

# Review

JULY 10, 1975

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



## Meet My Friend Jesus

By LAWRENCE E. C. JOERS

Some years ago a young woman surprised me by saying, "I hear people talk about loving God and loving Jesus. I've been reared in a Christian home and attended Christian schools, but I don't *feel* any love for them. I believe and I want to be saved. Why don't I have this feeling of love?"

After a bit of thinking I asked, "Do you love George Washington?"

"No, of course not. I'm sure he was a wonderful man, but I never knew him."

I tried again. "Do you

*Continued on page 8*

## Kasai's Challenge to a Finished Work

Lulengele, Kasai, Zaire, Africa

Today I saw the results of the Holy Spirit's power. With several hundred Adventist believers, neighbors and friends, African and expatriate missionaries, I witnessed the baptism of 39 candidates here on the Lulengele campus. Now the baptism of 39 candidates is not an unusual event in this part of the world, where often baptisms number up into the hundreds. Still, this was an unusual baptism.

Numbered among the candidates today was the founder of an African church called the Seventh Church, because the members believe they are Laodicea—the seventh, or the last, church. The Seventh Church claims 6,000 members. The founder desires to lead all of his members into the true remnant church with him.

Four ordained Presbyterian ministers followed their Lord into the watery grave today. One man brought his whole church of 300 members with him. The pastor of a Moslem "church" was among the candidates. Several of his Moslem members have already been baptized. Others are preparing for the rite soon.

Among those baptized today was an evangelist from the Amina Church, a church with 100,000 members. The founder of the Amina Church has already stated publicly that he desires his members to become Seventh-day Adventists. A number have already been baptized. The founder, Pastor Mwamba Paul, spent this weekend at Lulengele with several of his leaders, better to acquaint himself with Seventh-day Adventists and their ways and teachings.

Today a "big chief" and a "little chief" went down into the baptistry together, and, as they came up out of the water, some of their friends fired their muzzle-loaders into the air as a token of respect for the step the chiefs had taken.

I could go on and on telling you of this visit to the two Kasai provinces in Central Africa in April. Thousands are waiting to hear the Advent message. But that is another story. I hope to tell you more about it later. Today I want to talk to you about power—God's power.

How much we need a second Pentecost! We need to be aroused and energized to finish the work. When this happens, God will send us more Kasai experiences, more large harvests of souls for His kingdom—in Iowa and Nova Scotia, as well as in Zaire; in England and Germany, as well as in Africa.

### Triumphs of a Spirit-filled Apostolic Church

The book of Acts portrays the infant church going forth conquering and to conquer. Luke's primary purpose in writing the book seems to have been to record the conquests of the gospel. In 30 years the glad tidings of a risen Saviour swept through Asia Minor and across into Eastern Europe in its conquering course, until it threatened the heathen altars and the pagan temples in mighty Rome, the capital of the world.

In the face of deadly and malignant opposition, with the forces of evil struggling savagely to stay their onward march, the heralds of the cross stormed one bastion of paganism

after another until they planted the ensign of the crucified One upon the very doorsteps of the imperial household.

Within weeks of their Master's ascension Luke could write, "The Lord added to the church daily such as should be saved" (Acts 2:47). Shortly thereafter he wrote again, "Many of them which heard the word believed; and the number of the men were about five thousand" (Acts 4:4).

The early church was a Spirit-filled church. God could trust those early men and women of God with the power of the Holy Spirit because they were overcoming, seeking, praying, working Christians. God could trust them with the mighty power of His Holy Spirit!

The power of the Holy Spirit broke down barriers, breached opposition, uprooted heresies, baffled the offshoots, and scorned the oppressor. Through the Holy Spirit's power the gospel spread until from that heart of paganism Paul could announce that the gospel "was preached to every creature which is under heaven" (Col. 1:23).

This is the day the people of God should expect to see His divine power at work all over the world. There must be Kasai experiences in Europe, in Australia, in the Middle East, in Asia—everywhere! The fire will surely fall when God's people are ready!

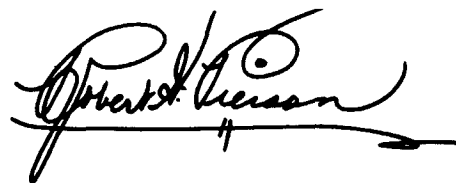
We need personal power in our individual lives. Power to conquer self and sin. Power to break the steel bands of evil habit. Enabling power to hold high the standards of the Advent message, though a world around us scoffs and scorns. Power to stand for right though the heavens are falling about us! How much you and I need the power of the Holy Spirit in our lives!

Thank God, Heaven has promised such power for you and me. "The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative."—*The Acts of the Apostles*, p. 50. Victory in personal living, in church planning, may be ours today as surely as in the days of Peter and Paul. God promises it.

Listen—"You need power, and this power God is willing to give you without stint."—*Gospel Workers*, p. 35. "At this very hour His Spirit and His grace are for all who need them and will take Him at His word."—*Testimonies*, vol. 8, p. 20.

This is the day for a repetition and a vast expansion all around the world of what is happening here in the Kasai, Zaire, Africa, today. It must stir Scandinavia and Eastern Europe. It must arouse Canada and the District of Columbia. It must further energize Inter-America and South America. It must galvanize Australasia and Southern Asia into action. This is the day! Let us not fail to be the kind of members God can fill with His Holy Spirit and get the work finished in our day!

May God give us power in our lives as we walk in the footsteps of Jesus as true overcomers!



President, General Conference

# This Week

July 10, 1975, the date of this REVIEW issue, is also the date for the opening meeting of the General Conference session in Vienna, Austria. During the past few months articles and editorials have appeared in the REVIEW that have explained the uniqueness of this session, the first held outside the United States, and have informed our readers of the plans for the session. On the Back Page of this issue appears a schedule for the General Conference Bulletins, the official minutes of the GC session.

The *Seventh-day Adventist Encyclopedia* gives the following brief history of the GC Bulletins: "The REVIEW originally published the proceedings of the

General Conference sessions, which at first were held annually. Later separate General Conference Bulletins contained these special reports. In 1905, and from 1926 on, the REVIEW again incorporated them, thus making them available to all subscribers."—Page 1077.

"Dogs Under the Table" (p. 4), another in the series *Women in the Bible*, was authored by Julia Neuffer. It is the story of the Phoenician woman who asked Christ to cure her seriously ill daughter.

Miss Neuffer is a graduate of Winthrop College, Rock Hill, South Carolina, where she majored in English, Latin, and history. In 1947, as the first woman

Seventh-day Adventist Theological Seminary graduate, she earned an M.A. in Archeology and Near Eastern Antiquity. In 1943 she joined the Review and Herald Publishing Association, where she worked until her retirement in 1973. Beginning as a proofreader, a year later she became assistant to the book editors. From 1952 to 1957 she was assistant editor of the *Seventh-day Adventist Bible Commentary*, contributing some of its introductory articles. She was associate editor of the *Seventh-day Adventist Bible Dictionary* and *Seventh-day Adventist Encyclopedia* and co-editor of the *Seventh-day Adventist Bible Students' Source Book*.

After the completion of the ten-volume *Commentary Reference Series* she worked as associate book editor until her retirement. Since her retirement she has assisted Dr. Siegfried Horn in the publication of the reports of the Heshbon Archeological Expeditions, conducted by Andrews University in the summers of 1968, 1971, 1973, and 1974. She herself participated in two of the expeditions.

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## 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.]

### Cover Design

Lately, the front covers of the REVIEW have been very pleasing to the eye. Well-designed covers are an asset to publications, inviting readers to the inner contents.

ESTELA SCHMIDT  
Glendale, California

### Cost of Education

I have been following with some interest the dialog dealing with the cost of Christian education. In all kindness, could it be that our educational institutions are in financial hard times because they either have been ignorant of or have ignored the counsel given by the Spirit of Prophecy? I quote:

"Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

"The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

"Even from the viewpoint of financial results, the outlay re-

quired for manual training would prove the truest economy."—*Education*, p. 218.

My heart has been made glad with the knowledge that in some of our educational institutions there are vocational offerings. I strongly suspect that these are not required nor are they of sufficient scope to deal with the entire student body as is indicated by the quotation above.

STANLEY MURPHY  
Florence, South Carolina

### Rushmore Versus Calvary

The article "No Room at Rushmore" (May 8) reflects the sentiment, I am sure, of millions of grateful sons for a devoted and self-sacrificing mother. Even though there may not be room at Rushmore for a mere mother, we thank God that surely there was room for her at Mount Calvary, where Jesus paid it all. And He will make room for all faithful mothers on Mount Zion when the saints go marching in. There were so many good articles in the REVIEW during May. Thanks because May is my birthday month (May 12). Many times "mother's day" comes on "father's day" in our home, for often Mother's Day and my birthday come on the same day.

HAROLD E. VOORHEES  
South Lancaster  
Massachusetts

### Lightly Got, Lightly Held

The contrast between pages 22 and 23 of the April 24 issue hits me hard. The bored youth

with his feet up on a new table and the young lady with a lot of naked limb showing (page 22) are sharply contrasted with the hard-working youth at the top of page 23. I'm sure that because of their efforts these latter youth appreciate what they have much more.

MRS. W. A. MOHN  
Springfield, Virginia

### I'm for Investment Sales

I read with some surprise and indignation the letter entitled "Investment Sales" (April 14), where a "skit" is equated with our Investment sales. The writer seems to overlook the fact that most of our offerings are "free-will." Would the writer have us sell those things we may or may not need and put the money in our own pockets instead? I sold \$265 worth of my silverware and my deceased mother's jewelry and turned the money in to missions. Should I have kept it for myself?

MRS. PAUL SERRITSLEV  
Gentry, Arkansas

### Don't Call It Sacrifice

Re Response from Readers (April 17), which told of certain parents who sacrificed for their children by selling the television, by the mother going to nursing school, and by other means. My mother, to whom I sent this column, responded to it as follows: "I think the mother who wrote the letter did her children a serious injustice. It sounded as if she and her husband did all the work,

and the children did nothing to help out. Education isn't only book learning but it's learning responsibility. Even if I were a millionaire I would expect my children to work to pay part of their school bill. Mrs. White promoted the idea that in our schools every student should work.

"I don't feel I sacrificed when I sent you and Donna to church schools. I also went without a lot of things I wanted, but that's what every parent does. The parents of nearly all students in our schools work extra to help their children in school. I don't like the word *sacrifice*—it's just a part of being a parent."

KENNETH W. JOHNSON  
Keene, Texas

### Success

The article "The Vital Ingredient of Success" in the March 27, 1975, issue of the REVIEW was one of the most enlightening articles I have ever read. It is abundantly clear to me now why I will never be a success.

WILLIAM G. PENNER  
Denver, Colorado

### Thinking Creatively

Re "P.S. on John N. Andrews" (March 20).

Thank you for another Spirit-filled editorial. You asked: "Are we thinking creatively, or are we content merely with the 'tried and true' methods? Surely the times call for a renewed interest in witnessing and in devising better ways to share the gospel."

*Continued on page 11*

# Dogs Under the Table

By JULIA NEUFFER

THE LATE SPRING SUN beat unheeded on the shawled head of a woman hurrying along a dusty road that wound its way up from Phoenicia's coastal plain to its Lebanon Mountains. The woman's breath came in gasps—or were they sobs—but she did not notice the stares of the farm people as she passed them. When she stopped to rest a moment in the shade of a gnarled tree, she looked back but did not see the panorama stretching below her, only the house far down the winding road behind the trees, where she had left a tormented little girl screaming and writhing.

She took no notice of the golden grain fields—the barley already cut and the wheat ripening—the bright green of the vineyards and the gray-green masses of the olive groves—the blue Mediterranean stretching into the west. If she had cared to look northward along the shore line she could have glimpsed the sunlit roofs of Sidon; or southward, closer, the city of Tyre jutting into the sea on its narrow-necked peninsula, with its harbors dotted with sails, its tiers of houses built in more stories than those in Rome, it was said, and its famous temple of the ancient Canaanite god Baal Melkart, who was worshiped also nowadays under the guise of the Greek Herakles.

Tyre, once mistress of the sea, had fallen to Alexander the Great three hundred years ago and more, and since then it had, like most of the rest of Phoenicia, become Hellenized, adopting the Greek language and culture. Even now, under the Roman Empire, it was a "free city" on the Greek model, governing itself and its surrounding territory, situated in the territory of, but exempt from, the rule of the Province of Syria.

The woman who toiled up toward the hillside village far above her was, then, a Syrophenician, and also a "Greek," for to the Jews all the Greek-speaking, Hellenized Gentiles, numerous in the eastern Mediterranean area, were "Greeks." Hers was a doubly proud heritage, Phoenician and Greek, but she was not thinking of that. She was intent only on finding a visitor from Galilee reputed to be a healer. To go as a suppliant to a Jewish carpenter was the last thing she would have thought of doing. Now, however, after all her prayers and offerings to the gods of Tyre had failed, she was ready to humble herself to any degree if only this Jew would restore her child. She must hasten before He should leave the village.

She had heard of Him from her Jewish neighbors, who belonged to those foolish people to the south who had only one Temple, with no god in its innermost shrine, and were looking for a Messiah to free them from Rome.

"This teacher," they had told her, "has done marvelous things in Palestine. He heals by touch or by merely rebuking the disease, and He can cast out demons with a word. Some

who have gone to Galilee to hear Him even claim that He is the Son of David, our promised Messiah."

If the stories about this Man were true He would be able to cure her little daughter merely by speaking the word. Yet would He, a Jew, use His power to heal a Syrophenician child? He had performed no miracles since He and His 12 followers had come to the hillside village. Nevertheless, she would not give up hope until she had seen Him. She pressed on as fast as possible up the steepening road.

Meanwhile a group of men had emerged from one of the flat-roofed stone houses in the village and started down the road. Jesus had brought His disciples here to seek privacy and rest outside the borders of Galilee, away from those who were seeking His life. He also had another purpose in coming to Phoenicia. He wanted the twelve to become aware of the needs of their non-Jewish neighbors, in preparation for their future mission of carrying the gospel to the wide world. But the prejudiced disciples were slow to comprehend.

## Jewish and Phoenician Relationship

Jews and Phoenicians had little in common except language, though they were cousins, after a fashion. The latter were a branch of the Canaanites, who were originally descendants of Ham but had many centuries before adopted a Semitic language; they also had become predominantly Semitic in race, to judge from their physical appearance as depicted by Egyptian artists. The Israelites, descendants of Shem, had probably acquired considerable amounts of Canaanite blood while living in the land of Canaan.

The Hebrews had never regarded the Phoenicians as enemies. Relations had been friendly in the time of David and Solomon, and Ahab's queen, Jezebel, had been a daughter of a king of Tyre and Sidon. But the idolatry-hating Jews of Jesus' day, remembering the vile cults of Baal and Ashtoreth that Jezebel had set up in Israel, looked down on the Phoenicians as degraded idolaters. (And, as a matter of fact, the ancient Canaanite religion had been the most grossly immoral of any in the ancient Near East at that time.)

As Jesus and the twelve descended toward the plain, they could view the sea and the city of Tyre. We can imagine the sort of remarks the disciples were exchanging: "That nest of Baal-worshipping merchants!" "Unclean heathen, as vile as the smell of their dye factories." "But they make the best royal purple." "Yes, from shiploads of putrid shellfish, steeped in no telling what." "Nebuchadnezzar should have wiped Tyre off the map." "He did, on the mainland. Then when Alexander came to capture the island town, he scraped up the ruins of Old Tyre and dumped them into the water to build a causeway to the island. See—it's his causeway that makes it a peninsula now." "Isn't that what the prophet Ezekiel said—something about casting the stones of Tyre into the sea?" (Eze. 26:5.)

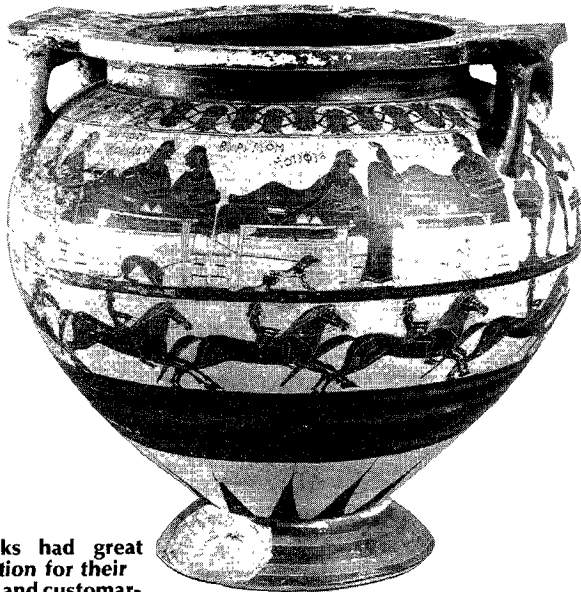
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*Julia Neuffer is a retired associate book editor of the Review and Herald Publishing Association, living in Tampa, Florida.*

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She was willing to be rated as a dog, but she asked  
for a dog's privilege—to eat the children's castoff crumbs.

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Greeks had great affection for their dogs and customarily tied them under the tables during banquets, feeding them scraps from the meal. The Syrophenician woman was familiar with the custom illustrated on this Corinthian krater from the seventh century, B.C.

Doubtless the people they passed on the road drew similar comments. "Accursed Canaanites!" "Heathen dogs!"

"Dog" was to them, as to Semitic peoples of that area even today, the worst of epithets. For them, dogs were not pets, but mostly unclean, half-wild scavengers roaming the streets, ferocious and destructive. And to the devout Jews all Gentiles, being heathen, were dogs, a contamination to the chosen people. Undeniably this attitude was not without some degree of truth. However far they fell short of their ideals, the Jews did form an island of comparatively high morality in the sea of corrupt and heartless paganism that surrounded them.

But the disciples' callousness deeply pained their Master. Somehow He must shock them into seeing themselves. They failed to notice how kindly He looked at the people He passed on the road, and they could not have comprehended His thoughts as He gazed beyond the blue horizon of the Mediterranean to the far shores where His followers were to carry the gospel to the pagan world.

Then up the path came another "heathen dog," a "daughter of Jezebel," the Syrophenician woman. Learning who these men were, she addressed their Leader in respectful terms. "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon" (Matt. 15:22, R.S.V.).

But Jesus passed on as if He had not heard. Quite a proper

and dignified response, thought the twelve, to this unseemly interruption by a heathen woman. What right had she to call Him Lord? And what claim could a Canaanite woman on whom lay the curse of Ham's son have on the Son of David, the Messiah of the chosen people? (They had forgotten that the book of Isaiah had extended the light of the Messiah's kingdom to "the nations" [Isa. 49:6, R.S.V.]).

Still the woman persisted, following them and begging for help. The disciples were annoyed. "Send her away," they complained, "for she is crying after us" (Matt. 15:23, R.S.V.).

Jesus' reply pleased them. "I was sent only to the lost sheep of the house of Israel" (verse 24).

That was true, for the task of taking the gospel to all the world was to be His parting commission to the disciples—but not yet.

The distraught mother would not be deterred. Falling to her knees before Jesus, she cried, "Lord, help me" (verse 25).

#### A Test of Faith

Jesus wanted to test the woman's faith and also to test the disciples' reaction to hearing their own prejudiced attitude expressed so baldly. "Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs" (Mark 7:27, R.S.V.).

But those harsh words, so unlike the Master, could not conceal His look and tone of compassion. The despairing mother took hope. Quickly she turned His argument back and made the most of it. "Yes, Lord; yet even the dogs under the table eat the children's crumbs" (verse 28).

That quick-witted reply indicates her Greek background, for feeding dogs under their masters' tables was a Greek custom, not a Semitic one. This woman had swallowed her Greek pride to humble herself before this Jewish carpenter-preacher; now she had thrown away the last shred of it. To save her child she had accepted the lowest Semitic insult—she was willing to be rated as a dog, but she asked for a dog's privilege—to eat the children's castoff crumbs.

Upon this demonstration of faith and humility, Jesus spoke His true feelings. "O woman, great is your faith! Be it done for you as you desire" (Matt. 15:28, R.S.V.). Then He added, "Go your way; the demon has left your daughter" (Mark 7:29, R.S.V.).

Taking Him at His word, without hesitation she started down the hill toward home, grateful and confident. And her confidence was rewarded when she stepped into her house and found the little girl cured and lying quietly in bed (verse 30).

In her unbounded joy and gratitude she could not have cared less that she had been called a dog or—if she could have known it—that her story would be told and retold for 2,000 years. It was enough that the Man of Galilee had said the word, and her daughter had been healed! □

# Let's Be Consistent

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Christianity today is repugnant to many because of the inconsistencies the worldling sees in the lives of many of Christ's professed followers.

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By VICTOR A. ANDERSON

LIFE SEEMS TO ABOUND in inconsistencies (the dictionary defines consistency as "harmony between things, acts, statements; not contradictory").

Inconsistencies are particularly serious when they enter the realm of religion. The Pharisees were notorious for their inconsistencies. They devoured widows' houses and for a pretense made long prayers. They were strict tithers, but were lacking in mercy. They were punctilious in the observance of the Sabbath, but spent the sacred hours of the Sabbath criticizing the disciples and plotting the death of the Son of God.

Examples of inconsistent religionists are scattered throughout the Bible. Here are a few: "They feared the Lord, and served their own gods" (2 Kings 17:33).

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" (Jer. 7:9, 10).

"And [thou] art confident that thou art a guide of the blind, a light of them which are in darkness." "For the name of God is blasphemed among the Gentiles through you, as it is written" (Rom. 2:19, 24).

Christianity today is repugnant to many because of the in-

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*The late Victor A. Anderson was a minister and last served in Modesto, California.*

consistencies the worldling sees in the lives of many of Christ's professed followers. Sister White reminds us of this in the following words: "The people of the world are watching us to see if our faith is exerting a sanctifying influence upon our hearts. They are quick to discern every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith."—*Testimonies*, vol. 8, p. 242.

In a sermon entitled "How Saints Can Help the Devil," Charles Spurgeon relates the following tragic experience: "A man on his deathbed requested that a certain aged minister visit him, which he was happy to do. The dying man said to the minister, 'Do you remember many years ago, when you were a young, energetic minister, preaching in a certain town?' 'Indeed I do,' he replied. 'I was one of your hearers and I was deeply impressed by your messages.' 'Thank God for that,' said the minister.

" 'Don't thank God until you have heard the whole story,' he continued. 'After you had finished your earnest sermon, I with several others walked home with you and I was sincerely desirous of being led in the right path that night. But I heard you talk in such a strain of levity, that I went outside your home, stamped my foot upon the ground, and I said that you were an imposter and that Christianity was a falsehood. How else could you pretend to be so earnest in the pulpit and immediately afterward talk with such levity? The whole thing, I said, must be a sham; and I have been a confirmed infidel from that day to this.' "

## Inconsistencies in the Church

Sister White reminds us of the inconsistencies that exist in the church today. She says: "The characters of many who profess godliness are imperfect and one-sided. These show that as pupils in the school of Christ they have learned their lessons very imperfectly. Some who have learned to imitate Christ in meekness, do not show His diligence in doing good. Others are active and zealous, but they are boastful; they have never learned humility. Still others leave Christ out of their work."—*Gospel Workers*, p. 144.

Charles Spurgeon enlarges on some of the inconsistencies that exist in the church. Heading the list is worldliness. " 'Look,' says the worldling, 'this man professes that his inheritance is in heaven and that his affections are not on things of this earth. But look at him, he is just as earnest as I am about the things of this world.' "

Sister White brings a similar indictment against Sabbathkeepers. She says: "Some of the Sabbathkeepers who say to the world that they are looking for Jesus' coming, and that



**Joyful, loving Christians are convincing witnesses to others of the veracity of their faith and convictions.**

they believe we are having the last message of mercy, give way to their natural feelings, and barter, and trade, and are a proverb among unbelievers for their keenness in trade, for being sharp, and always getting the best end of the bargain.” —*Testimonies*, vol. 1, p. 150.

Another inconsistency that Spurgeon deplored was the lack of love among members in the church. He says: “Tell the worldly man that Christians love each other. ‘Ah,’ says he, ‘You should go over to Ebenezer or to Rehoboth and see how they love each other. They can scarcely hold a church meeting without abusing each other. You tell us that we bite and devour one another and that our wars and fightings come from our lusts. Where do your wars and fightings come from?’ ”

Sister White says: “In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship.”—*Ibid.*, vol. 8, p. 242.

Charles Spurgeon also pointed out that the lack of joy among church members contradicted their claim that Christ imparts happiness to His followers. He pictures the unbeliever as saying: “‘Why just look at these saints, they never seem to have peace or joy. They talk constantly of their trials

and troubles. They never seem to have much happiness. I don’t want to be a Christian,’ says the worldling, ‘why should I pluck the sunbeam from my eye and take the smile from my brow?’ ”

#### Cheerfulness Is Not a Sin

Regarding lack of joy, Ellen White says: “We are not to make crosses for ourselves, by wearing sackcloth. . . . [We are not] to go mourning up the hill of Christian life, feeling it is a sin to be cheerful, contented, happy, and joyful. These are all self-made crosses, but not the cross of Christ.”—*Ibid.*, vol. 4, pp. 626, 627.

If our religion is to be a blessing and not a curse to our fellow men we must follow the example of Christ, not only in one or two respects but in every detail.

“Was Christ self denying? so must you be. Was He meek and lowly? so must you be. Was He zealous in the work of saving souls? so must you be. Did He labor to promote the glory of His Father? so must you. Did He often seek help from God? so must you. Was Christ patient? so will you be patient. As Christ forgave His enemies, so will you forgive.” —*Ibid.*, vol. 5, pp. 160, 161. □

## For the Younger Set

### A Special Day

By **MARYE TRIM**

SIX-YEAR-OLD Lynne opened her eyes. Then she shut them tight, for the early morning was dark and cold. She pulled up her blanket and curled into a warm ball. But then she blinked open her eyes again. Someone was moving about in her bedroom. She saw in the dim light that it was Dawn, her sister, and she was getting dressed.

“Are you getting up this early?” asked Lynne.

Dawn switched on the light and came over to Lynne. “Yes, I am. Today is a special day, and if you want to see something very special you’d better get up too.”

“But it’s cold out there, and it’s dark.”

“And it’s going to grow darker yet, even though it is daytime,” Dawn told her. “You’ll see.”

“What do you mean?” asked Lynne. “How can the day get darker when the sun comes up?”

“Ha! You’ve forgotten, haven’t you! Today is the eclipse of the sun; this morning—soon. Get up!”

So Lynne threw back the blankets. In a little time the girls were both in the kitchen, eating porridge.

“What is an eclipse, Daddy?” Lynne asked. “Tell me again.”

“An eclipse is when the sun is covered so that we cannot see it shining,” daddy explained. “Today, for the first time in many years, we can see the sun fully covered by the moon. That is called a total eclipse. But we must be very careful to take the proper precautions to protect our eyes from damage as we look at it!”

“Oh! So it is a special day!” said Lynne.

The family gathered in a room that faced the east. Through the window they watched the sun rise. It looked like a ball of red flame. Then, within minutes, they saw the moon begin to cross its path.

“Right on time!” Dawn looked at her watch. “Exactly to the minute that it was forecast!”

Lynne held her mother’s hand as gradually the morning light faded. A strange yellow-orange glow crept over the land.

“Isn’t it quiet!” whispered

Dawn. “Even the birds have stopped chirping; and the hens and rooster are quiet. And it’s all so still!”

“Has nighttime come back?” asked little brother. “I’m scared.”

Now the garden outside grew dimmer and dimmer.

“There!” said Daddy. “Total eclipse!”

As the family looked at the sky they saw a thin circle of gold around the outline of the moon, with a glitter of red at one point.

“Ooh, it’s beautiful!” exclaimed Dawn. “What is that red sparkle?”

Daddy told her, “That’s the planet Jupiter, far far away from our earth. What an amazing sight!”

“It’s scary,” insisted little brother. So Daddy picked

him up, and the family stayed huddled together, quiet and watching.

For two slowly ticking minutes the world outside was dark; then, slowly, the strange yellow-orange light and the outline of the sun began to reappear. Half an hour later only a fingernail shape of the moon remained on the sun. In a while it too was gone. The eclipse was over.

“It made me think of the Dark Day of 1780,” Mother told the children. “That must have been something like the darkness we have seen this morning, although that darkness was not caused by an eclipse.”

“I know about the Dark Day of 1780. That was a sign of Jesus’ coming again!” declared Dawn.

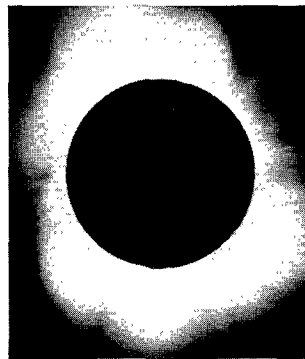
“Will it be all dark like that when Jesus comes?” asked Lynne.

Dawn knew the answer. “Maybe beforehand, but when Jesus comes in the sky it will be dazzling bright, and every eye shall see Him.”

“I want to see Jesus come,” said Lynne.

“So do I,” added little brother. “An angel is going to lift me up!”

Dawn smiled at her brother and sister, “That will be the very best and most special day of all!”



During an eclipse, the sun is hidden by the moon.



love the President of our country? Many think they do.”

Again the answer, “No. I can’t really love him, because I don’t know him very well.”

“Could this be the reason,” I said, “for your lack of feeling of love toward the Father and His Son, whom He sent to be your Saviour and friend?”

Some time after this experience I addressed a congregation at a large camp meeting. Sitting near the front were two middle-aged women who were sisters. The appearance of one suggested the dignity and consecration of a follower of Christ. The adornments of the other reflected little Christian humility. It developed that one was a Seventh-day Adventist, and the other was a successful businesswoman. After the meeting, the church member introduced her sister, who said to me, “I was reared the same as my sister and I should be living the same as she is. I want to, but I don’t *feel* that love for Jesus that she demonstrates. Can you tell me why?”

After a moment of thought I asked, “Do you love your mother?”

“Yes, yes, of course,” they both answered quickly.

“Why?” was my next question.

“Our mother is a wonderful mother,” the businesswoman replied. “We couldn’t help loving her. She has always been ready to do anything for our happiness.”

“Let us suppose that you had been separated from your mother at birth and had never seen her or heard from her,” I suggested. “Then circumstances brought you together without your knowing who she was. Would you love her as you do now?”

“No, of course not. We’d have to know her better to really love her,” was the reply.

“Then, after you had time to become acquainted and you found that she had all the wonderful characteristics of your mother, do you think you would love her?” I asked.

“Yes, indeed,” they assured me. “To know our mother is to love her.”

“This is true of God,” I followed through. “To really know Him is to love Him, and this applies to Jesus too.”

It seemed that the woman saw the point, for in her next question she wanted to know how to become better acquainted with God. I told her that daily communication through reading and prayer was necessary, but that to me it was also important to give God an opportunity to demonstrate His love. “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 John 3:22).

#### **Prayer Is Communion**

“Prayer is the opening of the heart to God as to a friend.”—*Steps to Christ*, p. 93. “Prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence.”—*Ibid.*, pp. 94, 95. Regardless of what the need may be, a loving Father is ready to respond in just the way that is best.

Mother had taught us to pray, but I was not much of a Christian. Our family was poor, and dad had spent money for glasses for me that seemed necessary. One morning my glasses were missing. I did not want to tell my parents, but my little brother knew, and for days he persisted in making me miserable by threatening to tell our parents unless I did whatever

he desired. One day a number of us were walking home from school along a country road. My brother was giving me a bad time, and the others were laughing. Finally, in exasperation, I said, “I can pray, and the Lord will help me to find my glasses.”

He continued to taunt and the rest to laugh. While they went on, I knelt down in the dusty road and told my troubles to God. I am certain that my faith was smaller than the proverbial mustard seed, but while I was still on my knees there flashed into my mind exactly where the glasses were. I rushed home and found them high up on a rafter in our hay mow. I had placed them there while turning flips into the hay and then had forgotten them. This was the beginning of a wonderful acquaintanceship with “a friend that sticketh closer than a brother” (Prov. 18:24).

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## The reason some people find it hard to love Jesus is that they are not acquainted with Him.

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These answered prayer experiences have happened to me continually. Perhaps one of the most notable answers made possible my entry into medical school in spite of what seemed like impossible odds. I arrived at Loma Linda with only ten dollars, but with a great desire. A brief visit with Dean Risley made clear that I would have to have \$200 to begin school. He suggested that I try to borrow this money, but I had already made every possible contact. Being a graduate nurse, I put on my uniform, went up the hill to the Sanitarium, and began to work. Knowing that unless I did all that I could, God could not help me, I worked while I prayed that the way would open for me to enter school. The day before school was to begin I received a telegram from a young doctor 2,000 miles away. I had not written to him for money. The telegram said, “I am impressed that you need money. Sending two hundred dollars.” On the strength of this telegram the dean permitted a very happy medical applicant to begin school the next day.

Years later as medical officer aboard a heavy cruiser, I hurried to the sick bay to care for a wounded sailor. The excitement of the terrible battle had nearly caused me to forget the danger. While preparing to treat the patient it seemed as though an urgent warning came to me concerning extreme danger and the need to pray. While I worked on the wounded man, I silently prayed, committing myself to the care of the Almighty.

While I worked and prayed there was a loud thump on the side of the sick bay. I gave it little thought, but later when I went up to the bridge to report to the captain, his first words were, “Surg, Almighty God has been good to this ship today.” Then he told me what he had seen from the bridge during the battle. Four torpedoes came streaking toward our ship as we zigzagged at high speed. The first one barely passed in front of us. The next one crashed into the starboard side of our ship without exploding. This was the thump I heard, and it would have destroyed the sick bay if it had detonated. The third one was headed for our midship, but dived deeply beneath the ship and left us unharmed. The fourth barely missed the fan-tail of the ship.

The captain was more than amazed. He said, “I’ve got to send this in my report to Washington, but they’ll never believe it. They will think I have combat fatigue. What do you make of it, Surg?”

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*Lawrence E. C. Joers, M.D., is practicing medicine and surgery at Jay, Oklahoma.*



As soon as I could, I went to my cabin and on my knees told my Father in heaven how thankful I was for the certainty of His promises.

I recall another comforting and inspiring incident that strengthened my faith. This occurred before I had become a physician. I was called home because a younger brother was very ill. I was shocked to find him unconscious and a shadow of his former robust, healthy self. I was informed that he was under the care of two doctors and that they were expected soon. Replying to my urgent questions, they told me that he had typhoid fever and double pneumonia and that there was nothing more that could be done for him. This was before the day of miracle drugs.

Much of that night I knelt by his bed praying and paging through God's Word. I was much impressed with James 5:14-16. When morning came the family agreed to follow this instruction and give God a chance to do what man declared impossible. Because the General Conference was in session, it was difficult to find a Seventh-day Adventist minister to pray for and anoint the sick man. It was late that night when a friend brought an old retired Scandinavian minister, a man of real faith.

When we went into the sickroom my brother's temperature was 105, and his pulse was almost imperceptible. He was unaware that we were in the room. I was afraid that we were too late. The old elder performed his part with confidence and then suggested that each of us who were kneeling around the bed pray. I was the last, and when I finished I hardly dared to open my eyes. Before I could get up, my brother sat up in bed, and with bowed head he said,

#### Prayed and Recovered

"Our Father which art in heaven,  
Hallowed be thy name.  
Thy kingdom come.  
Thy will be done."

With these words he lay back on his pillow. The angry flush was gone from his cheeks, his temperature was normal, and his pulse was strong and steady. He was so well the next day that I was able to go back to my work. He made a full recovery.

I've walked with Him throughout the years.  
He smiles with me, He wipes my tears,  
He brings me comfort, stills my fears.  
My constant Friend is Jesus.

As years go by I must not stray  
To worldly ways in this late day.  
Come, walk with me in God's own way.  
Come, meet my Friend, my Jesus.

No other friend could fill such need,  
No other friend would always heed  
A call for help with kindly deed,  
No other Friend but Jesus.



## An Allegory

EVERY now and then one of our readers sends in an original piece of writing that is both provocative and appropriate. Such is the case with the material to follow. Its author, however, insists upon having her name withheld!

### REFLECTIONS OF A LONG MIRROR—AN ALLEGORY

I dislike having newcomers gaze at me and remark, "Oh, what a beautiful mirror!" They see only my ornamental frame as I hang here in this hall of a girls' residence home somewhere in the United States.

"What good is a lovely frame?" I ask myself. "I want a picture to reflect, a live, moving picture."

This morning I didn't have long to wait, for two pretty girls came along arm in arm down the hall in my direction. As I expected, they stopped and wheeled about in front of me.

"Janice—that dress really really is too, too short," remarked Pam, the older of the two.

"So what?" and Jan tossed her long dark hair.

"We have plenty of time, so let's try something our dean suggested. I'll be back in a minute." Pam disappeared down the hall to her room. In a moment she returned, puffing, dragging two chairs.

"Now sit down, Jan!" Pam ordered.

"Why?"

"You'll see!" Pam arranged the chairs to face me as she seated herself.

"Jan, there's no getting around the fact that we aren't little girls now and it seems to me we have some responsibility for the way we dress."

"Big deal!" and Jan looked amused.

Pam ignored that as she went on in a big sister kind of way.

"Well, look at your dress. It's at least six inches above your knees, while my own is bad enough. I'm actually

ashamed as I look in the mirror. Let's pretend we're sitting on the rostrum, taking part in a meeting. Just look at us!"

After a glance at me, Jan looked surprised. "I didn't realize it was *that* bad," she commented lamely.

"I wonder whether we wouldn't be ashamed to sit in the same room with Jesus in these dresses. Yet we ask Him to be with us always, everywhere. I wonder what Ellen White would think if she came into our school and saw most of us? When you come right down to it, we're really not modest. And it's ridiculous to pretend that girls don't know what kind of sexual thoughts go through the minds of men. In some ways, this kind of dress is an open invitation to sin."

"Pam, honestly!"

"The shorter the dress, the plainer the invitation—right?" Pam was a pretty girl, now even prettier with her snapping blue eyes.

"I don't agree at all. I wear dresses this length because everybody else does and I don't want to be different."

"But we know that we'll *have* to be different if we're ready for Christ's kingdom, and we have the responsibility not to make commandmentkeeping difficult for boys and men. After all, I need all the help I can get and so do they."

Janice thought things over for a moment more. Then she smiled.

"Let's go change into our long dresses. They're pretty and feminine and graceful, and what's more, you can sit down in them with perfect ease."

The girls stood, picked up their chairs, and hurried back down the hall. Their voices faded away.

Here I am alone again. I could have smiled. I could have wept. I could have thanked God for His Spirit that leads hearts in the right direction. But I am only a long mirror hanging on a large wall in the hallway of a girls' dormitory—somewhere in the United States.

## What Is the Soul?

In our June 12 editorial we dealt with the question What is the spirit? In this editorial in dealing with the question What is the soul? we will seek, not a dictionary definition or a philosophical definition, but a Bible definition. The problem with many people is that from their general reading and from their religious background they give to *soul* a meaning that differs from the Bible meaning. This makes it difficult for the Bible writers to communicate correctly what they have to say. To overcome this handicap, we suggest that in our study we use the Hebrew and the Greek terms translated "soul." This will enable us to build a definition that will not be distorted by preconceived concepts as to what constitutes the soul.

The Old Testament word is *nephesh*. Hopefully, to most people this word is neutral. This word occurs 755 times in the Hebrew Old Testament and is variously translated in the King James Version: "soul," 428 times, "life," 119 times, "person," 30 times, "self," 19 times, "heart," 15 times, "mind," 15 times, "creature," 9 times, and less often in a variety of ways. It is evident that the Hebrews could use one word where translators felt they had to use a number of words.

But immediately we would ask you to forget these many definitions the King James translators used and concentrate only on *nephesh*. The reason we cited these various meanings was simply to show how confusing the picture can become. Where the English reader runs across many words, the Hebrew reader simply reads *nephesh*. Let us then ask, "What does *nephesh* mean?"

The key text is Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *nephesh*." "Person" is the meaning here, or "being." "Individual" would also be an appropriate translation, because each new life is a separate and distinct entity.

*Nephesh* also applies to the individual animals. In fact, in the first occurrence of this word in the Bible it refers to sea animals. Genesis 1:20 may be translated literally, "Let the waters swarm a swarm of living *nephesh*." Land animals are called *nephesh* in verse 24: "Let the earth bring forth the living *nephesh*." In Genesis 2:19 the various creatures that Adam named are called living *nephesh*.

Thus *nephesh* means "being," whether man or animal, and this meaning can be applied in a large number of its occurrences. When the beings are human "person" is a suitable word by which to translate *nephesh*. Examples are:

1. Genesis 14:21, "And the king of Sodom said unto Abram, Give me the persons [*nephesh*], and take the goods to thyself."

2. Genesis 12:5, "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls [that is, "persons" (*nephesh*)] that they had gotten in Haran."

3. Genesis 46:18, "These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls [that is, "persons" (*nephesh*)]."

4. Exodus 1:5, "And all the souls [that is, "persons" (*nephesh*)] that came out of the loins of Jacob were seventy souls [that is, "persons" (*nephesh*)]."

5. Leviticus 4:2, "If a soul [that is, "person" (*nephesh*)] shall sin through ignorance . . ."

These examples could be multiplied scores and scores of times. This is the basic meaning of *nephesh*, from which certain other shades of meaning are derived.

### A Person Is a *Nephesh*

What emerges from our study thus far is that a person *is* a *nephesh* rather than *has* a *nephesh*. Having made this observation, we hasten to answer the objection that will immediately be raised, "But there are scores, if not hundreds, of expressions in the Bible such as 'my soul,' 'their soul,' 'his soul,' 'her soul,' and 'thy soul.' Do they not indicate that a person must have a *nephesh*?"

In most instances expressions such as these are substitutions for the personal pronouns. In other words, "my soul" is a literary device where today we would say "I" or "me." "Their soul" is a literary device where today we would say "they," or "them," et cetera. For example, in Psalm 7:2, where the psalmist says, "Lest he tear my soul like a lion," he meant, "lest he tear me like a lion." The Revised Standard Version for this passage reads, "Lest like a lion they rend me." In Psalm 11:1, "How say ye to my soul?" means "How can you say to me?" and *The New English Bible* reads, "Why do you say to me?" "Their soul abhorreth all manner of meat" (Ps. 107:18) means "They abhor all kind of food." Here *The New English Bible* reads, "They sickened at the sight of food."

This meaning of *nephesh* with the personal pronouns *my*, *their*, *his*, et cetera, here described is not too different from the first we suggested, namely that *nephesh* is the person, the individual, unique among all other individuals in his class.

Arising from this same definition of *nephesh* as the person or the individual is the idea of life. There can be no *nephesh* without life. Every *nephesh* that has ever existed either is living or has lived. Of course, after a *nephesh* has ceased living he still can be considered to be a *nephesh*. He is then a dead *nephesh*. But he must have had life at one time in order to be a *nephesh*.

### *Nephesh* Synonymous With Life

Thus *nephesh* is often synonymous with "life." In fact *nephesh* often should be translated "life." For example, in Deuteronomy 19:21 is the law: "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." The phrase "life shall go for life" is literally "*nephesh* for *nephesh*." The Gibeonites said to Joshua, "We were sore afraid of our lives [*nephesh*] because of you" (Joshua 9:24).

There are, of course, more shades of meaning that could be demonstrated, but the above definitions and examples show the basic ideas in the term *nephesh*. How far are these definitions from the picture conjured up in most people's minds when the word *soul* is uttered or read! We must remember that the Bible was translated by men who had a concept of the state of the dead different from that of Seventh-day Advent-

ists. As we have pointed out in earlier editorials, the theology of a translator affects his translation. From the numerous occurrences of *nephesh* the reader of the Hebrew Old Testament would never get the picture of "soul" that many have today. Even the text often quoted in support of the common notion of "soul" gives no support if *nephesh* is given its proper meaning. This verse is Genesis 35:18: "And it came to pass, as her [Rachel's] soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin." The significant phrase should have been translated "as her life [*nephesh*] was departing." This translation is in harmony with the meanings of *nephesh* demonstrated elsewhere.

#### "Soul" in the New Testament

The New Testament word translated "soul" is *psuchē*. In general this Greek word is the equivalent of *nephesh*. In fact, the Greek Old Testament, the Septuagint, uses *psuchē* for *nephesh*. Hence bilingual Jews familiar with both the Hebrew and the Greek would tend to equate the two.

Examples of *psuchē* meaning "person" are Romans 13:1, "Let every soul [*psuchē*, that is, "person"] be subject unto the higher powers"; Acts 2:41, "And the same day there were added unto them about three thousand souls [*psuchai*, plural of *psuchē*, that is, "persons"]." In Revelation 16:3 *psuchē* is used of marine creatures.

Examples of *psuchē* for the personal pronoun are Matthew

11:29, "And ye shall find rest unto your souls [that is, "yourselves"]"; 2 Corinthians 12:15, "And I will very gladly spend and be spent for you [literally, "for your souls"]." This is an instance where the King James Version translates *psuchē* with the pronoun. Such translations are common in some of the other versions.

*Psuchē* is also frequently translated "life." Of Jesus, the Good Shepherd, it is stated that He "giveth his life [*psuchē*] for the sheep" (John 10:11). Paul said, "Neither count I my life [*psuchē*] dear unto myself" (Acts 20:24).

However, because of its usage in Greek philosophical thought, the Greek word *psuchē* may convey to certain minds other meanings. The question is Did Bible writers have these other meanings in mind when they used *psuchē*? Our study leads us to the conclusion that generally they did not. But there are a few instances in which the writers may have assumed that the readers might attach a broader meaning. We shall deal with some of these in a later editorial.

The point we wish especially to emphasize is that both *nephesh* and *psuchē* basically designate the person. Even when translated "life" the idea of "person" comes through. For example, when Jesus spoke of giving His life, He meant He was giving Himself.

Much more could be said and should be said on this important topic. In future editorials we will explore other aspects of this subject.

D. F. N.

## Letters continued from page 3

Your questions have stirred my mind.

Here is my first suggestion. As I have attended funeral services and have listened to and reflected on the pastor's words of comfort, I have wondered if we couldn't make our witness more effective if we would hand to each one signing the register a copy of George Vandeman's book *Destination Life*. Also perhaps our presses could make available a small "In Memory of" sticker with 1 Thess. 4:13-18 printed on it that could be pasted on the flyleaf. This little book would go on witnessing for the departed loved one.

PAULINE WASSELL  
Tucson, Arizona

#### Update on FM Stations

Congratulations are due both to James C. Hannum for writing and to the REVIEW for making available to SDA laymen the excellent article "SDA Broadcasting: Some Effects of Government Regulations" (Jan. 2, 1975).

Correcting one error in the article, however, we show nine licensed radio stations on SDA college and university campuses in the United States. It should also be noted that Oakwood College was granted in June, 1974, a construction permit for a new noncommercial, educational FM facility. [The station began broadcasting January 26.—Eds.]

The nine SDA stations currently licensed are (in alphabetical order):

KANG 89.9 MHz Pacific Union College  
KEMR 88.3 MHz Loma Linda University  
KGTG 91.3 MHz Walla Walla College  
KLLU 89.7 MHz LLU (La Sierra Campus)  
KSUC 88.3 MHz Southwestern Union College  
KUCV 91.3 MHz Union College  
WAUS 90.9 MHz Andrews University  
WGTS 91.9 MHz Columbia Union College  
WSMC 90.7 MHz Southern Missionary College

It may be that the newest member of the Adventist Radio Network, KSUC-FM, Southwestern Union College, Keene, Texas 76059, was overlooked. KSUC-FM signed on the air June 13, 1974. Our coverage area includes all of Johnson County and the Dallas/Fort Worth metroplex.

ROBERT R. MENDENHALL  
General Manager, KSUC  
Keene, Texas

#### New Kind of Women's Lib

Tears came to my eyes as I read June Strong's words, "The young mother has the toughest role. . . . How about providing her tickets to a concert with hubby, while we button the pj's and tell the bedtime stories?" ("A New Kind of Women's Lib," April 10).

Our young children are surrounded by real and surrogate grandparents who neither offer nor are asked to baby-sit. How my husband and I would cherish, not something as exotic as a concert, but a mere ten-minute walk together in the evenings hand in

hand, lunch out, or evening church meetings together as we used to do before the responsibilities of parenthood.

We love our God-given children dearly and life could never be the same without them. But we were husband and wife before we were daddy and mommy. Somehow just knowing someone understands and is possibly willing to share their time that you might have a "together" moment offered you seems to minimize the daily, weekly, monthly interaction on a child's level of wiping noses and tying shoelaces. To me it seems a workable balance: hubby brings the wife job problems from the world-out-there to challenge her adult intelligence and she shares the antics of growing children to offset his workaday woes. Somehow the mystique of each other's world is lost, however, if shared over the din of clattering supper dishes, spilled milk, and dropped spoons.

If time should last to see us proud of our grandchildren, I will reread June Strong's words and remember well how it used to be. Then I'll seek out and find a grateful mother and ask whether, just for tonight, I can "button the pj's and tell the bedtime story." (Indeed, I couldn't wait that long and already have. The look on the face of the mother—the same age as I—was pleased astonishment!)

Thank you, wife and mother of five, for the words of wisdom, for

not making me feel guilty of selfishness because "alone" moments are so precious, and your subtle encouragement. You truly understand.

NAME WITHHELD

June Strong's article certainly struck a responsive chord in my mind.

As a mother with young children (two under two), I know the occasional feeling and the tears (mine mingled with theirs). But I also know the joys of walks in the park, hugs around the neck, and a little girl awed by the thought of the crown of "stickers" on Jesus' head when He was crucified. "Hurts. Poor Jesus," she said. She loves to sing all day long, and often comes to me saying, "Mamma, sing a song. Happy Home." I would miss so much if I were away from home from eight to five every day.

Thank you for printing an encouraging article.

DONNA SACKETT  
Nacogdoches, Texas

Have just read "A New Kind of Women's Lib." May I say God bless you, June Strong, for this excellent article. You have so graciously put into words the thoughts I have entertained for a long time. How good to know there are other women besides myself who actually enjoy being wives and mothers.

BETTE GERATH  
Trenton, New Jersey

# SABBATH CAMPING

By LOUISE REA

IT WAS FRIDAY EVENING on Milk Creek Ridge. The day had been exhilarating in its presentations of the Creator's splendors: nine trail miles of blue-and-white mountains, towering pines and firs, foaming, lacy, cascading waterfalls; lush moss of both delicate and spongy texture; forest verdure so abundant and varied we felt dazzled and awed; views of skies, mountains, sunshine, shadows, water, valleys, and hills that would thrill our memories for years to come.

But now, having ascended the ridge, we watched the flaming sunset framed by pine boughs and mountain heather. Each family left its supper fire for a few minutes to gather with the other six or seven families to offer gratitude to the Creator, "for Thy beautiful handiwork, for the privilege of being here, and for the strength to get to this place, which seems a little

closer to heaven, for lifelong, deeply appreciated friends of like faith and feelings here with us, O God, we thank Thee from the depths of our hearts."

What an awe-inspiring way to begin the Sabbath, God's memorial of Creation! And snuggled in our warm, down bags in our tiny mountain tents that night we felt a part of Creation, in harmony with nature and nature's God. Outside the tent flap was brilliant Orion, reminder of the imminence of God's throne, Jesus' soon return, and our prospective space trip. In the darkness were comfortable, natural noises, God's other creatures going about their nocturnal business, accepting our incidental visit.

The Sabbath sunshine dawned as sharply dazzling as it had faded with tranquil beauty the night before. I found the tiny stream solid with ice when I attempted to wash my supper kettle, cup, and spoon. But no tightness gripped my stomach. No scheduled deadline plagued my plans. I merely searched for a snowbank more directly facing the sun, which had melted the snow and produced my needed liquid. In the search I also found avalanche lilies, a pile of empty cones some creature had been working on, and a graceful new fern I had not seen before. On returning to camp, I observed a large bird visiting each breakfast site, much to the delight of the children.

## An Unhurried Yet Unprotracted Service

When everyone's appetite was satisfied and camp made tidy, all joined in basking on the sun-bathed slopes near a clump of hemlocks. Sabbath school began the favorite way, singing the faith and hope of heaven's pilgrims the world around. From this ridgetop far above the world's noise and strife there was no distraction, only the peace and beauty of hills and meadows to accompany the thoughts from our tiny pack Bibles and portions of lesson quarterlies. The Sabbath school lesson study was long, because each individual was totally uninhibited by time or personality sophistications. The lettered professional man and the rash youth met on common ground in their search for truth, the ground being a heather meadow to start with, a forest carpet when the sun climbed high and the congregation drifted to the hemlock shade.

Formal church lasted only 15 minutes. We sang "The Mighty Power of God," talked to Him 5,000 feet nearer to heaven than we were the week before, and were intrigued by scientific researchers' reports of brain changes resulting from the act of prayer. But the after-church discussion of Scripture and Spirit of Prophecy references to prayer detained us on the meadow for more than an hour.

After Sabbath services and a Sabbath dinner made "special" even out of packs, a few of the hikers rested and read,



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One of the most satisfying ways  
for the worshiper to honor his  
Creator is, on occasion,  
to seek the solitude and grandeur  
of the great out-of-doors.

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some wandered up the trail in search of new delights, and others headed straight up a round hill covered with flowers, which appeared to be the last foothill beneath the rocks and ice and snow of 10,541-foot Glacier Peak. A great thrill pulsed through my body as I neared the top of that hill. Oh, how perfectly wonderful it was to climb a hill, run along the top, then race up another shoulder of the mountain, without a pack on my back. I ran down to a valley full of blossoms and rivulets with the lightness of wings and springs in every muscle. What joy! To think that someday the vigor and strength of youth will return to every body all the time, and every cripple can leap and shout with triumph!

### In God's Garden

I hope the point of this story is obvious to every reader: Sabbath is a day to worship the Creator. And a most satisfying way to do it on occasion at least, is when His best creature, man, is surrounded by and in harmony with his most natural environment, the garden of the out-of-doors. Of course, the church also is a place where God meets with His people, and one should not make it a habit to skip its services.

Do inexperience and lack of know-how make you reluctant to leave the holy atmosphere of Sabbath suits and temples made with hands to worship in His green cathedrals? Here are a few suggestions for backpackers and car campers, for weekending at a cabin, or simply driving to an isolated

meadow for a few hours of quiet and uninterrupted communion with God.

First, of course, is attitude. Attitude is, in fact, so important that a person fully dedicated to worshiping God on the seventh day can almost depend on his consecrated attitude to ensure a Sabbath blessing. But there are other aids to remembering.

Second, make Sabbath a special day. Set it apart from the rest of the week by a Sabbath bath before sundown and clean clothes, even if they are only clean socks, underwear, and a shirt from a pack. Plan different, tastier food, but with less work to be done on Sabbath. When backpacking, plan to rest on Sabbath instead of making more miles on the trail, and be sure to poke into a corner of your pack at least a tiny Testament to read. Plan for Sabbath school and church, whether the congregation is one, two, a dozen, or a crowd.

The things to eliminate are the same as at home: Excessive noise, rowdy or boisterous play, unnecessary work, worldly conversation. Just mentioning these things brings to mind how natural Sabbathkeeping becomes in God's out-of-doors. The beauties of nature make reverence relevant, and the work and worries of life drift away in unimportance.

Go, then, to nature's holy trails,

And sweet communion with thy Maker find.

'Tis what He did from life's bitter toil,

He went, and prayed, and came refreshed in mind. □

## Especially for Women BY BETTY HOLBROOK

### A Strange Chemistry

WHEN YOU STOP to think of it, it is a strange chemistry that makes for friendship. Feelings, tastes, and principles blend, one catching the spirit of the other, copying and acting the same. It's a little like two plants growing side by side and looking more and more alike as they are trained, groomed and pruned by the gardener's deft touch. In the case of friends it may take place unconsciously, but it does happen.

Frightening? Yes, in a way. And yet friendship can be one of the most rewarding experiences we have here on this earth, whether it's between husband and wife, a Ruth and Naomi, or a Jonathan and David. Finding a wise and understanding friend doubles our resources—mental, emotional, and spiritual. We could agree with Sylvia Bremer who said that "the finest kind of friendship is between people who expect a great deal of each other but never ask it."

I watched it happen far to the south. Elena and María

hadn't learned that lesson. Theirs was a close friendship—if we can equate hours spent together with closeness. Front doors were left open so that the other didn't have to knock, and it was taken for granted that neither would make a move without letting the other know.

Slowly, however, María began feeling "used." Her time was not her own—no time to spend alone—and even her family was beginning to chafe under the constant presence of a dominating Elena. There was no chance to broaden friendships either, to enjoy the richness that others could add to her life. She learned too late that there is a fine line between interfering and being helpful.

Inevitably the break came. For both María and Elena it was hard and sad. Elena knew she had lost her best friend. María felt that she had let a friend down. Friendship is better if allowed to grow gently, and then within certain limits. The counsel given so many

years ago is still the best: "We should make no one our confidant but Jesus."—*Testimonies*, vol. 5, p. 201. Closeness does not depend on spilling out every intimate detail of one's life. Regrets and fears are often the result of that course.

Then, too, we sometimes look for friendships that have something to offer us. They become a means to an end, and we forget that friendship is a mutual exchange—give and take from both sides. Strangely enough, we're often just as guilty of not wanting to take anything as not wanting to give anything. But there's a time and place for both. We have a need to be able to give, to express our love and appreciation. There are times too when we desperately need the thoughts and touch of a true friend.

You remember that last visit Jesus made to the Garden of Gethsemane. Always before He had walked into that Garden, exhausted perhaps, but still like a mighty cedar, withstanding the storms and fury that whirled about Him. Now, however, he was a reed beaten and bent, and in His humanity

He was hungry "to the very depths of His being" for sympathy in suffering. So often He had blessed and comforted His disciples, and shielded them in sorrow and distress. But now "in His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God." His friends? Asleep—paralyzed by a stupor. (See *The Desire of Ages*, pp. 687, 688.)

Our need for friends is a natural, God-given need. There's something so comfortable, so inexpressibly comfortable, about feeling safe with a person, knowing that a mutual trust exists. Mutual trust, of course, is built on self-trust; and true friendship cannot survive without both. Someone said it well:

A friend is one who knows you as you are, understands where you've been, accepts who you've become, and still, gently invites you to grow.

That kind of friendship can survive and grow—between husband and wife, a Ruth and Naomi, or a Jonathan and David.

## SDA's Help Southeast Asians Resettle in U.S.A.

By DUANE S. JOHNSON

SEVENTH-DAY ADVENTISTS, known around the world for their gospel ministry and service for others, have worked together to meet the sudden challenge of resettling more than 400 Adventists and their friends from Southeast Asia who decided to migrate to the United States during May.

Among those who helped either directly or indirectly were church administrators from various areas of the Far Eastern and North American divisions; pilots, physicians, Community Services workers, medical and educational administrators, and many other church members who either contributed time, goods, or money to aid these refugees.

*Duane S. Johnson is chairman of the Indochina Relief Committee.*

Nine Americans, mostly workers with the Far Eastern Division, Southeast Asia Union Mission, and Saigon Adventist Hospital, agreed to sponsor those Southeast Asians who wished to migrate to North America. These people organized their groups, did reams of paperwork, and at times waited as long as 24 to 36 hours with their groups at the Saigon airport before taking off for Guam.

Once on Guam they gathered together their groups, though scattered in various camps on the island, and kept in touch with the General Conference as plans developed to receive and place the refugees. Headquarters for these activities was the Seventh-day Adventist Mission, Guam-Micronesia. Processing the refugees through immigration on Guam took

approximately six days. The last leg of the refugees' trip to the United States took them to El Toro Marine Base and then to Camp Pendleton, near San Diego, California.

All of the activity during this time was not in the Far East. At General Conference headquarters in Washington, D.C., an Indochina Relief Committee was formed on April 23. The committee's West Coast working committee activated plans, with the first meeting in Loma Linda, California, on the morning of May 1.

It had been decided that Loma Linda University would be the center for housing and feeding the refugees, giving them physical examinations, and endeavoring to find them jobs. The first of them arrived from Camp Pendleton on Friday afternoon, May 2. By Sunday night there were 410 refugees in the University's Gentry Gymnasium. University personnel and members of the local conferences and churches aided in every aspect of care and placement, and in so doing saved the Indochina Relief Committee

many thousands of dollars.

More times than not, refugee arrivals in Loma Linda were more like reunions with old friends than welcomes by strangers. A large number of university faculty and staff had worked in Saigon during the past few years.

When it became known that two families had made marriage arrangements while in Saigon for their children, Pham Dinh Chien and Vo Kim Hue, it was decided to conduct the marriage ceremony at LLU's Gentry Gymnasium. When the women in the Loma Linda community heard of this, they assumed the obligation and prepared everything for the wedding at the University church. There was a large attendance, probably close to 1,500 people. Friends had arranged for three free nights at the Hilton Inn in San Bernardino for the young couple. NBC, CBS, and other television representatives were there, and much of the program was aired that night throughout the whole area and later throughout the United States.



Vietnamese Adventists and their friends gathered in Burden Hall at Loma Linda University on Sabbath, May 3, to hear Le Huu and Le Cong Giao speak. Their talks were based on 1 Peter 2:11 and Hebrews 11:13-16, about God's people being "strangers and pilgrims on the earth."

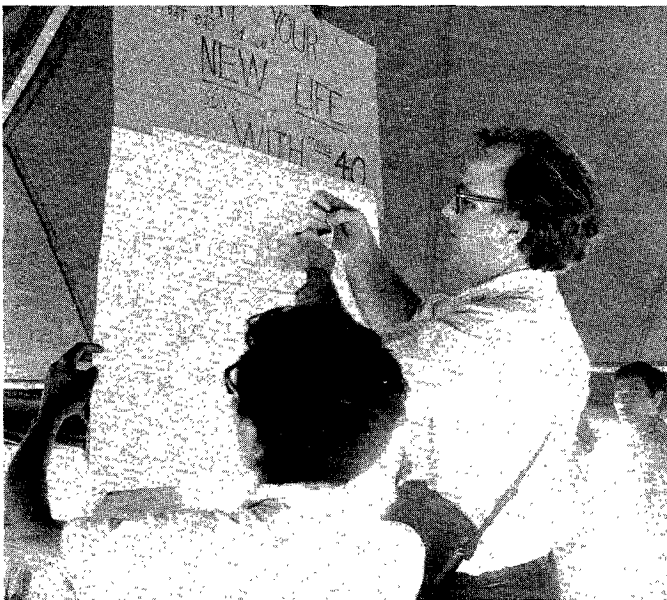


One of the experiences most featured on television was of Nguyen My Kim and his wife, who have four children. When they learned of the airlift of orphans from Saigon to the United States, they signed their two boys, ages nine and six, over to the St. Benedictine Sisters. At that stage there was no thought of Vietnamese refugees being lifted out of the country. When Mr. Nguyen and his wife and two little children arrived at Camp Pendleton, their first concern was to find their two boys, who eventually were located at Angel's Camp near Pendleton, Oregon. The boys were flown to the Ontario, California, airport. NBC televised the family with their two little children at Gentry Gymnasium among the refugees before they went to meet the two boys. The large television van for NBC televised the happy reunion with the boys at the Ontario airport and then televised the arrival of this family in Phoenix, Arizona, where D. R. Keele, principal of Thunderbird Academy, had arranged employment for Mr. Nguyen.

The future appears bright for most of the refugees who



Luong Ha and his wife, back row, who had three children, adopted three more children a few years ago when a drunken soldier tossed a hand grenade into the children's home and killed their parents. Later they adopted two more homeless children whose parents had been shot. Luong Ha now has a job at the Pacific Press Publishing Association and hopes to be able to continue to provide a Christian education for his eight children. When Loma Linda residents became aware of this family's story and the financial burden involved in educating the children, they raised money for a monthly educational subsidy for the family.



Bruce Branson, right, a physician from Loma Linda University who had been working on a relief basis at Saigon Adventist Hospital and who sponsored a group of refugees to Guam, posts a sign asking SAH personnel to call the mission office and give their location on Guam. Refugees were situated in about ten camps on the island.



Ralph S. Watts, left, Southeast Asia Union Mission president, and Clinton Shankel, right, Far Eastern Division lay activities director, interview group of refugees on their arrival on Guam. In the black suit is Pham Truong Thanh, chaplain of Saigon Adventist Hospital, who wasted no time in witnessing to his fellow Vietnamese while waiting with them to go through U.S. immigration procedures.





Joan Coggin (dark dress, back to camera), LLU Overseas Heart Surgery Team physician, confers in Gentry Gymnasium with Walter Emori, associate professor of medicine, and Vern Evans, chief engineer, about keeping the gym temperature close to what the refugees were used to in Vietnam. The refugees are lined up for health screening.

were processed through Loma Linda between May 4 and 15. Many of them speak serviceable English. The adults, generally, have skills that are in short supply in the United States. Among the 410 refugees were six physicians, 40 nurses, two anesthetists, six pharmacists, 11 laboratory technicians, and two dental assistants. There were also 11 ministers and 19 teachers. One hundred and sixty-three were students.

The refugees who were at Loma Linda have been scattered throughout the United States in small groups, with many working in Adventist hospitals and at other denominational employment. A smaller number of refugees who have not been placed are currently staying in homes near the Loma Linda area.

Adventist colleges have volunteered to help with retraining and getting professional recognition in the United States for nurses, medical technologists, and others. Several colleges have offered to conduct summer classes in English so the students can enter college next fall.

Leaving their native country was difficult for all the refugees. All still have friends and relatives living in Vietnam. Approximately 3,800 Seventh-day Adventists remain in that country. Many pastors, teachers, colporteurs, nurses, and other workers are among them.

"It is a very sad thing to leave our country," one Vietnamese pastor said. "It is not something we had wished to do. But the hands of fellowship extended to us from the churches and institutions have made us feel very warm in our hearts."

Although the church has succeeded in facing its immediate emergency during the month of May, it still is faced with another challenge—that of making these Southeast Asians welcome, useful, and at home in their new surroundings.

#### AUSTRIA

### Evangelist Phipps Baptizes 39 Converts

Thirty-nine converts were baptized recently in Vienna, Austria, as a result of a seven-week evangelistic crusade by J. M. Phipps, Ministerial secretary of the Lake Region Conference.

Preparations for this crusade in Vienna, site of the General Conference session this month, began more than a year ago. By late autumn of 1974, church members in Vienna had begun door-to-door visits around the Kongresshaus in the fifth city borough, where the meetings were to be conducted.

Before the campaign began many thousands of leaflets and handbills were dis-

tributed to the homes of the city's residents. In addition, 745 large posters were posted on the billboards in and around Vienna. Thousands of smaller posters were placed in the trams, trains, buses, and apartment houses. Elder Phipps's Seminar for Dynamic Living was also advertised on the radio.

Two two-week literature campaigns were held, with about 20 literature evangelists participating in each.

Austrian Union personnel rented the large assembly hall in the Kongresshaus, which seats approximately 900 people, and on the opening night, March 1, the hall was completely filled. Approximately 250 nonchurch members had accepted the invitation to hear something from the Holy Bible, the basis for dynamic living.

Harald Knott, president of the Swiss Union, translated as Elder Phipps spoke. After four weeks, when his duties called him to return to Switzerland, Elder Knott was replaced by Gerhard Pfandl, a young pastor in Vienna, who had studied in England and Australia.

European workers were interested in observing how one conducts an evangelistic campaign in America. Each week Elder Phipps conducted five meetings, each lasting about two hours.

Music for the crusade was provided by a young black student named Wintley Phipps; Adolf Dallapoza, a tenor from the Vienna State Opera and a member of the Adventhaus church; the Adventist choir of Vienna; and Mrs. Phipps, wife of the evangelist.

After three weeks of meetings, the first Sabbath seminar was conducted for church members and visitors in the Kongresshaus. The program for the Sabbath seminar was similar to a normal Sabbath service, but instead of a Sabbath school lesson, a certain topic, such as "The Gift of Prophecy in the Last Church," was discussed.

During the seven weeks of this campaign 30 meetings and four Sabbath seminars were conducted. Almost all the doctrinal points of the

Adventist message were proclaimed. The high lights were the baptisms on the twelfth and nineteenth of April. That a number of those who took their stand were young people from Adventist homes did not lessen the happiness of those in charge of the crusade. Some who through the evangelistic campaign came to know the Adventist Church for the first time are now receiving Bible studies.

ENGELBERT HATZINGER  
Secretary-Treasurer  
Austrian Union  
of Churches

#### CALIFORNIA

### Secretaries Organize to Promote Church's Mission

Adventist secretaries in the San Bernardino-Riverside area of southern California have recently formed an association with the foremost purpose of promoting the secretaries' role in advancing the mission of the church. Professional secretaries who are dedicated Christian workers and who serve in denominational offices around the world function as a vital part in the church's machinery.

The secretaries' association had its beginnings as a direct result of a burden felt by Frank Robinson, associate director of personnel relations at Loma Linda University. In his recruiting trips for the university, Mr. Robinson found that the number of four-year secretarial graduates was decreasing from year to year, and his concern over the lack of qualified professional secretaries to staff denominational offices led him to discuss the problem with heads of secretarial departments in two Adventist colleges. They felt that one way to encourage younger students to enter the profession and to upgrade the level of secretaries already serving was to form an organization of Adventist secretaries that would have the ability to work closely together to accomplish these purposes.

Lois McKee, chairman of the Secretarial and Business

Education Department at Loma Linda University, met with Mr. Robinson, and they decided to hold a dinner meeting to which all of the Adventist secretaries in the area would be invited to discuss the possibilities of such an association. The university hosted the meeting, which was held in June, 1974. A steering committee was elected consisting of one representative from each of the denominational offices in the vicinity. This committee brought forth a constitution and bylaws, and set forth the general purposes and guidelines for the group. A name was chosen—the Association of Seventh-day Adventist Professional Secretaries.

In November, a group of officers was elected to take over leadership of the new association: president, Cheryl Taylor Crouch, CPS, secretary to the president, Loma Linda Foods; president-elect, Lolita Hirst, secretary to the principal, Loma Linda Academy; vice-president, Anne Hyde, secretary to the trust department manager, Loma Linda University; secretary, Mary Barham, secretary to the general manager, Alcan Aluminum Corporation; treasurer, Edna Gallington, secretary in the public relations department, South-eastern California Conference.

In the coming months, the association hopes to find ways in which the secretarial profession can expand its usefulness to the denomination, and to promote through personal contact with students an interest in pursuing this avenue of service.

It is hoped that this association will grow to have members in offices around the world. Requests have already come in from the Los Angeles area, Ohio, and even Puerto Rico, for information on starting a chapter. In this way, the single guiding purpose of the association can be reached: to show that the one great characteristic of the Advent message—the oneness of all believers in Christ—can also be reflected in a cohesive organization of Seventh-day Adventist secretaries.

CHERYL CROUCH

#### MALAWI

### 40 Are Baptized at Malamulo

Twenty-three young people from Thyolo Secondary School (15 miles from Malamulo) and 17 persons from Malamulo College and surrounding districts were baptized on Sabbath, March 22. P. A. Parks, director of the South Lake Field in Malawi, led the worship service and challenged these young people to make a lifetime commitment.

At the beginning of 1973 the Malamulo church pastor received an invitation from the headmaster of the government secondary school in Thyolo to conduct religious services each Sabbath. At that time approximately 25 to 30 young people from Seventh-day Adventist homes were attending this school and wanted to participate in Sabbath morning services.

Ivor W. Petrie, Malamulo Publishing House manager, and a group of volunteers led out each Sabbath morning answering questions and placing the feet of these students on the "solid rock," Jesus Christ. A Bible class was formed, and B. Themuka, assistant publishing house manager, was instrumental in leading 23 students to a full acceptance of their Lord. G. M. Kavaloh, Malamulo

church pastor, also assisted in the week-by-week gospel presentation, together with Mr. Manyika, a construction supervisor employed by the Malamulo Hospital.

IVOR W. PETRIE

#### CALIFORNIA

### Literature Is Given Away to Thousands

Members of the Garden Grove, California, church, under the leadership of their pastor and lay activities leaders, placed a small package containing Adventist literature and Bible course enrollment cards from the Voice of Prophecy, It Is Written, Faith for Today, and gift-Bible courses, in 40,000 homes in and around Garden Grove during 1974. Their goal for this year is to place *Steps to Christ* in at least 70,000 homes.

Wilbur W. Fletcher, church literature director, tells how he fulfills his part of the project: "We place *Steps to Christ* with sign-up cards for Bible studies and one or two other pieces of material, one on diet, in polyethylene bags and place them on the door-knobs of all homes. I sling a cloth bag over my shoulder with a hundred packages of literature, and in 75 minutes a hundred families or homes have the Advent message made available to them."

#### JORDAN

### Care Home for Orphans Is Opened in Amman

On February 1, the Seventh-day Adventist Care Home for Orphans in Amman, Jordan, reopened with Kameel Haddad as director. The first orphanage in Amman was opened on the same premises in the late sixties, but it was closed in 1970 because of religious misunderstandings.

The orphanage is operated by the Seventh-day Adventist Welfare Society in Jordan in close cooperation with the East Mediterranean Field, which bears the main financial costs of the institution. The care home is approved and supported by the Ministry of Social Welfare.

At present, 25 children from homes all over Jordan are in the care home. They all attend the Seventh-day Adventist school in Amman. Five of these children were recommended by the Ministry of Social Welfare, while the others were picked by the Seventh-day Adventist Welfare Society.

Helping Elder Haddad are a cook, a charwoman, and a caretaker.

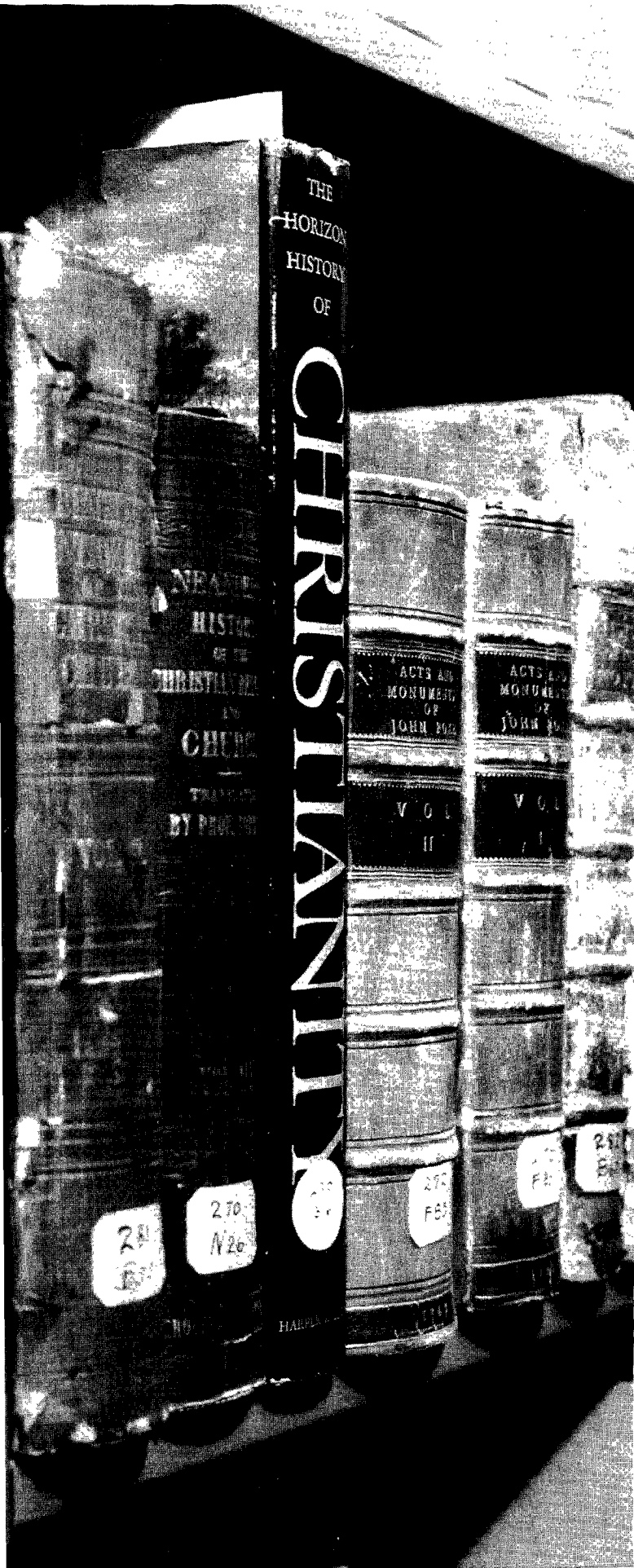
BORGE SCHANTZ  
President

East Mediterranean Field



Posing by their sign are board members, staff, and children of the Care Home for Orphans in Amman.

# The Heritage Library



For many years some of the books written by early Adventist leaders have been out of print, and their contents have been lost to the majority of Adventists. Only those with access to university libraries or those who are fortunate enough to own them could read and study the works written by these early church leaders.

Now Southern Publishing Association has printed seven of these original works in facsimile reproductions. They are:

**THE THREE MESSAGES OF REVELATION XIV**, by **J. N. Andrews**, discusses the prophetic events of the three angels' messages and the role of the United States in Bible prophecy.

**THE CROSS AND ITS SHADOW**, by **S. N. Haskell**, was written to help church members understand the meaning of the sanctuary and its services. It was a favorite of Ellen G. White for many years.

**SANCTIFICATION, OR LIVING HOLINESS**, by **D. T. Bourdeau**, describes the principles of righteousness by faith while disclaiming many of the false conceptions of holiness advocated by some church members.

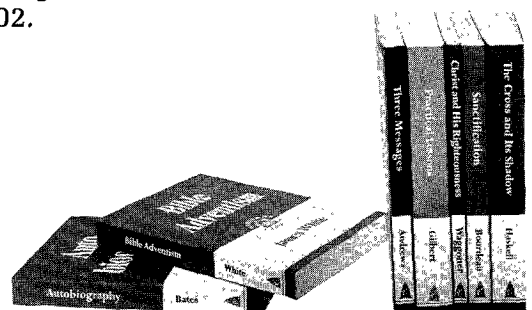
**THE AUTOBIOGRAPHY OF JOSEPH BATES** is a fascinating personal account of one man's transformation from sea captain to preacher. This book is full of colorful anecdotes.

**CHRIST AND HIS RIGHTEOUSNESS**, by **E. J. Waggoner**, discusses the important 1888 General Conference messages by Waggoner regarding the principle of justification by faith.

**BIBLE ADVENTISM**, by **James White**, is a collection of White's own favorite sermons, presenting what he considered to be the core of Seventh-day Adventist beliefs.

**PRACTICAL LESSONS**, by **F. C. Gilbert**, is a study of Jewish religious practices and their significance for the Church today.

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## Euro-Africa

● As the result of public meetings held by the president of the Greek Mission in Athens, Nikaia, and Piraeus, Bible studies are being conducted with 20 interested persons.

● In view of the coming independence of Guinea and Cape Verde, the visit of S. F. Monnier, Southern European Union Mission president, and P. Kunze, treasurer, assumed greater than usual significance. Three churches were organized on Fogo, and elders and deacons were ordained for the more than 200 members there. Guilherme Lima, now studying theology in Spain, will be the only national worker there when he returns at the end of his course, since Gregorio Rosa has just retired.

● More than 250 youth spent the Easter weekend in Avignon, France, witnessing in the streets by song, testimony, and distribution of literature. One hundred and eight booklets were given away, 39 youth registered for home Bible studies, and almost 100 youth were signed up for Voice of Prophecy courses.

● At the recent Yugoslavian Union Conference session in Belgrade, all incumbent officers and departmental secretaries were re-elected to their respective offices.

## Northern Europe-West Africa

● Facilities at Vasterang Youth Centre in Sweden were filled to overflowing for the Whitsun weekend of Bible study and prayer, reports Odd Jordal, Swedish Union president. The theme of the meeting was "Filled With the Spirit," and the 700 who attended, representing all age groups, experienced a spirit of fellowship and devotion that speaks well for the future. Invited speakers were Alf Lohne, Northern Europe-West Africa Division president, and evangelists Eric Erenius and Ruben Engdahl.

The expansion of Vasterang is contemplated, since the campsite by one of Sweden's largest lakes is becoming increasingly popular as a center for spiritual uplift.

● At a Voice of Prophecy rally in Freetown, Sierra Leone, May 15 to 19, 54 students responded to an altar call to surrender to the will of Christ. It is hoped that with the follow-up work by H. Cartwright, mission evangelist, many will seal their decision by baptism.

## South American

● The Chile Union's quadrennial session was held January 2 to 5 at Chile College. Three high points of this congress were the spiritual talks on justification and sanctification; the report that in 1974, 3,074 persons were baptized, the highest number in the history of the work in Chile; and the ordination to the ministry of Leopoldo Zambra and Juan A. Calisto, from the North Chile Conference and the South Chile Conference, respectively.

● South American laymen held 48,653 evangelistic campaigns during the quinquennium 1970 to 1974. In December of 1974, there were 19,472 branch Sabbath schools within the territory, according to recent reports filed in the offices of the South American Division.

● During the Easter season laymen preached in 684 places in Argentina. Twenty-seven of those centers of study were under the leadership of more than 80 students from River Plate College.

● In 1974 the school of nursing at River Plate Sanitarium and Hospital, in Argentina, had an enrollment of 79 students, 17 of whom graduated at the end of the year.

## Trans-Africa

● The Central African Union has authorized the production of 48,000 copies of a résumé for giving Bible studies. This is to be published in the Kin-

yarwanda language, as well as French.

● The Trans-Africa Division has set up a priorities committee to give earnest and prayerful consideration to implementing both short-term and long-term priorities for the quinquennium 1975-1980. A report given at the midyear committee listed priorities in the areas of evangelism, lay ministry, literature and visual aids, education, stewardship, and finance.

● The Home Health Education Service and the Adventist Book Centre had displays at the 1975 Rhodesia Trade Fair held in Bulawayo. The booth was organized by P. R. Cordray, publishing and Voice of Prophecy director of the Zambesi Union.

● H. L. Sauder, division stewardship director, recently completed stewardship councils in each union along with Paul G. Smith, of the General Conference Stewardship Department. Elder Sauder reports a steady increase in tithes during the quinquennium, with one union showing a 70 per cent increase in tithe.

● R. K. McReynolds is at present acting medical director of Malamulo Hospital in Malawi and acting medical secretary of the South-East Africa Union. Prior to coming to Malawi, Dr. McReynolds was at Kanye Hospital.

## North American

### Atlantic Union

● D. R. Cantrell, business manager at Atlantic Union College, recently announced the initiation of an agricultural program, designed to provide gardening experience for AUC students and to supply the college with a variety of vegetables and apples during the winter.

● Jerome Thayer has been appointed chairman of the educational-behavioral science department at Atlantic Union College. He has been at AUC three years.

● Groundbreaking ceremonies for the new Frontenac

elementary school in Union Springs, New York, were conducted Sunday, April 13. The institution, just east of Union Springs Academy, will serve the Auburn-Union Springs district. It will be constructed in two phases, with phase 1 to be ready for occupancy this fall.

### Canadian Union

● D. L. Melashenko, Alberta Conference evangelist, spent a weekend at the Lariat Boys Ranch, Stapleton, Nebraska, where he presented several morning devotionals to the Lariat youth and staff. Several youth made decisions to serve God in response to his appeal.

● Thirty members were added to the Perth Avenue church in Toronto, Ontario, as a result of a "Christ for the Crisis" crusade held this spring.

● More than 600 people gathered in the Castle Theatre in Saskatoon, Saskatchewan, recently for the annual conference-wide youth rally. LeRoy J. Leiske, North Dakota Conference president, was guest speaker.

### Central Union

● On Sabbath, May 10, 1975, the Arkansas City, Kansas, church was dedicated. W. S. Lee, union secretary, gave the dedicatory sermon.

● An ordination service was held at the Missouri camp meeting for Michael Brown, Larry Cansler, Ellis Miler, Bobby J. Potter, Thomas Scull, Lonny Smith, and Kingsley Whitsett.

● Twenty-five persons were baptized by John Leach, Colorado Conference evangelist, in the Greeley evangelistic series.

● One hundred and fifty persons were baptized in the Denver area meetings conducted by John Fowler, Colorado Conference Ministerial secretary, and the Heritage Singers.

● Literature sales of \$91,224 during the recent spring Big Week were the highest in the history of the union.

### Columbia Union

● Some 50 members of the four Wooster, Ohio, area churches helped bag 40,000 pounds of potatoes donated to the Ohio Conference Community Services center activities for distribution to the needy.

● One hundred and thirty men attended the first Potomac Conference Adventist Men's Seminar to study the role of men in the work of God.

● C. L. Beason, Pennsylvania Conference evangelist, and his wife, Janet, held a Prophecy Crusade in the York, Pennsylvania, church, which resulted in the baptism of 22 persons.

### Lake Union

● Because of increased community service activities and requirements for more meeting space the 131 members of the Elkhart, Indiana, church have embarked on a building addition program. The planned two-level, 3,400-square-foot addition will be attached to the present church building.

● A team representing the local camp of Gideons presented the Hinsdale Sanitarium and Hospital in Illinois with more than 325 Bibles in a brief ceremony on May 4.

● People came from all over the Chicago area for the free glaucoma screening program conducted by the Hinsdale Sanitarium and Hospital one night a month from September through May. During the 1974-1975 season a total of 1,292 persons were tested for signs of glaucoma at the clinic.

### North Pacific Union

● Eighteen persons united with the Grand Ronde church, a small church situated in the foothills of Oregon's coastal range, at the close of Conference Evangelist Jon Johnston's meetings.

● Nearly 50 Seventh-day Adventist elementary-school educators from Idaho and Oregon attended the teachers' in-service training session

held recently at the Adventist elementary school in Payette, Idaho. Another in-service training session for teachers was held in the Montana Conference on the campus of Mount Ellis Academy.

### Northern Union

● The Bedford, Iowa, church opened a Good Neighbor Center, April 13, to provide clothing and other assistance to the people of the community in time of need.

● North Dakota's Committee of 120 has contributed more than \$18,000 to provide Sheyenne River Academy with necessary equipment and teaching aids. More than 15 scholarships have been granted students as a result of this committee activity.

● I. E. Schultz is the new pastor of the Muscatine, Iowa, church; his place has been taken by Gordon Retzer, who comes to Iowa from Andrews University.

● The Wahpeton, North Dakota, church has established a new program for welcoming the estimated 60 new families moving into the area each month. They give the family *Steps to Christ* or *The Desire of Ages* and extend an invitation to attend church or take Bible correspondence courses.

### Pacific Union

● Mark Clay has been called from the North Pacific Union to serve as an associate in the Southeastern California Conference publishing department.

● J. R. Ferren was awarded an honorary Doctor of Letters degree by Pacific Union College at the June commencement. He was cited for his "outstanding service to the Christian cause through skilled and dedicated work with the media of mass communications." The PUC commencement saw the conferring of 297 degrees and the giving of emeritus standing to two staff members.

● Albert W. Hamra is the new assistant treasurer of the Northern California Conference, transferring from

Glendale Adventist Medical Center.

● Douglas Marchus is the new pastor of the Soquel, California, church, since former pastor M. E. Heinrich has transferred to Conference Association work with wills and trusts in the Bakersfield area.

● Ben Mattison, former departmental secretary in the Central California Conference, is interim pastor at the San Diego North Park church.

### Southern Union

● One hundred persons were baptized during an evangelistic crusade in Hendersonville, North Carolina, by the Pollard-Waters team. Attendance ran as high as 1,000.

● Nearly 2,000 students have graduated or will graduate from church-operated and ASI schools in the Southern Union by the end of the summer. Latest estimates by the department of education indicate 926 completed the eighth grade; 517 graduated from the academies in the union; 328 received or will receive degrees or certificates from Southern Missionary College; and Oakwood College's graduates number 183.

### Southwestern Union

● A Nutrition Nuggets school was held April 21 to 24 in Amarillo, Texas, by Mrs. Jo Elle Elliston, who has most recently assisted in the television program *This Is Your World of Good Food*, produced in California with Art Linkletter. The program was sponsored by the Olson Park SDA church, and Dr. and Mrs. Harlan Wilson.

● Construction has begun on the new Hour of Prophecy building in Keene, Texas. The Hour of Prophecy, a radio program conducted by Bob Thrower, has been heard over several radio stations throughout the Southwest during the past five years.

● Twelve persons were baptized recently as a result of evangelistic meetings held April 5 to 18 by H. B. Petry and Larry Fletcher in Guthrie, Oklahoma.

### Andrews University

● Some 350 students were graduated from all schools of Andrews University on Sunday, June 8.

● Andrews University Center for Occupational Education gave certificates of attainment to 56 students at the fourth annual awards reception in the Campus Center, June 3.

● Pinning day for AU graduating nurses was Sabbath, June 7. A ceremony was conducted in the afternoon in Rachel Christman Chapel for 26 students receiving the B.S. degree in nursing from Andrews, June 8.

● Chester H. Damron, former worker in Singapore, has been appointed associate pastor for college youth at Andrews University. He will begin responsibilities in August.

● Arthur Edquid, a certified airline transport pilot and retired Army major, has replaced Melvin Krause as flight director at the Andrews University airport.

### Loma Linda University

● More than 120 Vietnamese refugees are involved in intensive English language courses sponsored by Loma Linda University. The majority of the students are of high school and college age, but the group also includes some small children and some grandparents.

● More than 75 dentists attended the second continuing education course held in Monument Valley, Utah. Sponsored by the School of Dentistry, the course included daily lectures, tours of the Tribal Park, the dental clinic, and the mission hospital. In addition, a special feature included a pictorial history of Monument Valley, including the work of the Adventist Church in the area.

● The Loma Linda University Overseas Heart Surgery Team hosted its second annual appreciation dinner for contributors of medical supplies and equipment for the team's 1975 trip to Saigon.



# A NEW AFFIRMATION OF FAITH:

# WE STILL BELIEVE

BY ROBERT H. PIERSON

Elder Pierson has a soul-consuming desire to see Jesus return soon. This desire is reflected in his personal relationships and in his leadership of the church. The twin key-notes of his administration are *revival* and *reformation* within the church, and an accelerated program of evangelism by the church. It is time, he believes, for the remnant people to bring their earthly pilgrimage to a close and to enter the heavenly Canaan.

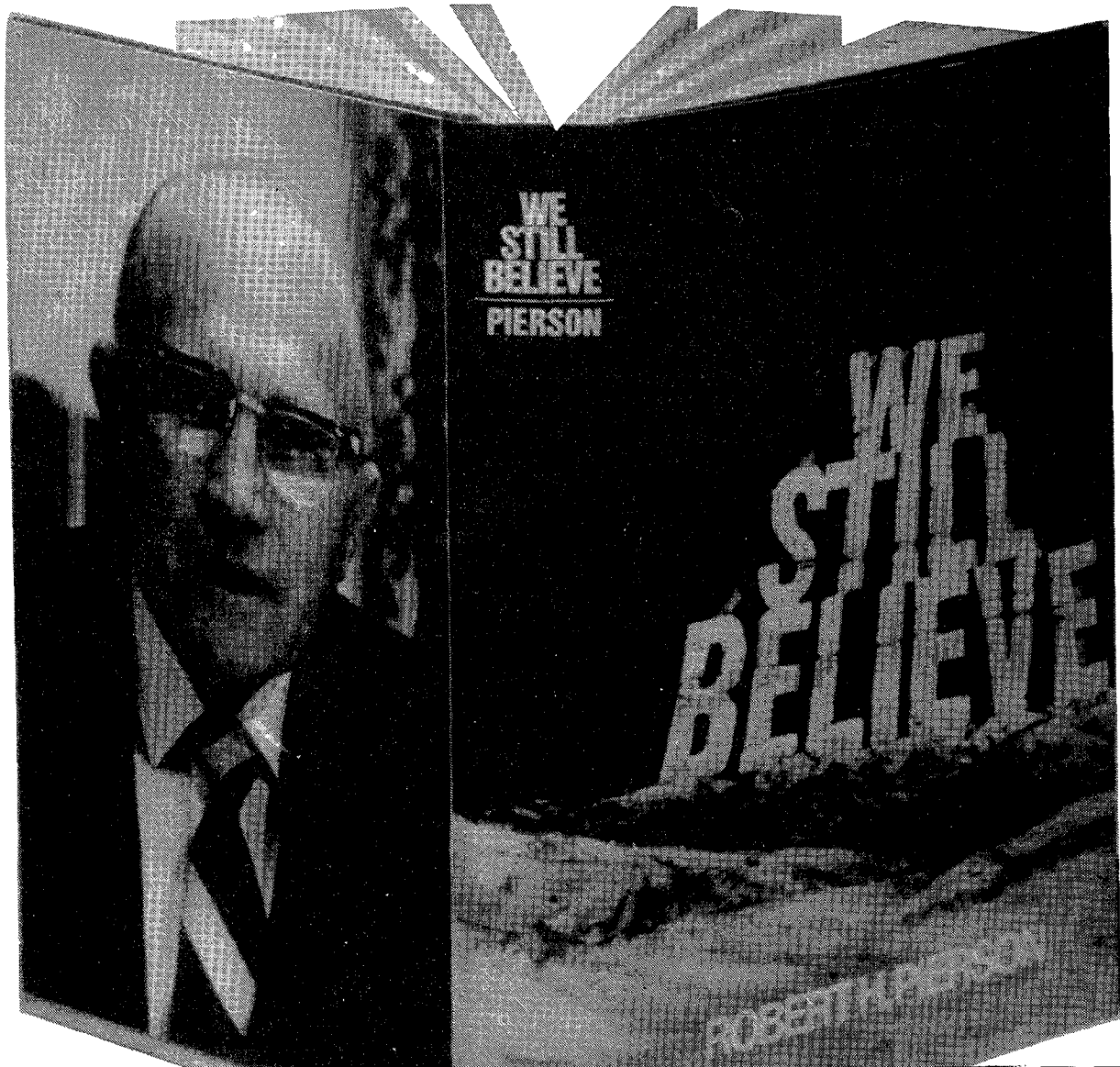
Elder Pierson's deep conviction is that God has been leading His people down through the years and that the things we believe are, verily, the truth as it is in Christ Jesus. The author here

shares with the church his own earnest desire that the faith once delivered to the saints be preserved as a living and active force in the hearts and the lives of those who expect, soon, to witness the return

of Jesus to this earth. In this book Elder Pierson invites you to unite with him and with all other committed Adventists in a new affirmation of faith and loyalty to Christ and to the things WE STILL BELIEVE.

Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 30 cents postage for the first book and 15 cents for each additional book. Add State sales tax where necessary.

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# Bulletin Board

## Review



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

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Send news stories and pictures, articles,  
and letters to the editor. Unsolicited  
manuscripts are welcome, but will be ac-  
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

|                 |                           |
|-----------------|---------------------------|
| Cashier         | Nurses, head              |
| Clerk           | Nurses, ICU               |
| Dietary, gen.   | Nurses, LVN               |
| Diet., admin.   | Nurses, LPN               |
| Echophono tech. | Nurses, med.-surg.        |
| Housekpr.       | Nurses, OR                |
| IV thers.       | Nurses, psych.            |
| Lab. asst.      | Nurses, staff             |
| Med.-rec. lib.  | Nurses, superv.           |
| Med. technol.   | Nursing-serv. dir.        |
| Med. sec.       | Orderly                   |
| Nurse's aide    | Psych. soc. wrkr.,<br>MSW |
| Nurse-anes.     |                           |
| Nurses, CCU     | Secur. ofocr.             |

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. W. Harris**, administrator,  
Mountain Sanitarium and Hospi-  
tal, North Carolina, formerly  
assistant executive director,  
Shawnee Mission Medical Center,  
Shawnee Mission, Kansas.

**Thomas G. Whitsett**, pastor,  
Sioux Falls, South Dakota, from  
Miami Springs, Florida.

### FROM HOME BASE TO FRONT LINE

**Stephen Otto Berthelsen** (LLU  
'69) and **Bobetta** (Shearer) **Ber-  
thelsen** (U. of California '68), to  
serve as physicians, Bella Vista  
Hospital, Mayagüez, Puerto Rico,  
and daughter, of Loma Linda,  
California, left Miami, May 9,  
1975.

**John Douglas Jacobson** (LLU  
'69), returning to serve as physi-  
cian, Adventist Medical Center,  
Naha, Okinawa; **Marjorie Alyse**  
(Rice) **Jacobson** (LLU '69), and  
two daughters, left Seattle, May  
5, 1975.

**John Ernest Marter** (U. of So.  
Africa '62), returning, to serve  
as principal, Rusangu Secondary  
School, Monze, Zambia, and  
**Joyce Ann** (Burton) **Marter** (CUC  
'71), left Washington, D.C., May  
18, 1975

**Dwayne R. Toppenberg** (PUC  
'66), to serve as Bible teacher,  
Rusangu Secondary School,  
Monze, Zambia, and **Janet Anita**  
(Brown) **Toppenberg** (PUC '66),

and two children, of West Paris,  
Maine, left Los Angeles, May  
25, 1975.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

**Robert Wayne Prunty** (LLU  
'70) (R/SS), to serve as dentist,  
Guam SDA Clinic, Tamuning,  
Guam, and **Kay Jeanette** (Reis-  
wig) **Prunty** (LLU '68), and two  
children, of Auburn, Washing-  
ton, left Seattle, May 25, 1975.

### STUDENT MISSIONARIES

**Fonda Lee Blake** (UC), of Lin-  
coln, Nebraska, to serve in evan-  
gelistic work, Irish Mission, Bel-  
fast, Northern Ireland, left New  
York, May 15, 1975.

**Charles C. Case, Jr.** (UC), of  
Lancaster, Massachusetts, to  
serve in evangelistic work, Irish  
Mission, Belfast, Northern Ire-  
land, left New York, May 15,  
1975.

**Miguel Angel Castillo** (SMC), of  
Oxnard, California, to serve as  
pastor and in construction work,  
Tasba Raya Mission Project,  
Franci Serpi, Nicaragua, crossed  
the border at McAllen, Texas,  
May 18, 1975.

**Emanuel Terance Turner**  
(SMC), of Saraland, Alabama,  
to serve as student pastor and  
in agricultural work, Tasba Raya  
Mission Project, Franci Serpi,  
Nicaragua, crossed the border  
at McAllen, Texas, May 18, 1975.

## Deaths

**BURT**, Oscar T.—b. Aug. 21, 1886,  
Bay City, Mich.; d. May 17, 1975,  
Grand Ledge, Mich. He was a mem-  
ber of the Michigan Conference  
committee for 13 years. Survivors  
include his wife, Vesta; son, Roland;  
daughter, Mrs. Howard Reeder;  
seven grandchildren; 15 great-  
grandchildren; one great-great-  
grandchild; and a brother.

**COYNE**, Arthur Edmund—b. May 9,  
1893, Tampa, Fla.; d. Nov. 17, 1974,  
Newark, Ohio. He graduated from  
the medical course at the College of  
Medical Evangelists in 1918. In 1924  
he and his wife accepted a call to  
India, pioneering the medical work  
in South India with the building of  
Giffard Mission Hospital, and later a  
nursing school at Nuzvid. Returning  
to the United States in 1931, he  
served the denomination as dean of  
the Los Angeles Division of the  
medical school, then as medical  
superintendent of Glendale Sanitari-  
um and Hospital, then as staff sur-  
geon at the White Memorial Hospi-  
tal and the Washington Sanitarium  
and Hospital. During World War II,  
Dr. and Mrs. Coyne responded to a

General Conference call to Surat,  
India. After the war, he continued as  
staff surgeon at the Washington  
Sanitarium. After 40 years of service,  
he retired from institutional work,  
but had an active practice in Ohio  
and was presented a "Fifty Year"  
pin, commemorating 50 years of  
continuous medical practice. Surviv-  
ors include his wife, Maude Squier  
Coyne; a son, Frederick T.; a daugh-  
ter, Euil Maloney; six grandchild-  
ren; and four great-grandchildren.

**NELSON**, Andrew Nathaniel—b.  
Dec. 23, 1893, Great Falls, Mont.; d.  
May 17, 1975, Hong Kong. He gradu-  
ated from Walla Walla College in  
1914, then was dean of men at Forest  
Home Academy, Washington. Later  
he was principal of a Seattle church  
school. In 1918 he married Vera  
Elizabeth Shoff, and they were called  
to Japan. In 1938 he received his  
Ph.D. degree. Among the books he  
has authored is *Modern Reader's  
Japanese-English Character Dictio-  
nary*, which won first prize from the  
Society for the Promotion of Inter-  
national Cultural Relations. He was  
ordained in 1919 and served in the  
following places: First president of  
Japan Missionary College; dean and  
president of Philippine Union Col-  
lege; evangelist, secretary, and  
president of Japan Union Mission;  
educational secretary of Japan Union  
Mission and China Division; educa-  
tion and MV director of Western  
Washington Conference; academic  
dean of Emmanuel Missionary Col-  
lege; teacher, La Sierra College. In  
1972 the General Conference and  
Far Eastern Division awarded him  
the Medallion of Merit. For the past  
three years he had been writing a  
Chinese-English dictionary, the  
basic phase of which is completed.  
Survivors include his wife; sons  
Drs. Richard and Donald; daughter,  
Dorothy Oster; 10 grandchildren;  
seven great-grandchildren; two  
brothers, Drs. Philip and Reuben;  
and two sisters, Gertrude Martin and  
Vivian Cushman.

**PEARCE**, Lillian K.—b. July 7,  
1887, New York City; d. May 17,  
1975, Berrien Springs, Mich. From  
1915 to 1918 she was employed at the  
Review and Herald Publishing Asso-  
ciation; from 1918 to 1928 at Emman-  
uel Missionary College; and from  
1940 to 1968 at Cedar Lake Academy,  
Cedar Lake, Michigan. Survivors  
are a son, Theodore; and two grand-  
children.

## Coming

|                  |  |
|------------------|--|
| <b>July</b>      |  |
| 12               | Adventure in Faith Offering                              |
| <b>August</b>    |  |
| 2                | Dark County Evangelism                                   |
| 9                | Church Lay Activities Offering                           |
| 2                | Oakwood College Offering                                 |
| 30               | Christian Record Braille Founda-<br>tion Offering        |
| <b>September</b> |  |
| 6                | Lay Preachers' Day                                       |
| 6                | Church Lay Activities Offering                           |
| 13               | Missions Extension Offering                              |
| 13 to<br>Oct. 11 | Review and Herald Periodicals<br>Campaign                |
| 20               | Bible Emphasis Day                                       |
| 27               | JMV Pathfinders  |
| 27               | Thirteenth Sabbath Offering<br>(Inter-American Division) |

# The Back Page

## It Is Written Rated Number One in Los Angeles Area

Television ratings for the month of May in Los Angeles showed that the It Is Written program was the number one religious telecast in the area, with an estimated 138,000 viewers, 20,700 more than its nearest competitor.

The prime-time airing of the It Is Written telecast on KTLA, Channel 5 in Los Angeles, was a joint effort of the Southern and Southeastern California conferences. Cost of the prime-time spot represented only 4 cents per week per family.

MICHAEL D. FELLOWS

## Sarawak Reports 478 Baptisms

Bruce Johnston, president of the Sarawak Mission on the island of Borneo, reports a total of 478 baptisms for the mission the first half of 1975, 126 more than in the entire year of 1974!

"The Sarawak Mission lay people and workers set a goal to accomplish their normal one year's evangelism during the first six months of 1975. By June 7, 478 persons had been baptized—more than one year's total in five months. We praise the Lord for this harvest and pledge ourselves to a finished task—soon!"

A large group of church members will construct jungle chapels and lamb shelters during the next few months to accommodate new members.

D. A. ROTH

## Oakwood Offering Is August 9

To benefit from the offering collected August 9 in churches throughout North America is Oakwood College, Huntsville, Alabama, which for almost 80 years has been training and producing workers for the Seventh-day Adventist Church.

A steady upward trend in enrollment—more than 1,000 this past school year—indicates that increasing numbers of black young people and

their parents see Oakwood College as a citadel of total education, a city of refuge from the ravages of urban life-style, and a bastion to safeguard their spiritual relationship with Jesus Christ.

On June 1 ground was broken for the new church building and religious-education complex. The Oakwood College church family—administrators, students, and faculty—takes this opportunity to thank the church for the offering of more than \$155,000 given in 1974 for this project. The college's next most pressing need is a science complex to accommodate the growing number of students having an interest in this area.

The growth of the college is a visible testimony to the dedicated concern and generosity of church members, whose continued help is requested.

C. B. ROCK

## Physician Needed

An invitation is extended for any missionary-minded doctor able to perform some surgery and willing to serve as director or staff physician at Malamulo Hospital, Malawi, in the Trans-Africa Division, to contact the undersigned at the General Conference in Washington, D.C. (202-723-0800), or at the General Conference session in Vienna.

The need was created when on December 10, 1973, Dr. Jack Harvey, known to many as Dr. Malamulo because of his 16 years' service at the hospital in Malawi, crashed to his death in a small plane. Since then we have been seeking a replacement and have found none, in spite of much searching. The need becomes more urgent as time passes.

B. E. SETON

## In Brief

**Died:** George C. Nickle, 80, on June 20 in Keene, Texas. Elder Nickle served in the Inter-American Division for more than 30 years as president of several local conferences and president of the Colombia-Venezuela Union Mission.

## Subscribers, Please Note

The next issue of the REVIEW will be Bulletin No. 1 of the General Conference session in Vienna, Austria. It will be dated July 11, and will reach you nearly two weeks from now. After it arrives (and there will be ten Bulletins in all) you will receive a copy of the REVIEW every few days until the General Conference session is fully reported and we are back on our regular publication schedule. Do not be disturbed next week when your REVIEW does not arrive on time. It will come, though late, and will be filled with the "latest" from the General Conference session.

While the General Conference is in session, July 10-19, a 16-page Bulletin will be produced in Vienna each working day and distributed to the delegates, observers, and overseas visitors. Each issue will include all the news of the previous day. Positive printers will be air-mailed to our publishing house in Washington, where, for purposes of economy, two 16-page Bulletins will be combined into one 32-page issue of the REVIEW. Thus the first eight Bulletins will reach you as four 32-page issues. Bulletins 9 and 10 each will contain 32 pages.

The ten Bulletins—the official minutes of the session—will be sent free to subscribers. Thus in its 125th year of continuous publication the REVIEW AND HERALD continues to bind together the Advent family throughout the world, and serves as the denomination's chief organ of communication.

## SAWS Clothing Appeal

Increasing disaster and deepening human needs have brought requests for large supplies of clothing and other aid from many countries. Just now Seventh-day Adventist World Services (SAWS) has available an unusual opportunity for making free shipments. However, the supply of available clothing in our international depots in New York and Watsonville, California, is extremely low.

Usually clothing comes to these depots in spring and autumn. This year summer shipments are desperately needed. Every conference in the United States is invited to participate in helping to fill this need. The greatest needs are for summer-weight clothing.

It will facilitate efficient operations if all clothing is sorted and packed in the standard SAWS cartons available to churches through the conference lay activities department.

C. E. GUENTHER

## Notices

### General Conference Corporation of SDA

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Stadthalle, Vienna, Austria, at 9:15 A.M. on July 15, 1975, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-second session of the General Conference. By order of the Board of Trustees.

ROBERT H. PIERSON, Chairman  
J. C. KOZEL, Secretary

### General Conference Association of SDA

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ROBERT H. PIERSON, Chairman  
J. C. KOZEL, Secretary

### North American Conference Corporation

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held at the Stadthalle, Vienna, Austria, at 9:15 A.M. on July 15, 1975, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-second session of the General Conference. By order of the Board of Trustees.

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