the shade of its trees as well as the mountain-cooled waters of the river.

Centuries after Abraham this river is mentioned again in the Bible. This time in connection with Naaman, a Syrian captain who suffered with leprosy and who at the counsel of Elisha was asked to dip seven times in the Jordan River. His reply: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" (2 Kings 5:12).



Hawkers sell food in their "street restaurants" by the riverside.



The Biblical Shechem is today called Nablus. Excavations in 1956 revealed that the city was inhabited before Abraham's time.

If the Abana River waters were considered superior in those days, they no longer are today. Time and humanity have taken their toll here as in many other once-clean rivers of the world, and now as the Abana flows through Damascus it is polluted with sewage and garbage. We watched an early-morning fisherman throwing his fish net near a sewage outlet. In his Syrian garb he was picturesque against the city's skyline, but the scene would hardly sharpen a visitor's appetite for fish.

From Damascus we proceeded farther south to Amman, capital city of the Hashemite kingdom of Jordan. Through a concession by the Jordanian Government, we were able to cross the Jordan River at the famous Allenby Bridge to visit the West Bank.

But Abraham would not have entered the Promised Land at this place. He probably came south on the east side of the Sea of Galilee, to cross over the Jordan into the area that lies between the mountains Ebal and Gerizim, later known as Sicheim or Shechem.

The Scriptures do not tell us why he picked this particular place, but as we climbed to the top of Mount Gerizim we seemed to discover the reason. The valley of Shechem today is covered with lush vegetation. Fruit trees of many varieties grow here in profusion, vegetable gardens flourish, golden wheat fields in the higher elevations promise an abundant harvest. Abraham chose for himself a good spot, and there he built his first altar in the land of Canaan. "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land" (Gen. 12:7).

The area of Shechem was already inhabited when Abraham



Archeologists have suggested that the city of Ai may have lain in ruins in Abraham's day, since "ruins" is the meaning of its name.

arrived, for the Bible says the Canaanite was in the land. Excavations done here in 1956 by Prof. G. Ernest Wright revealed layers of human habitation from perhaps as early as 2,000 B.C. which is before Abraham's time.

What were the Canaanites like in Abraham's day? We have a good deal of knowledge of these ancient people from excavations at Ugarit (modern Ras Shamra), on the Syrian coast.

The Canaanite form of worship was polytheistic and highly sensuous as evidenced by both male and female prostitutes abounding in their temples. Baal was the principal god, and Asherah, Biblical Ashtaroth, was his consort and the goddess of passion. In other aspects of worship the religion of the Canaanites resembled closely the religion of the Hebrews; so much so that some scholars suggest that the Hebrews copied from the Canaanites. Rather, the similarities would indicate a common origin of inspiration, which was adulterated and diluted by the Canaanites through the passing of many years.

Shechem is rich in Biblical history. It was here that Jacob and his sons lived peaceably until Dinah got into trouble. As a result the sons of Jacob massacred the entire male Shechemite population. Embarrassed and fearful of retaliation, Jacob moved away.

Shechem's Historic Importance

It was also to this place that God led His people as they entered the Promised Land. The laws that God had given them through Moses were here rehearsed before them. Blessings would attend their way if they obeyed, curses if they disobeyed.

We had some interesting experiences when we visited Shechem, which today is called Nablus. Its population is 98 per cent Arab and they are delightful people, kind and proudly hospitable. In many villages some of the wedding customs that were used in the days of Abraham are still followed and we had the privilege of visiting such a wedding.

In the ceremony there was a separate gathering of the men and the groom, where sweets and unfermented drinks were served and everyone seemed in a good mood. After an hour of socializing the men were dismissed and the women arrived, beautifully dressed in colorful costumes.

After a period of eating and drinking for the guests the bride and groom came in. They sat on an elevated platform and enjoyed the clapping and singing of their well-wishers.

This wedding, as are many of the village weddings, had been arranged by the parents. In many instances the groom does not see the face of his bride until he takes her home after the wedding. Dark veils are still much in use here, although in the cities this custom is rapidly changing.

Dowries are still the custom in many villages. When the

marriage contract is made, the parents of the groom agree to pay on the day of the engagement a certain amount of money or goods. The amount varies according to the financial ability of the parents of the groom, and also according to whether the girl came from the same village, the amount being higher if she is not related and comes from a different village. The dowry then becomes part of the girl's property, and is hers to use and enjoy. If a separation should ever occur, the dowry becomes her security.

There are many things to see in once mighty Shechem. For instance, the Samaritan sect, who claim to be the "real Jews" who follow exclusively the five books of Moses, still offer sacrifices on the day of Passover on Mount Gerizim. There is also the traditional Jacob's well, where Jesus met the Samaritan woman. Its cool waters still quench the thirst of the tourist who goes to see it. Not far from the well is purported to be the tomb containing the bones of Joseph, which were brought out of Egypt at the time of the Exodus.

Ai, the Hilltop City

From Shechem, our patriarch moved to a mountain situated between Bethel and Ai (see Gen. 12:8). Both Bethel and Ai have been at least partially excavated. Bethel, only 10 to 15 miles north of Jerusalem, is inhabited today and is called Beitin. Parts of it have been excavated by expeditions of the American Schools of Oriental Research, which determined that the town was inhabited in the days of Abraham, even though, because the site today is an inhabited city, archeologists were limited in the extent to which they were able to excavate.

From the mountain that Abraham picked he was able to see both Bethel and Ai, as the two towns were separated by only about two miles. Ai has been the object of several archeological expeditions, and in fact it was still being excavated and studied when we visited it in the summer of 1972.

Ai is an old city that may well have had its origin shortly after the Flood. Archeologists suggest that it lay in ruins in the days of Abraham, hence its name Ai, meaning "ruins."

In its day Ai was probably a well-fortified city, occupying a commanding position on top of a rocky hill. All that can be seen today is a sea of rocks and rubble crowning the hilltop. Through the eyes of our mind we tried to visualize the attack of the Israelites and their first defeat in the Promised Land (see Joshua 7:2-5).

We don't know how long Abraham stayed in this area, but from here, the Bible tells us, he went south to where he was met with a famine in the land. So great was the famine that he decided to move to Egypt.

Famines in Palestine's southland were not uncommon. The rainfall in this part of the country is extremely small, and at times several years will go by with hardly a drop of rain. The soil then becomes parched and dry and most vegetation with surface roots dies. Only such trees as the oak, which sends its roots deep into the subsoil, survive.

Egypt has on many such occasions saved its neighboring peoples from starvation. Egyptian tablets have been found depicting starving people coming over the border in search of food as did Abraham and later Joseph's brothers.

Abraham probably found food for his people and his flocks in the same place where centuries later his children's children would find refuge, the land of Goshen. In this rich moist delta country vegetation grows profusely even in the driest of seasons.

The patriarch probably did not stay in Egypt long. He left it in shame, having been expelled by the Pharaoh because of his deception in the matter of his wife, Sarah. □

To be concluded

SOME YEARS AGO I worked in a country where our church was small. The large state church had great influence. We were called a sect, and were unknown to many. One day a vicious accusation was filed against us. I still remember the morning when three government officials entered our conference office. They meant business. They did not come for a prayer meeting. They came to investigate, to learn the facts about us. As individuals, they knew very little about us.

These men asked us serious questions. The main ones were "What is your church doing in this country?" and "What is your contribution to the community?" I was glad I had files in my office filled with well-organized reports that provided the answers to many of their questions. The reports presented a wonderful picture of our church activities for such a small membership. How was this possible? Because 78 per cent of our church members were reporting members.

I saw these government officials looking at one another. They were amazed. As members of the popular churches, they probably compared their own contributions to society with ours. They had come to close our doors but couldn't. The reports kept the doors of the Seventh-day Adventist Church wide open. I will never forget the final statement the leader of this group made: "We are sorry we bothered you. Keep up your good work!" The reports, God's "bookkeeping," protected the work of God in that land.

On the front page of the next morning's government newspaper an announcement was made by the investigative committee to nullify the accusations made against the Adventist Church. The work of God was blessed because of that. What did it? Our reports!

Good Works Preach to Unbelievers

The practice of reporting church missionary activities has been a problem to many. There are thousands of members who have never reported anything that they have done to help expand the work of God. If asked to do so, they simply brush the question away with a short statement, "I do not believe it is necessary." They even consider reporting undignified and quote Matthew 6:3, "But when thou doest alms, let not thy left hand know what

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Should the Left Hand Know?

"Let them bring their reports to the missionary meeting, telling what they have experienced."

By V. W. SCHOEN

thy right hand doeth." But this text in the Holy Scriptures has been misapplied many times. Ellen White says concerning it, "I was shown that this scripture does not apply to those who have the cause of God at heart. . . . The good works of the children of God are the most effectual preaching the unbeliever has."¹ Further light on this question is provided by the following: "From week to week let them bring their reports to the missionary meeting, telling what they have experienced and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."²

What about printing and circulating the information concerning our activities? "These reports should find a place in our papers, for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who co-operate with Him."³

If you think reporting missionary work and achievements is self-exalting and ego-pleasing, forget it! As soon as

the church report is compiled your work becomes only a part of the figure that represents the church. Credit is not given to an individual. It goes under the name of the church and to the glory of God. The same happens to the names of the churches when the conference report is compiled. In the General Conference the world report will be made available to the world community.

We do not need to be afraid to keep records of our achievements. We do not need to be ashamed to tell the world of our objectives and accomplishments. They need to know. We need to know, especially in today's world.

Our work is not finished yet. Someday we may need the figures again, as I did some years ago. I hope your reporting will help protect and advance the cause of God.

Knowing all these facts, of course, it is hard to understand why there are still many in our ranks who never report. What can we do to help them? Would not a church business meeting be in order to discuss this matter and consider it from all angles and pray about it? Has the church evangelism council placed this item on the agenda? Whatever the business transactions considered at the church board meetings, have the reports been studied and discussed? Have we been interested in our heating bills and custodian salary only? There is a strong feeling on all levels of our organization that something has to be done in the matter of reporting. It cannot go on as it has been.

In summarizing these reflections, I would like to say that we report:

1. To glorify our God.
2. To inform our people and inspire the inactive.
3. To tell the world we are here and we mean business.

"By their good works, Christ's followers are to bring glory, not to themselves, but to Him through whose grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished, and the Spirit is given to glorify, not the receiver, but the Giver. When the light of Christ is shining in the soul, the lips will be filled with praise and thanksgiving to God. Your prayers, your performance of duty, your benevolence, your self-denial, will not be the theme of our thought or conversation. Jesus will be magnified, self will be hidden, and Christ will appear as all in all."⁴ □

REFERENCES

- ¹ *Testimonies*, vol. 1, p. 193.
- ² *Ibid.*, vol. 6, p. 436.
- ³ *Ibid.*, p. 336.
- ⁴ *Thoughts From the Mount of Blessing*, pp. 80, 81.

Jesus and Perfection—2

What did Jesus' words recorded in Matthew 5:48 mean to those who first heard them? If we were to "sit with the disciples on the mountainside" and "enter into the thoughts and feelings that filled their hearts" (*Thoughts From the Mount of Blessing*, p. 1), how would we understand Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

First of all, we would be hearing Jesus' sermon in Aramaic, not in English. This is an important point to notice, for sometimes in translation it is difficult to find an exact equivalent for certain words.

Jesus' sermon has not been preserved in Aramaic. It has come down to us in Greek. The Gospel writers, who heard the sermon in Aramaic, translated it into Greek. It is of interest, therefore, to notice what word they chose in Greek for the Aramaic word that has come down to us in our English Bibles as "perfect."

The word is *teleios*. While "perfect" correctly translates *teleios*, there are certain shades of meaning in "perfect" that do not apply with the same force to *teleios*. For example, there is in "perfect" the idea of flawlessness. This does not come through strongly in *teleios*; rather, it is the idea of maturity. An examination of other passages in which *teleios* occurs will make this clear.

A Level of Attainment

In Hebrews 5:14 *teleios* is translated "of full age" in the passage, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." The people here described as *teleios* are those who have reached a certain level in their moral judgments.

In 1 Corinthians 14:20 the plural form of *teleios* is translated "men." The passage reads, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." Here again the idea of maturity or at least the reaching of a certain level of development is highlighted. Flawlessness is not the point.

It seems clear from these passages that *teleios* describes a state attainable to Christians, in fact one to which many had attained. Addressing the Philippian Christians Paul said, "Let us therefore, as many as be perfect, be thus minded" (Phil. 3:15). By the "us" he apparently means himself and many of the Philippian believers. Again in 1 Corinthians 2:6 Paul describes those among whom he was speaking wisdom as being *teleios*.

Again it may be noted, flawlessness is not highlighted in these passages. In fact it would be assumed that the Philippian and Corinthian Christians described as *teleios* were growing, struggling Christians, falling, yes, but getting up again.

Clearly, then, the one who reads Matthew 5:48 in Greek gets an emphasis that is not the same as the one he gets when he reads the passage in English.

It would be helpful if we knew the word Jesus used in Aramaic. As we noted earlier, the Gospels have come down to us in Greek, not Aramaic. However, since their composition

they have been translated into many languages including Syriac, a dialect of Aramaic, and Hebrew, a cognate language of Aramaic. Although we cannot be certain of the exact word that Jesus used, there is a word common to both Hebrew and Aramaic that is frequently translated "perfect" in the Old Testament. This word is *shalem*. This is the word that appears in Matthew 5:48 in the Hebrew New Testament we have in our library, which is a translation from the Greek into the Hebrew.

Shalem is used in the Old Testament, for example, to describe the heart of King David: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect [*shalem*] with the Lord his God, as was the heart of David his father" (1 Kings 11:4). A similar comparison is made between the heart of Abijah and that of David (chap. 15:3). One other king's heart is described as perfect (*shalem*), that of Asa: "But the high places were not removed: nevertheless Asa's heart was perfect [*shalem*] with the Lord all his days" (verse 14).

Shalem has the idea of completeness and represents a certain level of commitment or development. The idea of being totally free from imperfection does not come through in passages in which the word is applied to men. Certainly, no one would want to characterize David's heart as being totally free from imperfection.

There are two other words in the Old Testament translated "perfect." These are *tam* and *tamim*. The meanings are similar to that of *shalem*. Again, flawlessness is not necessarily implied, for Jacob and Job are described as *tam* (Gen. 25:27, translated "plain"; Job 1:1), and Noah as *tamim* (Gen. 6:9). *Shalem*, *tam*, and *tamim* seem to describe men fully surrendered and dedicated to God. Such men are not sinless, but when they make a mistake they repent and return to the right way.

Depending on what Aramaic word Jesus used, His hearers, whose language was Aramaic, would attach to it the meanings this word had to them. If they were acquainted with the Scriptures, they probably thought of some of the verses referred to above and of the examples of men such as Noah, Job, and David.

One Bible commentary, relating *teleios* to *tamim*, translates Matthew 5:48, "Be true, just as your heavenly Father is true" (Anchor Bible). It cites a rabbinic commentary, quoting a first-century authority, paraphrasing the passage as follows, "Be like him. As he is gracious and merciful, so be you gracious and merciful."

The Immediate Context

We will next examine Matthew 5:48 in its immediate context. Jesus is commenting on the ancient saying, "Thou shalt love thy neighbour, and hate thine enemy" (verse 43). Countermending this ancient maxim, Jesus says, "Love your enemies, bless them that curse you, . . . and persecute you" (verse 44).

The reason given for such treatment of enemies is "that ye may be the children of your Father which is in heaven" (verse 45). In other words, since children act like their parents, children of the heavenly Father should act like their heavenly Father acts. How does He act with reference to those who

hate Him? "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (verse 45).

Coming at the end of this section dealing with the treatment of the enemy Matthew 5:48 is a command to treat enemies as God treats them, without partiality and without retaliation. This is the thought that doubtless came through to the hearers as they listened to Jesus' words. They had been taught to hate their enemies and apparently believed that God hated them too. Jesus disabused them of their misconception and set before them the high goal of treating enemies as God treated the unjust, who were, in fact, at enmity against Him. I want you to be *shalem* as your Father which is in heaven is *shalem*, He told them.

Thus far in our discussion we have attempted to follow Ellen White's counsel, referred to in our previous editorial, "Let us in imagination go back to that scene, and, as we sit

with the disciples on the mountainside, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons."—*Thoughts From the Mount of Blessing*, p. 1.

We could have gone into greater detail, especially on the hopes and aspirations of the Jews, but we have attempted to reconstruct enough of a semantic and contextual background to establish Jesus' meaning to the hearers.

But Bible interpretation is not complete at this point. We must also gather for ourselves the "deeper lessons." Many of our readers are familiar with the application Ellen White makes of this passage. This must be emphasized. The theological implications of this verse we will deal with in our next editorial.

D. F. N.

Concluded March 13

For the Younger Set

"Be Not Afraid"

By SOLEDAD CABERTE
as told to Ella Ruth Elkins

TONY CABANSAG was preaching about the mark of the beast. But there sat Gabino right up at the front. His presence anywhere always meant trouble!

After a word of prayer, Tony, a Philippine lay preacher, and his co-worker, Luis, went out onto the platform and began the meeting. After the song service Tony began to speak. It was not long before Gabino sprang from his seat and onto the platform. "Give me that Book!" he demanded through clenched teeth as he wrenched the Bible from Tony's hands. "And don't you dare speak one more word to this people or I'll burn this Book and I'll stone you until you die!"

The audience gasped and murmured.

Another angry-looking man jumped to his feet and yelled, "We have heard enough of their preaching. Let's kill them both right now!"

"Kill them!" shrieked a woman's voice.

A short, stout man stood and shook his fist defiantly. "If these two young men dare show their faces tomorrow evening for another meeting, we should band together and kill them both!"

Gabino clenched his fists and stepped close to Tony, shouting, "If you don't stop these meetings, then you haven't seen the end of me! I will make good my promise to stone you till you die!"

Hearing this, most of the people fled in fright. A few

stayed by, arguing loudly among themselves and threatening Tony and Luis.

The next day Tony Cabansag went to talk things over with his friend, Wenceslao Caberte. After telling all that had happened the night before, Tony said, "I want you to understand that I am not afraid. I rely on the promise of Joshua 1:9, which I have memorized. 'Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.' I only tell you about what happened last night in case you would like to be there to help maintain order in our meetings."

Wenceslao nodded. "I'll be glad to come. I believe I know others who would come also, and I shall contact them as soon as possible. Don't be afraid. God will help us maintain order."

Wenceslao was true to his word. That night 37 strong, well-built Seventh-day Adventist men came out to the meeting in response to his call. Wenceslao called his men together outside the meetinghouse and said to them, "Let us have prayer." The men knelt. "O Lord, please help us this evening, so the meeting will be successful. Don't allow anyone to interrupt the meeting. Please touch the hearts of those who would harm us that they might be patient. O Lord, give our two lay preachers courage to finish the meet-

ing, because You know that we are sacrificing much to defend Your people so that those who are yet in darkness will be enlightened."

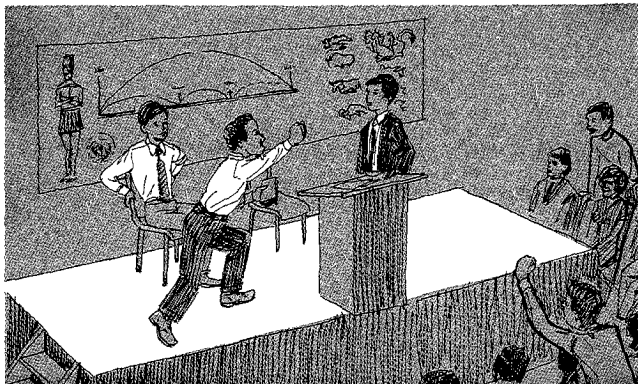
After prayer, Wenceslao told Tony and Luis to begin the meeting. A swift glance over the audience revealed that Gabino was not there.

The meeting that evening was a success. There was not the slightest disturbance. Meetings were announced for the next night, and no one made a protest. All week long the meetings continued successfully.

"Where is Gabino?" Tony asked one night as he thought of the man who had threatened to return and stone him to death if he continued the meetings.

"Oh, didn't you hear? He was coming back to the meetings the other night on his horse. He had his 15-year-old son riding behind him on the same horse. Just as they got to the middle of the river, a sudden flood of water swept downstream and overturned them, horse and all. The boy grabbed the horse's tail and hung on as they were carried by the current. Finally the horse and the boy were carried to the edge of the river where they were able to climb safely ashore. But the men did not find Gabino's body until just this morning."

Tony and Luis were sorry that Gabino had not given his heart to Jesus, but they were happy that they had been able to continue the meetings.



Religion in the Home

If religion is to be a vitalizing power
in our homes, it must be
a religion that is illumined
by the light of the gospel.

By JOSEPH J. BATTISTONE

IF RELIGION IS TO MEAN ANYTHING at all, it must first prove itself in our homes. Consider, for example, some of the social ills afflicting our communities: Educators overwhelmed with behavioral problems lament the permissiveness in our homes and warn us of the disastrous consequences ahead if the problems are not resolved; children who are emotionally troubled or undisciplined cannot learn as readily as those who come from secure and stable homes. Law officers point to the breakdown of the home as the principal cause for the mounting felonies in our communities.

Failure to instill moral principles in the minds of children at an early age is the chief cause for the increase of teen-age felonies ranging from robbery to rape. Small businesses in some communities have been forced to close because of the accumulated loss as a result of theft and armed robbery. Because of the grim problems plaguing our communities some students have changed their majors from studies in urban renewal to studies in fields more bright with promise.

A recognition of the situation leads to an important question: How can we make religion a vitalizing power in our homes? To put the question this way does not mean, of course, that we can accomplish our goal by sheer determination.

Religion can become an active force in our homes only by the grace of God. But having said this, we still face the practical question: How can this be accomplished? If anything, our question implies that God is willing and ready to act on our behalf. In fact, He has already done this. It is the conviction of the New Testament that God in Jesus Christ has placed at our disposal the immeasurable resources of heaven. It remains for us to enrich ourselves and our homes with this treasure.

How then can we do this? First, we need to become aware of the religious dynamics exhibited in the life of Jesus. This will require time and effort on our part. Many of us are aware

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of Jesus' teachings and miracles but are not conscious of their significance for life as we experience it today.

Second, we need to incorporate into our lives what we have learned. And let us be reasonable about this: We cannot accomplish this in a week or even a year. But God doesn't expect us to! The important thing is that we begin now and that we do so in faith. And as we venture forth we will experience the miracle of God's grace. New life forces will be released that will activate our homes. For the religion of Jesus is not a lifeless response to meaningless traditions, but a vital and vigorous experience essential for life today.

The Religion of Jesus

Religion, as Jesus understood and embraced it, was something less formal and more personal. His ministry is depicted in the Gospels as one of keen interest and abiding concern for human life. His teachings, acts of healing, and sermons reveal this clearly. There is no fancy rhetoric, showmanship, or oratory, but a genuine display of compassion for those hungering and thirsting for newness of life.

The compulsion He experienced and expressed originated in a deep, abiding love for human life. We see this perhaps most clearly in those situations that brought Him into conflict with the religious authorities: It is lawful to do good on the Sabbath, He said, and demonstrated this by healing a man with a withered hand (see Matt. 12:9-14). Was it necessary, we may ask, to heal this man on the Sabbath or could Jesus have waited until sunset?

From the viewpoint of the Pharisees, Jesus' act of healing was inappropriate because it violated the Jewish law of Sabbath observance. In the Sabbath law provision was made for healing, but only in cases of emergency. And the situation facing Jesus was not a crisis. Hence, from the perspective of the Sabbath tradition Jesus did not act rightly.

It is only as we receive God's love in Christ that we can understand and show affection to others. And the service we render in love to others is perhaps the sweetest praise we can offer to God.

But religion for Jesus was a way of living that is exciting and productive: "I came that they may have life, and have it abundantly" (John 10:10, R.S.V.). Man-made rules, undoubtedly designed with good intentions to enhance the sacredness of the Sabbath, became offensive to God when they were enforced at the expense of love and human life. This is why Jesus placed human values (healing the man with the withered hand) above institutional ones (preserving Jewish Sabbath tradition; see Mark 2:23-28).

How can we emulate the attitude and spirit of Jesus in our homes today? Some time ago one of my students explained to me why at one point in his life he left the Adventist Church and for years refused to have anything to do with religion. His father was a minister, his mother a nurse. However, his home

was neither a place of worship nor a haven of rest, but an arena for bickering. Religion became to him a cumbersome set of rules that was suffocating him. So when the opportunity came he repudiated his religious tradition.

It is a paradox that some of the domineering religionists are persons who exhibit within the privacy of their homes little self-control in their lives. They seem to have an unusual compulsion to impose rules on others in order to compensate for their own feeling of insecurity: "Do as I say, not as I do," a parent will remark to his son. By exercising lordship over others, these persons seem to be able to keep in chains the monster that lives within themselves. Failure to keep in line the behavior of others oftentimes results in a loss of self-control. Hence, they feel compelled to hold tight the reins of authority so as to maintain a sense of order and inner peace.

Incubator of God's Love

In striking contrast, Jesus exhibited remarkable freedom in respect to the burdensome religious traditions of His day. Today it is only the freedom of God's grace (the gospel) that enables us to grow and develop in accordance with God's will (the law). If we could only understand and accept this fact our homes would become centers of spiritual enrichment.

To be saved in Christ means to be delivered from the power of all oppressive tyrants—within ourselves as well as without—so as to be free to grow into spiritual maturity. God does not ask us to demonstrate our sincerity or good intentions before coming to Him. No, not at all! He asks only that we believe that He receives us, and then act accordingly. Faith, to be sure, finds expression in a life of obedience to God. But this is possible only after we have accepted the reality of God's grace toward us in Jesus. Spiritual growth (good works) is the result of salvation, not the condition for it.

If religion is to be a vitalizing power in our homes, then it must be a religion that is illumined by the light of the gospel. For apart from God's grace there can be no Christian growth. That is to say, we must grasp the gospel of salvation intellectually and be grasped by it emotionally before we can truly come to an understanding of God's law.

Put briefly, infants in the faith can grow and develop into Christian maturity only in the incubator of God's love. This is especially so with respect to those who have been baptized prematurely. As we come to understand the gospel and are grasped by God's love, new incentives for worship and service appear. So parents who formerly had to threaten their children to make them attentive during family worship have an inner calmness and peace that generates an atmosphere of reverence for this sacred hour. And questions about appropriate or inappropriate dress, proper or improper entertainment, and those Sabbath afternoon activities don't end in bitter debate but in a more mature understanding and appreciation of God's holy will and purpose. It is only as we receive God's love in Christ that we can understand and show affection to others. And the service we render in love to others is perhaps the sweetest praise we can offer God.

Because the religion of Jesus is the religion of God's grace it provides the appropriate context for spiritual growth. This does not mean then that we by definition exclude God's law. Instead, we affirm that God's law can be grasped only in the context of His grace—grace as manifested in the life of Jesus. When viewed in this light God's law is not seen as a cumbersome set of rules but as important guides for a secure, stable, and productive life. Religion, then, is no longer a set of demands arbitrarily imposed on us for someone else's benefit but becomes essential for a meaningful and purpose-filled existence. □

Fellowship of Prayer

Trust God, Even in Darkest Hour

"To every sincere prayer an answer will come. It may not come just as you desire, or at the time you look for it; but it will come in the way and at the time that will best meet your need. The prayers you offer in loneliness, in weariness, in trial, God answers, not always according to your expectations, but always for your good."—*Gospel Workers*, p. 258.

"We are prone to look to our fellow men for sympathy and uplifting, instead of looking to Jesus. In His mercy and faithfulness God often permits those in whom we place confidence to fail us, in order that we may learn the folly of trusting in man and making flesh our arm. Let us trust fully, humbly, unselfishly in God. He knows the sorrows that we feel to the depths of our being, but which we cannot express. When all things seem dark and unexplainable, remember the words of Christ, 'What I do thou knowest not now; but thou shalt know hereafter.' John 13:7.

"Study the history of Joseph and of Daniel. The Lord did not prevent the plottings of men who sought to do them harm; but He caused all these devices to work for good to His servants who amidst trial and conflict preserved their faith and loyalty."—*The Ministry of Healing*, pp. 486, 487.

► Years ago I sent in a prayer request that my two daughters would accept the Adventist faith and be baptized. It is with a feeling of gratitude and great joy that I express my thanks for answered prayer with reference to my one daughter. She was baptized in the Adventist faith. I am still praying for my other daughter and grandchildren. I thank you all for your prayers and thank God for His answers.—S. S., of North Carolina.

► Thanks for your prayers on behalf of our children. The Lord has wonderfully blessed, and we are happy to see most of our children working in some definite way for the Lord's cause. Two are hoping to further their education in our schools and are asking for prayers that God will open the way. Two others are presently in our junior college, and two are in our academy.

The Lord has answered our prayers in the past, and we know that with such an army as our youth rightly trained, the gospel of Jesus Christ will be carried with power, and soon Jesus will come. We are still praying for one son and we believe that when full surrender is realized

changes will be seen for the better.—A mother in Guyana.

► Some three months ago I wrote asking for your prayers for our son who had become wayward. Already for what seems like a very long time we had waited on the Lord.

I have finally learned a lesson that I needed so much to learn. For many years I had stood before my Sabbath school class and told them how to claim the promises of God, how to put faith to work, and how to accept the righteousness of Christ. Now I see that teaching a facet of faith and putting it into action are indeed two different things. On my knees I learned to claim the promises of God by faith for my son, and our gracious Lord is ever ready to answer.

The answer came last Friday morning as I was preparing lunch. My son called to say that he wanted to return to the Lord with all his heart and put behind him all the things he had done contrary to God's plan and go back to church. Thank God for His goodness and mercy. We are looking for the day when Jesus will come and take us all home.—L. C., of Tennessee.

We are admonished by the Scriptures to "pray one for another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

COVER STORY

The Advent Hope Reaches the Kasai

By JOYCE GRIFFITH

SPIRITUAL MORNING came late to the Kasai.

For 12 years the Adventist message moved with painful slowness in the country now known as Zaïre (formerly the Belgian Congo), and even more laboriously in the vast Kasai Province in the southwest part of the country. Then the work almost died out for another 11 years.

But now, in a series of events without precedent in the history of the church, the region has broken into a bright sunrise of revival. It seems that the sunlight of the Adventist message has at last reached the Kasai.

Since 1972, when 100,000 Africans were reported to be interested in joining the Seventh-day Adventist Church, between 1,600 and 1,800 people have been baptized in the Kasai Province, and another 6,000 are being instructed and made ready to join the church. It is believed that 10,000 will be ready for baptism, if not baptized, from this area by the time of the General Conference session in July, 1975, according to M. L. Mills, Trans-Africa Division president.

Because so many of the thousands of people asking to become Seventh-day Adventists were concentrated in the Kasai Province, the church revitalized the Lulengele Mission after 12 years of inactivity. This small but rapidly growing mission now serves as the nerve center and headquarters for the church's evangelistic thrust in the Kasai region.

A full-time director, A. M. Long, and his wife, Myrna, a registered nurse, transferred from Rwanda and have been on the job since September, 1973. The Longs were joined

in January, 1974, by a second overseas missionary, Dan Bettle, and his family. Elder Bettle is in charge of ministerial training. Ruterahagusha Rwasabahizi is assistant director of the mission. A plane (a six-place Cessna 206) has been assigned to Lulengele, and a full-time pilot and maintenance director, D. L. Williams, and his wife, arrived in December.

Before getting caught up with the events of the present, let's look back at the events that produced the unusual situation known within our church as "the Kasai project."

Twenty-eight years ago, before the church decided to open work among the tribal groups scattered throughout the Kasai, the area was a blank page in the record of Adventist missions. A Thirteenth Sabbath Offering overflow was designated to help establish a dispensary and evangelistic work near the Lulengele River among the Kasai people. In 1949 the Lulengele Mis-

sion, under the direction of Burton P. Wendell, opened its doors.

The work went slowly. Only 150 persons were baptized during the first 12 years of the mission's existence—barely a dozen a year.

One reason the work went so slowly was probably that other Christian churches had preceded Adventists to the area with churches and clinics by more than 60 years. These churches carried on well-organized educational and medical programs to help meet the needs of the people.

Another very real problem was that paganism seemed to have a permanent grip on the vast majority of the local inhabitants. While quite willing to accept the outward forms of Christianity, they wanted to hold onto their pagan rituals and superstitions.

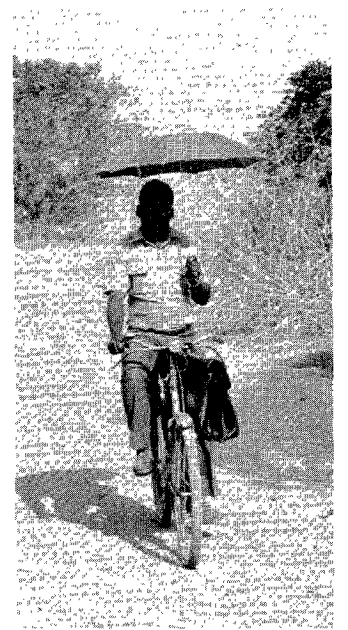
Then, in 1960, Belgium granted independence to the country. Time had run out for white supremacy in the newborn country of Zaïre, and the overseas missionary had reason to believe that his days also were numbered.

In 1961 the group of mission workers agreed that closing the mission temporarily was far better than imperiling the safety of families caught in the restless surging of a just-born country. Only one African worker remained at Lulengele to keep an eye on

mission property; he stayed at this post until 1972.

Scattered throughout Africa, former missionaries and students at Lulengele heard little of the mission during the next 11 years.

The Zaïre government, in no mood to tolerate erratic cults whose antics could cause national grief, in 1971



Ilunga Kayembe, first literature evangelist in the Kasai, began selling books in 1973. He has now moved to Kananga to give help to the work in that city.



The Cessna 206 mission aircraft is the lifeline for the Kasai project. It takes four hours to fly from Lubumbashi to the Lulengele Mission Station. Under the best of road conditions the journey cannot be made by motor vehicle in less than five days. Left to right: Kayende Omugamay, teacher; A. M. Long, project director; P. Lockard, pilot; Z. Mzabamwita, translator and training-program director.

Joyce Griffith is public relations director at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

and 1972 took steps to reduce the number of authorized religious organizations in the country from more than 1,000 to just three. Allowing 46 Protestant denominations to function separately under the umbrella of the ECZ, Eglise du Christ au Zaïre (the Church of Christ in Zaïre), the government granted fully independent status only to the ECZ, the Roman Catholic Church, and to the Kimbanguist Movement, an African national religious organization.

Overnight hundreds of independent Christian or Bible-based groups were outlawed. Because Adventists had hoped to be granted full independent status on the same level as the Roman Catholic Church, church leaders were disappointed when this failed to materialize.

But there seemed no other way that the church could continue to operate in Zaïre. When Adventist world leaders were convinced that the church could carry on its work without any change in its teachings or means of support, they yielded to government demands to align with

the Protestant organization. Already the government was threatening to jail Adventist leaders because they were meeting with congregations that had not been legally recognized. Thus, with mixed feelings on both sides, on March 24, 1972, Seventh-day Adventists became the forty-second communicant in the Church of Christ in Zaïre.

But God had great plans. An exciting chapter was about to begin for the Seventh-day Adventist Church in the Kasai.

Looking for a church that "believed the Bible" and followed all its commands, many church-homeless Christians found their way to the Adventist Church by way of the Zaïre Department of Justice. There, ministry officials freely advised leaders looking for a Bible-based church to seek out the Adventists.

By the end of 1972, 11 religious groups, with a total membership of 125,000 people, organized in 200 groups or congregations, had filed papers to become full-fledged Seventh-day Adventists.

The numbers were so vast,

the church's experience in mass reaping so limited, and qualified workers so scarce, problems in handling this "evangelistic bonanza" seemed overwhelming.

It seemed obvious that the only way to meet the challenge would be to start a program whereby church leaders could be brought to a central location, thoroughly instructed in Bible teachings, baptized, then returned to their former groups to teach Adventist doctrines.

The Project Is Born

A recommendation of a fact-finding commission from the General Conference that the church establish a high-priority program with special funding to concentrate on interests shown in the Kasai was favorably received, and the Kasai project was born.

D. H. Thomas, treasurer of the Zaïre Union, agreed to guide the project in its formative stages. As a mission pilot for the union, Elder Thomas had paid several visits to the Lulengele Mission between 1965 and 1972. He had also been instrumental in seeing

that French-language Voice of Prophecy programs had been aired throughout the country during a two-year period of unrestricted access to the airwaves in 1966 and 1967.

"You recall that this was after the mission at Lulengele had closed," he said. "But every time I flew up I was amazed to meet people who knew the Voice of Prophecy." The program was technically superior to the other religious programs available in Zaïre at that time, he said, and it won friends for the church throughout the country.

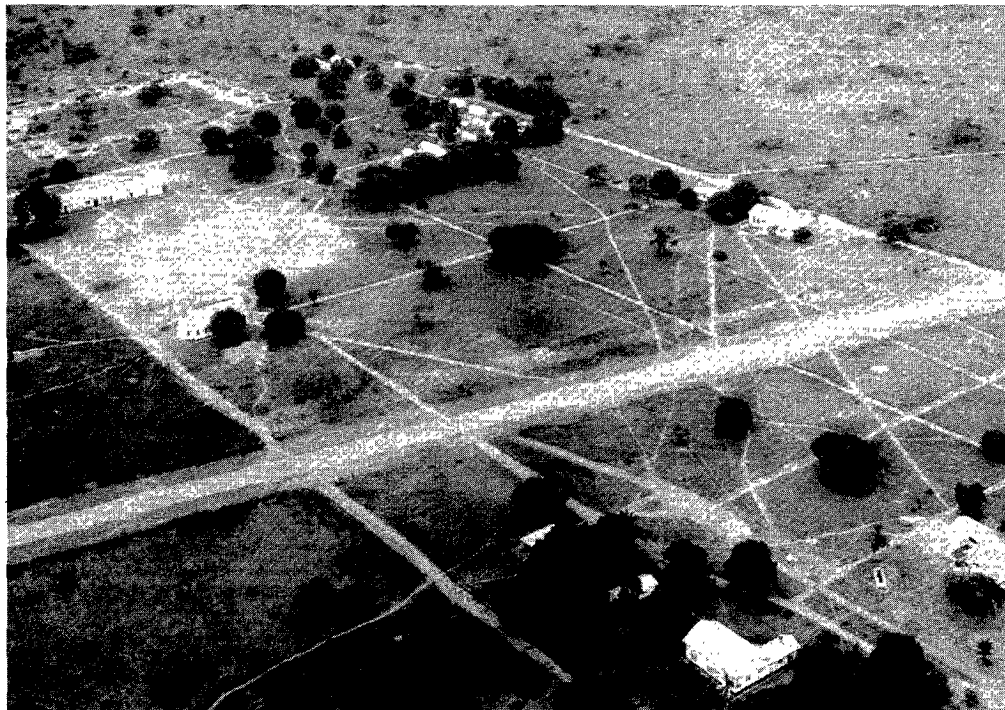
Recognizing the importance of transportation in a project extending hundreds of miles at its widest point, Elder Thomas placed a top priority on the completion of an airstrip.

Because his responsibilities at the union office as treasurer forced Elder Thomas to divide his time between headquarters at Lubumbashi and the mission, 500 miles away, he relied heavily on the resourcefulness of Fuamba Tshitata, a Voice of Prophecy graduate.

Mr. Tshitata had learned of Adventist teachings through the French-language Voice of Prophecy and had taught the Bible principles learned from the course in his work as the leader of a popular independent church with several thousand members. As soon as he got the news that the Adventist mission at Lulengele was going to reopen, Mr. Tshitata came to the mission, enrolled in the first baptismal class, and was baptized in January, 1973.

In order to help construct new buildings and churches to keep pace with needs, Mr. Tshitata offered to stay on as foreman rather than enter the pastoral training course. His first assignment was to restore a water system from a spring and to repair buildings for the arrival of a full-time mission director and other missionaries and church workers.

When Elder Long arrived in Lulengele to assume full-time leadership in the Kasai, he met high hopes and disappointments headlong. By the time the church had mobilized



An airstrip runs through the center of Lulengele Mission Station. Missionaries live in the homes at the lower right, a church is at the center left, and at the top left are the primary and secondary schools, and living quarters for ministerial students and those attending schools of indoctrination.

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Ministers in training prepare to set off on bicycles for district meetings. They will go into the field after a year's training, then a year later will return to the mission for further training.

itself to study appropriate methods for meeting the evangelistic needs of the area, many of the groups had grown tired of waiting.

One large group representing 75,000 members decided to go with a major Protestant denomination instead of the Adventists because they felt they couldn't wait any longer. This decision reduced the number of potential members drastically, and soon other smaller groups also began to drift away. Instead of looking at 100,000, the church was looking at a nucleus of between 10,000 and 15,000 who might still come with the Adventists if appropriate evangelistic tools could be found and utilized.

Shuddering at the word "crash" to describe such a serious endeavor, Elder Long nevertheless began at once to build on the three baptismal classes that had already been conducted in 1973 and to lay plans for a pastoral training seminary. Drawing from newly baptized members at Lulengele, as well as Africans from other parts of Zaïre and Rwanda, he opened a primary school and a clinic.

Literature evangelists began selling French-language books, Voice of Prophecy lessons were translated into

the local Tshiluba language, and eight-week "lay preachers' courses" were established to teach key doctrines of the Adventist Church, and to prepare class members for leadership roles in the local Sabbath schools and churches they would help establish. Word went out that a three-year pastoral training seminary would open in January, 1974.

People began coming back.

One student who came back was Mutshipaya Ntumba. Mr. Ntumba once had walked 45 kilometers to attend school at the mission, but he had to drop out of school for lack of funds after the end of just one year. When he came back for more schooling in the fall of 1960 he was disappointed to find the mission had closed.

Returning to his village, he continued to teach the principles he had learned at the Seventh-day Adventist school to any who would listen. Eventually he became the leader of a 48-member independent church body. He taught them to keep the seventh-day Sabbath and to follow other Adventist teachings as he remembered them.

As soon as Mr. Ntumba heard that Lulengele had been reopened, he made his way to the mission, joined the next

baptismal class, and was baptized in November of 1973. Now he is back with his group of 55 members, preparing them for baptism as full-fledged Seventh-day Adventists.

Almost every week a delegation from a group of 50 to 100 people arrives at the mission to explore the possibility of becoming members. Many bring certificates from the Voice of Prophecy.

According to Elder Long, the major attraction of the Adventist Church is its firm basis on Bible teachings.

Desire to Follow Scriptures

"For many years these people didn't have the Bible in their own language, and they trusted the overseas missionaries to interpret it for them. But now they have access to the Scriptures in their own language. Not only that, but their desire for independence causes them to seek truth for themselves rather than passively to accept what they have been told. They want to follow all of the Scriptures."

Two hundred miles north of Lulengele is an isolated portion of the Kasai Province that the church is just beginning to enter. Here, at the northern edge of the smooth, muddy water of the Sankuru

River, we are writing the very first page of Adventist history in this entire region. Situated about two hours north of Lulengele by Cessna, the Longa Mission symbolizes the frustration and hope that are the twin emotions of the Kasai project.

In September, 1973, an American missionary left the independent Bible mission he had established at Longa because he felt it would be wrong to align his group with the Eglise du Christ au Zaïre. He left behind nearly 2,000 believers scattered throughout the region and a headquarters mission station at Longa, including a beautiful new brick church overlooking the river.

Remaining members began searching for a church that would teach all of the Bible and would not countenance such practices as smoking, drinking, and dancing. Learning of the Adventists, the group sent a delegation three days' journey by foot to Lulengele to learn more. Last February two Adventist pastors, Ditwa Banzulu and Asiel Nzabamwita, responded to the request and met with leaders of the church group gathered at Longa.

They carried a good report back to Lulengele, and church leaders authorized the expense of extending the Kasai project to the northern portion of the province among the Lingala-speaking peoples north of the Sankuru River.

Leading the church's work in this brand-new territory is a 23-year-old evangelist, Kabaseli Kalamba. In his first week on the job in the summer of 1974, Kabaseli enrolled 128 persons in baptismal classes. He has helped organize a local Sabbath school and church at Longa and has met with leaders from church groups up and down the river, as well as in the tropical rain forest north of the mission.

Exactly how the work will fare in the future is known only to God, but if men like Kabaseli Kalamba have anything to say about its success, the Kasai project may well be the most productive evangelistic effort undertaken by the remnant church. □

IRELAND

150 Attend Opening of Coleraine Church

E. H. Foster, president of the British Union Conference, preached at the official opening service of the Coleraine, Northern Ireland, church on October 12. The church, seats 100, but there were approximately 150 people, including members from all parts of Ireland, at the opening service.

In 1885, a group of literature evangelists opened Adventist work in Ireland. Six years later the first Seventh-day Adventist church in Ireland was organized in Banbridge.

One of the Adventist representatives who attended the Banbridge church organization that day came from Coleraine, emphasizing by his presence that there was a work to be done along the northern coast of Ireland.

By around 1910 workers had organized a company at Kilmoyle, just outside of Coleraine.

At first the members met in the home of the McAfees. Later, they met in a Nissen-type hut in Coleraine, and then in a room in the local Orange Hall. On Sabbath, September 28, 1974, the members made another move—this time into a brand-new church. That day was a day of double rejoicing, for in the afternoon one of the men who had been attending the Londonderry group was baptized.

The new church, built at a total cost of £30,000 (US-\$70,500), is on a corner site

in a residential area and has a youth hall and a large car park. Members plan to use the youth hall for health-education work as well as youth work.

MICHAEL K. TAYLOR
Pastor
Coleraine and Londonderry

FRENCH WEST INDIES

GC, IAD Presidents Visit Martinique and Guadeloupe

For Adventists in the French West Indies the visit of Robert H. Pierson, General Conference president, eclipsed the visit of Giscard d'Estaing and Gerald Ford, presidents of France and the U.S.A., the weekend of December 14. Four thousand Adventists assembled at the sports stadium in Fort-de-France, Martinique, to hear Elder Pierson speak.

His presence also was the occasion for dedicating the large new Ephese church on a ridge northeast of the heart of the city. Later Elder Pierson visited a church near St. Pierre, the west-coast city destroyed by the eruption of Mount Pelee in 1902, where his name appeared on the cornerstone laid during his administration as president of the Caribbean Union, when Martinique belonged to that union.

Martinique also received as guests the presidents of the Inter-American Division, the Franco-Haitian Union, and all five local fields of that union, who had assembled the previous week in Guadeloupe for the union meetings.

The annual committee was held at the youth camp operated by the church near St. Rose, on the northeast coast of the island of Basse-Terre, the western wing of Guadeloupe.

In Pointe-à-Pitre, the capital of Guadeloupe, the new mission office building was dedicated and meetings began on the site of a new evangelistic center, with a large tent and four smaller tents forming a huge canvas auditorium to accommodate the crowd of 3,500 people who came to listen to B. L. Archbold, division president. Elder Archbold was then taken by chartered plane to rejoin Elder Pierson in Martinique.

Following the eventful weekend in Martinique, Elder Pierson and his entourage

spent a few days in Haiti, breaking ground for the expansion of the Policlinique Adventiste on the campus of the Franco-Haitian Seminary at Diquini, and filling appointments with government authorities and television interviews.

Present for the groundbreaking were Drs. Ivan Angell and Jack Bennett, of Bella Vista Hospital, and Dr. Long, of Mission International, who have put forth special effort to further the polyclinic project financially and professionally. D. B. Hinshaw, dean of the Loma Linda University School of Medicine, and several representatives of the Haitian Government also attended.

CHARLES R. TAYLOR
Education Director
Inter-American Division

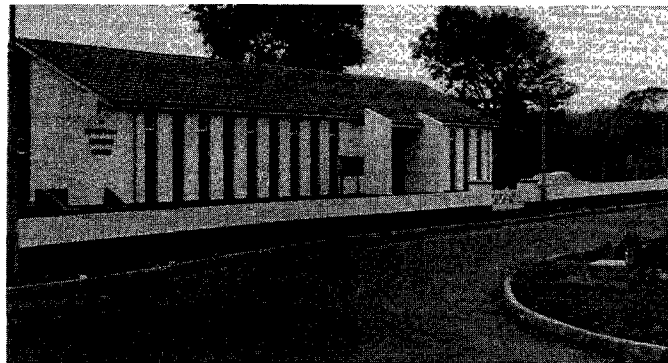


TWO VOP MUSICIANS VISIT BRAZIL

More than 30 performances in public halls, temples, schools, and radio and TV stations, marked Del Delker and Calvin Taylor's tour through Brazil from November 6 to December 1. The two Voice of Prophecy musicians had been invited to South America by the São Paulo Conference, a conference comprising 43,000 church members. They visited eight state capitals and several other Brazilian cities.

Miss Delker and Mr. Taylor performed some 30 times, and approximately 30,000 people heard their messages in song. In São Paulo, where there are 163 Adventist churches and chapels, they made 18 presentations during 12 days. Their performances were very much appreciated by the public in general and particularly by the friends of A Voz da Profecia ("The Voice of Prophecy"), which is transmitted by 300 radio stations in Brazil.

A. S. VALLE
Communication Director
South American Division



The new Coleraine, Northern Ireland, church includes a youth hall.

Afro-Mideast

● J. C. Holm, medical director of the Empress Zauditu Memorial Adventist Hospital in Addis Ababa, Ethiopia, also was appointed temperance director of the Ethiopian Union at the time of the union's year-end meetings.

● T. S. Flaiz, D.D.S., of Addis Ababa, Ethiopia, in December took on the extra responsibility of being health director of the Ethiopian Union.

● Jirna Dante, former Bible teacher at the Akaki School in Ethiopia, is the new stewardship and communication director of the Ethiopian Union.

● Because A. H. Brandt, editor of the division paper, *Impact*, has moved to Ethiopia as union president, it was voted that *Impact* be printed at the Ethiopian Press for the rest of the quinquennium. Mrs. Brandt will edit the magazine.

● The Ethiopian Advent Press has a new book, *Your Friends the Adventists*, ready for public use in the Amharic language. It will be used in evangelistic crusades.

Euro-Africa

● Phoenix College in Mauritius opened the 1975 school year with a small theological department for the preparation of French-speaking workers. The department will be under the direction of Malcolm Vine, a recent graduate of Andrews University.

● Daniel Scalliet has been appointed youth and Sabbath school director of the Franco-Belgian Union Conference, replacing Roland Buyck, who has requested evangelistic work.

● Gerard Viney, formerly accountant in the Indian Ocean Union Mission, has begun his new work as secretary-treasurer of the Réunion Mission.

● Theological training for prospective Malgache workers will be transferred from

Indian Ocean Union Junior College in Tananarive, Madagascar, to Ankazambo School, and later, when all the buildings are ready, to Ivoamba School, near Fianarantsoa.

Inter-American

● On the morning of December 15, B. L. Archbold, Inter-American Division president, cut the ribbon and delivered an address to inaugurate the new office building that is to be the headquarters of the Guadeloupe Mission. Later the same day he spoke to the hundreds of members from all over the island who had gathered to inaugurate a new youth camp.

● During the Guadeloupe Mission triennial session from December 13 to 16, the following were elected to serve the mission during the next three years: G. Sablier, president; Antoine Oculi, treasurer; Alexis Fanhan, Sabbath school and stewardship director; Paul Checkmodine, health and temperance director; Jean-Pierre Chery, lay activities and communication director; C. Riffard, publishing director; G. Sablier, Ministerial Association secretary; and Emmanuel Gustave, Adventist Book Center manager.

● On Sabbath afternoon, December 14, Jonas Lamour, of Guadeloupe, was ordained to the gospel ministry. Robert H. Pierson, General Conference president, preached the ordination sermon.

South American

● The South Brazil Union has reported in the past 12 years an increase of 65,000 members, more than twice the number of members reached during the previous 60 years. At the end of September, 1974, the union reported having 110,500 church members, 121,000 Sabbath school members, 380 organized churches, and 800 companies.

● As a result of an evangelistic campaign directed by

Alcides Campolongo in 1974 in São Miguel Paulista, one of the most densely populated sections of Greater São Paulo, Brazil, 283 persons were baptized.

● On December 21 the Buceo church in Montevideo, Uruguay, was organized. It is a daughter of the Central church of that city.

● Eighty-four persons were baptized as a result of an evangelistic campaign by Nestor Sand in Posadas, Misiones province, Argentina, beginning in September, 1974. Ronald Noltze, medical director of the North Argentine Sanitarium, gave health talks during the weekends.

North American

Atlantic Union

● The Community Services units of the eight Seventh-day Adventist churches in the Greater Boston area have been linked with the Metropolitan Red Cross in a new emergency food network. Under the plan, names of families in emergency situations are taken by the Red Cross switchboard, passed on to the Urban Ministries Program office and then to the appropriate local church unit. The needs of the families are met within 48 hours.

● The number of students entering the adult degree program at Atlantic Union College has doubled each term and is continuing to grow. This semester approximately 60 students have enrolled.

● The Amazing Facts daily radio broadcast with Joe Crews, heard over the facilities of WJOY in Burlington, Vermont, is creating a good interest in Adventism.

● Dried-apple-doll carving is almost a lost art, but Arlene Grantier, Investment secretary of the Randolph, New York, church, has turned it into a profitable Investment project for God. Half of her proceeds from selling the dolls goes to Investment; the other half provides a Christian education for her grandchildren attending Union

Springs Academy, Union Springs, New York. Mrs. Grantier has won many blue-ribbon awards for her dried-apple-doll carvings at art festivals, hobby shows, and craft clubs. The prices of the dolls range from \$10 to \$25, although the \$25 ones are by far the most popular. She makes all the dolls' costumes herself.

Canadian Union

● The number of branch Sabbath schools being operated in the British Columbia Conference climbed to 27 during 1974. Two became organized companies during the year.

● The Innisfree, Alberta, church is conducting a series of Bible Story Hours as a community service. Monday afternoons two programs are held in a local non-Adventist church from 2:30 to 3:30, then grades 1 to 4 from a nearby public school arrive for their program.

● Mildred Mosher, of Halifax, Nova Scotia, was awarded an "I Care" award by radio station CHNS for "caring about the betterment of the Halifax-Dartmouth County area by receiving all the calls relating to the Five-Day Plan to Stop Smoking as people call to register or get information about the Plan."

● The new Swan River church in Manitoba was officially opened recently, two and one-half years from the time the former church was completely destroyed by fire. The new church is 30 by 68 feet, and is finished with cedar decking on laminated fir beams.

Central Union

● On Sabbath, December 21, the Mineral Area Seventh-day Adventist School in Farmington, Missouri, was dedicated. The school, centrally located to serve members in the whole district, was completed in 1972. Tentative plans call for construction of other facilities on the site.

● In connection with church officers' meetings in the Central States Conference, S. D.

Meyers, president, conducted consecration services for all the officers elected for 1975. Workshops were conducted in the afternoon by conference officers, departmental directors, and conference staff.

● Last duties for G. W. Morgan as president of the Nebraska Conference were at a workers' meeting, when he handed over the conference leadership to H. H. Voss. Elder Morgan, new Indiana Conference president, opened the session on January 21, and Elder Voss closed the session on January 24.

● Church members in Marysville, Kansas, met for the first time in their new church building on Sabbath, December 7. Work on the building is still being completed.

Columbia Union

● Dial Truth, a five-minute religious program of music and inspiration available over the telephone 24 hours a day in the Washington, D.C., and Richmond, Virginia, areas, has given more than one million Bible studies by telephone in these two cities since its beginning in 1967. The program's founder and director is H. M. Lindsay, Hyattsville, Maryland, church pastor.

● Charles Bauer, born in Germany and a member of the Philadelphia, Pennsylvania, German church, recently celebrated his one-hundredth birthday.

● Four persons were baptized into the Charleroi, Pennsylvania, church as a result of evangelistic meetings held in Washington, Pennsylvania, by Donald G. Reynolds, Pennsylvania Conference president, and Kenneth Stout, Charleroi church pastor.

● Auldwin T. Humphrey, superintendent of education for the Allegheny West Conference, reports that 80 per cent of the conference's teachers are now certified and several hold Master's degrees. He also reports a healthy trend in the financial condition of the schools, owing to increased sponsorships, fund-raising activities, and enrollment.

Lake Union

● Two colporteurs were especially honored when Wisconsin literature evangelists met together at a rally in early January. Mike Marta, who has been canvassing for just six months, has already sold more than \$17,000 worth of books and has been instrumental in bringing two persons to Christ. Leona Jaecks was honored for \$24,000 worth of deliveries in 1974 and for bringing five people into the church.

● Children at the West Suburban School in Broadview, Illinois, "adopted" three families for Christmas. The students made quilts and collected food and toys for Christmas gifts.

● The Michigan Historical Commission has named the Vassar Adventist church, built in 1872 with the area's famous cork pine, as a State historical site. The frame building is now owned by the Chapel Hill Assembly of God.

Pacific Union

● Leslie Anderson, completing a doctorate at the Loma Linda University School of Health, has accepted the pastorship of the Miramonte, California, church.

● Volunteers from the Service League at the Loma Linda University Medical Center donated \$112,000 last year to the "burn ward," and have pledged \$55,000 in 1975 for pediatric renal dialysis equipment. Gifts during the 16 years of volunteering have amounted to more than \$200,000 to the center. Director Esther Nelson and President Faye Denzler are joined by 140 women and eight men volunteers.

● Jim Brower, senior physics major at Northern Arizona University, and Keith Jacobsen, senior theology major at Pacific Union College, will participate in the union Youth CARE Taskforce in Flagstaff, Arizona, during the next nine months. Working with Richard Davidson, pastor, they will utilize materials from the Loma Linda School of

Health for a medical missionary outreach.

● E. Frank Sherrill, Arizona Conference president, served as chaplain at the opening day of the thirty-second legislative session of the Arizona State Senate.

Southern Union

● Literature evangelists in the Southern Union delivered \$2,374,898 worth of books and periodicals during 1974, a gain of 7 per cent over 1973. The Carolina Conference was the highest with \$508,000. The Alabama-Mississippi Conference recorded a 25 per cent increase in sales. In spite of an extended illness, P. H. Meisner, of Florida, delivered \$33,882 worth of literature. Gertrude Moore, of the Alabama-Mississippi Conference, was in first place among the women.

● Fifteen evangelists and Ministerial secretaries, assembled in Miami, Florida, for their year-end council, reported more than 2,000 additions to the church during 1974, according to Southern Union Ministerial secretary H. E. Metcalf. This was an average of nearly 150 per man for those in attendance.

● The Kentucky-Tennessee Conference added 462 persons to the church through baptism and profession of faith during 1974. The conference membership increased to 7,464.

● David Sharpe, pastor of the Birmingham, Alabama, First church, and Charles Knapp, M.D., of Dothan, Alabama, directed a Five-Day Plan to Stop Smoking at the University of Alabama, Birmingham campus. The Plan was offered for either undergraduate or graduate credit and attracted 175 participants.

Southwestern Union

● Charles Dart, president of the Texas Conference for the past seven years, has accepted the invitation of the Oregon Conference to become principal of Milo Academy. Replacing Elder Dart is Cyril Miller, former secretary of the Southwestern Union Conference.

● M. E. Loewen, General Conference public affairs and religious liberty director, and J. N. Morgan, of the Southwestern Union Conference, recently visited the workers' meetings of the five State conferences in the interest of *Liberty* magazine. Churches in the union now sponsor approximately 30,000 subscriptions to persons living in the union territory.

● The newest school building at the Adventist elementary school in Keene, Texas, was completely destroyed by fire Saturday morning, January 18. The building housed the library, the cafeteria, the science room, and a number of classrooms. Grades 5 to 8 have now moved to the Sabbath school quarters of the Keene church and will continue the school year there until the building can be replaced.

Loma Linda University

● Four School of Health students recently conducted a community nutrition program and cooking school at the Yucaipa Seventh-day Adventist church. More than 30 church members and their non-SDA friends attended the school.

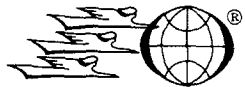
● Dorothy M. Martin, professor of nursing and director of research for the School of Nursing, was among 14 victims of a mid-air collision over Whittier, California, in early January.

● A positive approach to mission work was emphasized during Mission Emphasis Week held at LLU during February to create more interest in missions among students. Guest speaker for the week was Russell Staples, of the world mission department at Andrews University.

● European Heritage, a study tour on historical and present influences on health care, will be sponsored by the School of Nursing this summer. Nurses and other health-care personnel will have an opportunity to visit centers that have played an important part in the evolution of Western health-care systems.

Bulletin Board

Review



Advent Review & Sabbath Herald
125th Year of Continuous Publication

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cepted 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. offcers.	Nurses, LPN
Boiler mech.	Nurses, med.-surg.
Cook	Nurse, OR
Dietitian	Nurse, psych.
Diet., ther.	Nurses, staff
Inhal. ther.	Nurse, superv.
Med.-rec., ART	Nursing-serv.
Med.-rec. libs.	asst. dir.
Med. technol.	Occup. ther.
Med. transcrib.	Orderlies
Nurse aides	Pharmacist
Nurse, head	Pharm. tech.
Nurses, ICU	Phys. thers.
Nurse, asst. head	Secretary

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

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

To New Posts

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

R. E. Cobbin, departmental di-
rector, North New South Wales
Conference, formerly president,
New Britain/New Ireland Mis-
sion.

E. T. Gackenheimer, trust field
representative, Arizona, for-
merly departmental director,
West Indies Union.

R. E. Granger, president, New
Britain/New Ireland Mission,
formerly minister, South Queens-
land Conference.

Ralph Larson, conference
evangelist, Arizona, from same
post, New Jersey.

W. I. Liversidge, departmental
director, Western Pacific Union
Mission, formerly director of
ministerial training, Sonoma
Adventist College.

M. H. Mossier, pastor, No-
gales-Patagonia, Arizona, for-
merly district pastor, North Da-
kota.

Ralph Reedy, assistant pub-
lishing director, Arizona, from
same position, Arkansas-Louisiana.

FROM HOME BASE TO FRONT LINE

Judy Ellen Brown (WWC '70),
to serve as accountant, Qasid
Publishing House, Lahore, Pakis-
tan, of Loma Linda, California,
left Los Angeles, California,
December 23, 1974.

Eugene H. Domke (Madison

College), to serve as maintenance
engineer, Saigon Adventist Hos-
pital, Vietnam; **Janet Marie
(Powell) Domke** (Madison Col-
lege), and son, of Hinsdale, Illi-
nois, left San Francisco, Decem-
ber 17, 1974.

Stephen R. Guptill (LLU '74),
to serve as teacher, South China
Adventist College, Hong Kong;
and **Margaret Ann (Davis) Gup-
till (LLU '69)**, and son, of Loma
Linda, California, left Los An-
geles, California, November 26,
1974.

Susan L. McCarthy (LLU '72),
to serve in nursing service, Mala-
mulo Hospital, Malawi, Africa,
of San Jose, California, left San
Francisco, California, December
1, 1974.

James S. Miyashiro (Kettering
Med. Center '73), to serve as phys-
ician/surgeon, Adventist Med-
ical Center, Naha, Okinawa;
Hideko Miyashiro (Kettering
Med. Center '74), and son, of
Dayton, Ohio, left Honolulu,
Hawaii, December 8, 1974.

Robert Edwin Montgomery
(AUC '68), returning as construc-
tion/maintenance supervisor,
Franco-Haitian Seminary, Port-
au-Prince, Haiti, left Boston,
Massachusetts, October 22, 1974,
and **Marcia Rae (Moeckel)
Montgomery (AUC '68)**, and two
children, left Boston, Massa-
chusetts, November 25, 1974.

Donaldo Jose Thomann (Stan-
ford U '58), to serve as president,
Colombia-Venezuela Union Col-
lege, Medellin, Colombia; **Ellen
Elizabeth (Snyder) Thomann**
(PUC '60), of Angwin, Cali-
fornia, left Los Angeles, Cali-
fornia, September 11, 1974.

Deaths

EHRLER, Joseph Benjamin—b. Jan.
5, 1907, Hollister, Calif.; d. Dec. 6,
1974, Adin, Calif. He was employed
for 30 years by the Pacific Press
Publishing Association. Survivors
include his wife, June Porter Ehrler;
daughter, Barbara Nelson; two
grandchildren; and a brother,
Walter.

KENNEDY, Valeria Edwards—b.
Jan. 10, 1888, Murray, Ky.; d. Dec.
14, 1974, Orlando, Fla. She took
nurse's training and accepted the
truth at Dr. Mason's Hospital in Mur-
ray. In 1914 she married John R.
Kennedy, and they operated the
Murray hospital several years. After
serving at Southern Missionary Col-
lege, she taught nursing at the
Mount Vernon, Ohio, hospital. For
17 years they served at the New Eng-
land Sanitarium and Hospital. Then
they operated a wholesale health

food business in Orlando, Florida,
for several years. Survivors include a
brother, C. S. Edwards, and a sis-
ter, Elaine Edwards.

LONDON, Archie Blake—b. Nov.
21, 1885, Landonville, Md.; d. Dec.
12, 1974, St. Helena, Calif. He stud-
ied at the Foreign Missionary Sem-
inary, now called Columbia Union
College. While working in Brazil,
he married Ambrosina Salse, who
predeceased him. In 1933 he married
Emma Snyder, and they returned to
Brazil, where he was a member of
the conference committee. After re-
turning to the States in 1940 he re-
ceived his L.L.B. degree. Survivors
include his wife; two daughters,
Elsie Buck and Elizabeth Salse; and
seven grandchildren.

MAXSON, Grace DeLand—b. Nov.
20, 1891; d. Nov. 16, 1974. She
taught a total of 30 years for the de-
nomination. From 1922 to 1925 she
was a critic teacher at Walla Walla
College. In 1938 she completed the
Normal course at Walla Walla Col-
lege. Survivors include a daughter,
Irene Johnstone; five grandchildren;
one great-grandchild; and two sis-
ters.

RUSSELL, Arthur Albert—b. Oct.
18, 1879, Maple Valley, Wash.; d.
Dec. 5, 1974, Sonora, Calif. He spent
50 years as a literature evangelist in
Washington, Oregon, and California,
and for 12 years was publishing
secretary of the Western Wash-
ington Conference. Survivors in-
clude his wife, Leonora; son, Albert
S.; two daughters, Dorothy Heth-
ridge and Helen Green; nine grand-
children; 18 great-grandchildren;
and a sister, Birdie Smith.

STRUNK, David George—d. Nov.
13, 1974, Takoma Park, Md., aged 27.
Survivors include his parents, Elder
and Mrs. Floyd J. Strunk, and three
sisters, Bernice Jeffreys, Linda
Snedden, and Sylvia Peeke.

Coming

March

1 Tract Evangelism
1 Church Lay Activities Offering
8 MV Day
8-15 MV Week of Prayer
22 Educational Day and Elementary
School Offering and Sabbath
School Community Guest Day
29 Thirteenth Sabbath Offering
(Southern Asia Division)

April

5 Missionary Magazine Campaign
5 Church Lay Activities Offering
12 Literature Evangelism Rally Day
19 Loma Linda University Offering
(Alternates with Andrews Uni-
versity Offering)
26 Adventure in Faith Offering

May

3 Community Services Evangelism
3 Church Lay Activities Offering
10 Disaster and Famine Relief Offering
17 Spirit of Prophecy Day
24 North American Missions Offering/
Home Foreign Challenge

June

7 Bible Correspondence School
Emphasis
7 Church Lay Activities Offering
14 Inner-City Offering
28 Thirteenth Sabbath Offering
(Euro-Africa Division)

July

5 Church Lay Activities Offering
12 Adventure in Faith Offering

The Back Page

La Sierra Students Provide for Church in India

Because of the response of 110 students and three faculty members on the La Sierra campus of Loma Linda University to an appeal by Robert H. Pierson, General Conference president, in the January 9 REVIEW AND HERALD, there is money enough for another church building in India.

Elder Pierson told of the need for 300 churches, each of which could, with labor donated locally, be built for \$700. [By February 18, \$164,700, enough to build 235 churches, had been sent to General Conference headquarters for this project, according to the GC Treasury Department.—EDs.]

After reading Elder Pierson's column, William Allen, chairman of the chemistry department on the La Sierra campus, mentioned the appeal to the students in three sections of organic chemistry.

"The response," says Dr. Allen, "was excellent. We've had more than 90 per cent involvement." The entire amount, pledged within two days, now has been collected. ILA ZBARASCHUK

New Campsites Are Being Developed in Australasia

Two new campsites are being developed in the Australasian Division, according to Clem Christian, division youth director. R. W. Howes, Tasmania Conference president, reports a three-stage master plan for the camp at Spring Beach, near Orford, Tasmania. First accommodations and a kitchen will be built, then two halls and dining facilities, and then other facilities for church activities.

The other new camp is on the island of Mussau in Papua New Guinea. It is three hours by plane from Rabaul and one-half hour by boat from the Poliu Seventh-day Adventist Mission School. LEO RANZOLIN

In Brief

Deaths: H. P. Bloum, 80, General Conference auditor at the time of his retirement in 1961, February 14, in Silver Spring, Maryland. □ Harley Rice, 71, General Conference associate health director at the time of his retirement in 1970, February 16, in Denver, Colorado. □ Jerry L. Pettis, United States Congressman, February 14, in the crash of his single-engine plane near Beaumont, California. Funeral services were held in the Loma Linda University church February 18.

More New Members During MISSION '74

MISSION '74 results in North America, recently tallied, show the largest number of baptisms in the history of the division. Total baptisms and accessions to the church by profession of faith reached 31,471 for 1974, exceeding the record of 29,953, which was reached in 1972, when the MISSION program began. These results reflect the blessings of God on His people and reveal the faithfulness of pastors, evangelists, and administrators, whose vision and effort made this possible.

We believe, however, that a major contributing factor is the help of laymen, a large number of whom joined their ministers in the proclamation of the message. We are now in the second month of MISSION '75. It is our belief that this is a crisis year for North America and the world. Our prayer is that the entire North American church will rise to meet the challenge of personal involvement in soul winning while there is time. E. E. CLEVELAND

Tickets Required to Attend GC Session

A caution is sounded for those who are considering travel to Europe this summer. Unless you have been designated as a delegate to the General Conference session or have some other assurance that you will have a

ticket to enter the main hall, you would be wise not to include the session in your plans.

Every meeting of the session will require tickets for admission. In the North American Division, tickets are available only through the union conference offices. Because this is the first General Conference session near enough for them to attend, thousands of European Adventists are eager to be present. North Americans have had this privilege for decades, and will surely demonstrate their Christian love by yielding graciously to their overseas brethren. Many, even in Europe, will be disappointed because space simply will not be available.

Some tour groups are indicating Vienna as one of the points of interest on the tour. Vienna is one of Europe's many fascinating cities, but without admission tickets these tour groups cannot include the General Conference session in the schedule of things to be seen.

This word of caution is issued in order to avoid embarrassing or disappointing anyone.

Philippine Baptisms Total 16,891 for Year

Total baptisms for the country of the Philippines alone for the year 1974 reached nearly 17,000, according to Royce C. Williams, Ministerial Association secretary of the Far Eastern Division.

Incomplete reports (no professions of faith included) reaching division headquarters in Singapore indicate that the total for the three Philippine union missions the past year was 16,891. This total is several hundred more than the entire division total for 1971, Elder Williams reports.

The report by unions is as follows: South Philippine Union, 6,730; Central Philippine Union, 4,442; and North Philippine Union, 5,719.

While statistical reports for the fourth quarter are not yet in hand, Elder Williams

says there are indications that 1974 will prove to be the best year in the history of the Far East for total baptisms. He credits this to the emphasis placed on soul winning and church planting through the "Bold Adventure" program.

D. A. ROTH

General Conference Session Notice

Official notice is hereby given that the fifty-second session of the General Conference of Seventh-day Adventists will be held July 10 to 19, 1975, in the Stadthalle, Vienna, Austria. The first meeting will begin at 7:15 P.M., July 10, 1975. All duly accredited delegates are urged to be in attendance at that time.

ROBERT H. PIERSON, *President*
CLYDE O. FRANZ, *Secretary*

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