

Review

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The Tell Mardikh Tablets

The recent discovery of 14,000 inscribed tablets from about 2300 B.C. has been hailed as being possibly the archeological discovery of the century.

By LAWRENCE T. GERATY and WILLIAM H. SHEA

Unexpected finds such as that of the Dead Sea scrolls from Qumran near the northern end of the Dead Sea 30 years ago and that of the Ugaritic texts from Ras Shamra on the Mediterranean coast of Syria less than 50 years ago have revolutionized the scholarly study of the Bible. Among other things they have pointed to the accuracy and antiquity of the manuscripts upon which our Bible translations are based. But a new discovery at Tell Mardikh in Syria (about halfway between Aleppo and Hamath) may be even more exciting for students of the Bible.

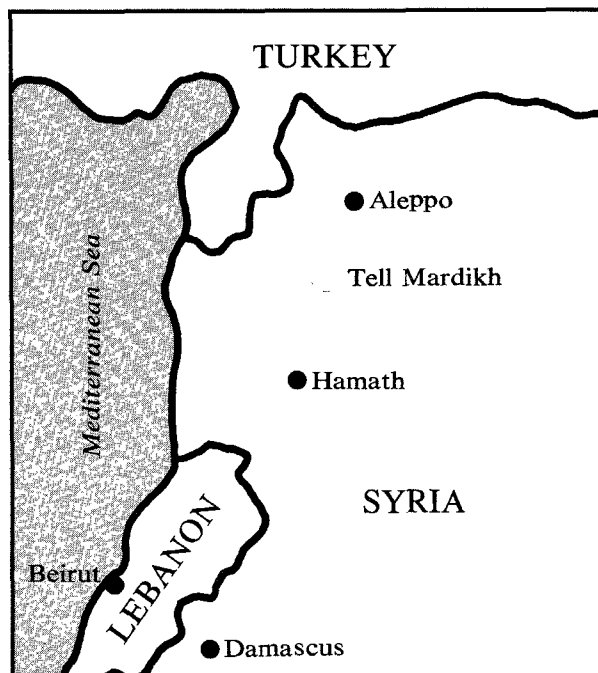
Since 1964 an Italian expedition headed by Dr. Paolo Matthiae has been excavating Tell Mardikh, the ancient town of Ebla. Last summer, during the months of August and September, 14,000 inscribed clay tablets were found in a scribal school adjoining the city's palace (a few were found the summer before). Dated securely by the discoverers and their epigrapher, Dr. Giovanni Pettinato, to about 2300 B.C., most of the tablets are in the Canaanite language, but some of them are in Sumerian (the non-Semitic tongue of the earliest Mesopotamian civilization), and all of them are written in a fine cuneiform script. The archive is said to contain correspondence, treaties, laws, records, historical, and religious texts.

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This unusual find of the earliest and largest collection of Canaanite inscriptions so far known, is significant for several reasons. Historically, it opens a new chapter in the history of the ancient Near East. Scholars had known of the existence of Ebla from references to the town in previously discovered texts of Sargon and Naram-Sin, both kings of Akkad. One of these texts mentions that Sargon the Great subjugated Ebla as his vassal. Another text, which is difficult to understand, tells how Sargon's grandson, Naram-Sin, suffered a major defeat, and a third text tells us that Naram-Sin finally destroyed Ebla.* It is already evident that when the historical texts from this new find are published, scholars will be able to fit all these bits and pieces of information into a consistent series of events in which Ebla played a pivotal part in the relations of these kings with the west.

As a major political center in what is now Syria, Ebla had contacts with the other powers of that time to the north and east (beside Akkad). It has been reported informally that an Egyptian Pharaoh is named in one of these texts. From what is already known, it appears that when these references are published they will provide a welcome confirmation of the broad outlines of ancient Near Eastern chronology. Not only do the Eblite texts mention the major powers of the day but several cities in Palestine are also mentioned, some of which are named in the Bible.

Linguistically, it appears that the Canaanite language
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Thoughts on Criticism

Few people escape criticism. Some people are criticized for doing right; others for doing wrong; still others for doing nothing. Some people are criticized for being too harsh; others, for being too gentle. Some are criticized for working too hard; others, for not working hard enough. Some are criticized for being improvident; others, for being miserly.

In this world, criticism, either constructive or destructive, is inevitable. It cannot be avoided. How, then, shall we relate to it? Here are three suggestions.

1. Accept criticism good-naturedly. Don't become paranoid over it. Don't wallow in self-pity. You're not the only one who is being criticized.

2. Consider carefully the criticism. If it is valid profit by it. Alexander Pope once said: "Get your enemies to read your works in order to mend them; for your friend is so much your second self that he will judge too much like you." Good authors always welcome criticism; and if the criticism has validity they accept it and act on it. They are not defensive.

You may not be an author, so you may be criticized for something other than your writing. But whatever may be the criticism, accept it and make whatever changes are necessary in order to improve. As one writer has said: "If someone is telling all the neighbors that you have a still in your basement and you do have one, instead of going into a rage you should go downstairs and dismantle the still. It is cruel of people to attack you, but it is an equal shame if you do not correct an admittedly foul situation." If someone criticizes you for a dishonest business deal, straighten out the problem. If someone criticizes you for an immoral relationship, end the relationship; begin a life of purity. If someone criticizes you for fiscal irresponsibility, reform your practices; demonstrate that you can handle money wisely.

3. Don't retaliate; don't strike back; don't seek vengeance. "Love your enemies," said Jesus, "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). The Bible says nothing about how to avoid criticism; it does tell us how to relate to it. It says, "Love the person who criticizes you."

Jesus set an example in this. No one was ever gossiped about and criticized more unjustly than was Jesus. People talked about the unnatural circumstances of His birth. They accused Him of associating with a low class of people. They accused Him of being against the government and against the religious establishment.

How did He react? Did He spend time trying to set the record straight? Did He retaliate? Did He try to find out who was spreading false rumors about Him? Did He try to "get even"?

No. He accepted His lot graciously, and sought through love to win His detractors.

It is not natural for human beings to respond as did

Jesus. But the Bible does not teach us to do what comes naturally. It sets forth a higher standard, and then offers power to enable us to reach that standard.

Now, Christians should not only respond to criticism as did Christ, they should avoid speaking evil of others, as He did. Criticizing and accusing are Satan's specialties. Satan delights in accusing (Rev. 12:10). Thus Ellen White warned against aiding Satan in "his work of criticizing and discouraging" (*Testimonies*, vol. 6, p. 42). "Be careful lest you be found aiding the enemy of God and man by spreading false reports and by criticisms and decided opposition" (*ibid.*, vol. 5, p. 295).

The results of developing a critical disposition are seen clearly in the life of Judas. Here was a man who had the privilege of associating with Jesus, the Son of God. He preached the gospel. He healed the sick and cast out devils. He handled the funds for the Twelve. But "while he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse."—*The Desire of Ages*, p. 717. (Italics supplied.) Judas criticized his fellow disciples. He criticized Mary (John 12:4-6). He criticized Jesus.

Self-surrender Necessary

Judas' basic problem, of course, was that he "did not come to the point of surrendering himself fully to Christ" (*ibid.*), and that is the problem with most people who criticize others. Self remains very much alive. Jealousy and selfish ambition control the life. The ignominious, tragic way in which Judas ended his life should serve as a warning to all who watch for flaws in the lives of others, and cherish a mean, critical spirit.

We began this editorial with the thought that since criticism is virtually as certain as death and taxes, we should learn to relate properly to it. We wish to close on the same note. A few short months ago we stood on the edge of the Zambezi River viewing in awe that mighty spectacular of nature called Victoria Falls. At the edge of the falls is a several-times-life-sized statue of David Livingstone, the renowned Scottish missionary and explorer who was the first European to set eyes on the falls. As we gazed up at this man who was a giant in numerous ways—in character, in courage, in faith—we thought of the massive criticism Livingstone had received during the lonely years of his life as an explorer-missionary. People had said that he was not a missionary, that he was not even a Christian. They said that he hated his wife and family. His response to these verbal brickbats may well serve as an example to us. Said he: "I like to hear that some abuse me now, and say that I am no Christian. Many good things were said of me which I did not deserve, and I feared them. I shall read every word I can on the other side, and that will prove a sedative to what I was forced to hear of an opposite tendency." Criticism can be a blessing, keeping us in balance, and prodding us to improve.

K. H. W.

This Week

The discovery at Tell Mardikh, Syria, of 14,000 cuneiform tablets from about 2300 B.C. may be the most significant archeological find of this century, as Lawrence T. Geraty and William H. Shea point out in our cover article, one of the first-published announcements concerning this find. Although it will be some time before the actual texts of the tablets can be translated and published, it is certain that the information will be invaluable in the study of the history, languages, and culture of early Old Testament times. New light will be shed on the patriarchal period.

Each year the REVIEW publishes a list (p. 8) of all the workers

sent by the church to various posts throughout the world during the preceding year. During 1975, 1,062 workers left their homes to join the many hundreds of others serving in the field.

As readers go over this list they doubtless will encounter the names of several friends. We would like to remind our readers that a letter from home to an overseas worker can bring great encouragement and help contribute to the good work that person is doing in his post of duty.

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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.]

Article Protested

Regarding the March 18 article under my name, "Does God's Foreknowledge Preclude Our Freedom?" your digest and title, neither of which was selected by me, does not represent my thinking on the matter. My main concern was with the significance of what we call predestination, and foreknowledge was dealt with in this setting, not as a separate matter, as the title suggests. But in any case, I would argue that your condensation does not capture my concerns with predestination or foreknowledge, and I am sorry that you so abridged my article.

RICHARD C. NIES
Glendale, California

Church Music

I agree with Richard Reed (REVIEW, April 22) that the chorus of "Let Us Break Bread" means "even if I should commit the worst of all sins, O Lord, have mercy on me." As the praying suppliant remembers his own sins, he feels sorrow even for those poor sinners who were foolish enough to make such a mistake as to choose a false god over the great I AM.

And even if the song didn't mean this to me before, it cer-

tainly does now! Thank you, Richard Reed, because I love that song and now I love it more.

BARBARA LAYE
Greenville, Mississippi

I am amazed as I read the letters under the heading "Church Music" (March 11). It seems as if there are those who sincerely believe that the greatest music ever written for the church—Gregorian chant, works of J. S. Bach, etc.—aren't nearly as useful in the church service as could be any "gospel song"! I would like to submit my rebuttal:

As an organ student, I have been working on the chorale preludes of the great Johann Sebastian Bach, and I am always finding my work a great spiritual as well as esthetic experience. The chorale preludes from "Das Orgelbuechlein" and "Klavieruebung III" are among the finest of any instrumental music ever composed, with the most beautifully constructed counterpoint as well as deep musico-religious symbolisms. They are certainly among the most wonderful and sincere expressions of the Christian faith. How could anyone call such music "sterile"?

The simple reason, it seems to me, that a congregation would prefer "unworthy and cheap music" in the church service is that they are simply not familiar enough with anything else! Great music makes them uncomfortable because it sounds strange to them. But if the church music ministry strives for the best qual-

ity of material and performance and properly "exposes" their congregations to better music, such will no longer be the case, and they will learn to love the best of religious art.

TIMOTHY JAMES TIKKER
San Francisco, California

Orion Revisited

Congratulations on the excellent series entitled "Orion Revisited," by Sprengel and Martz (March 25-April 8). The authors are to be praised for their fine work. At last the true facts in the case have been made known.

STANLEY R. DRAKE
Kansas City, Kansas

I can understand that it is probably not necessary to our salvation that we know the exact point in the heavens where our Lord will make His appearance at His return to earth, but it is helpful in placing our confidence. For this reason the views given Ellen White about that great day don't need to be given more than once to mark the exact point of the heavens from which Jesus will come. The mention of our looking "up through the open space in Orion, whence came the voice of God" is so clear that it can hardly be magnified and embellished in the way that authors Martz and Sprengel explain.

In this connection I am reminded that when I was a medical student 50 years ago we were taught in pathology that the cause of cancer was unknown. Also that the only fact we did know for sure was that cancer was *not* a germ disease. We medical students, who knew of Ellen White's reference to the "germ of cancer" were somewhat concerned about how we could coordinate divinely inspired statements about cancer germs and the seemingly well-established fact that whatever the cause of cancer, at least it was not caused by germs. Now, of course, pathologists everywhere easily understand the term "cancerous germs" and admit that cancer is most probably produced by germs.

We have another principle of interpreting truths on page 161, book 1, of *Selected Messages*: "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained."

Perhaps before His second coming the "open space in Orion" will be a term well understood by

astronomers everywhere. Please let us not water down to a diluted form the precious statements on which our religious confidences are founded.

CLEMENT E. COUNTER, M.D.
Long Beach, California

The excellent series on Orion would seem more complete with the addition of the following quotation from the book *Other Tongues—Other Flesh* by G. H. Williamson (Amherst Press, Amherst, Wisconsin, 1953). This information is from spiritualistic sources, as the author is quoting from communications with certain "space intelligences" who say:

"We must tell you about Orion. Many there wish to conquer the Universe. We are here to warn you of this. . . . Orion systems want to destroy—remember, Orion is evil (negative). . . . The negative space intelligences from Orion are not coming directly from the nebula itself, but are coming from planets of star-suns in the vicinity of Orion. The word 'Orion' is used by space visitors to indicate the general area from which the evil influences originate. . . . People of Orion are not our kind of people, they do not belong to our Confederation. They interrupt and are unruly. At present time there is a small group of people on Earth working for Orion. . . . Disturbers, negative elements; soon they will be eradicated. Watch out for controlled persons in your midst. Our men will spot them and you will be informed of them. . . . Watch for them; their numbers increase as the 'sorrows' of Earth increase. They will persist, but they will not succeed—but we will succeed, for our mission is of the Father's authority and His will shall prevail." (Excerpted from chapter entitled, "The Intruders," pages 378-388.)

An understanding of this subject may not be necessary for our salvation as suggested by the authors, but nevertheless, it is a part of Adventist eschatology. The Holy City will have to enter our galaxy system at some point and that point, according to the Spirit of Prophecy, is Orion. The spiritualistic forces quoted above are also focused on Orion and the cosmic scope of the coming battle is seen. Are we not a small group of people working for Orion? And will we not be blamed for the increased sorrows of the Earth?

WARREN T. WAGGERBY, D.D.S.
Upland, California

Christ Our Righteousness

A group of church leaders provides a statement on righteousness by faith and certain related truths. This statement is designed to stimulate further study and to help create a greater bond of unity among Adventists throughout the world.

Preamble. For decades there has been a desire by Seventh-day Adventists to have a clear statement on the doctrine of righteousness by faith. Today there is a growing awareness throughout the church of the need not merely for such a statement but for a vital experience in righteousness by faith under the ministry of the Holy Spirit.

In recent years numerous attempts have been made by church leaders to listen to varying views and to endeavor to reach a harmony of understanding on this "most precious message."¹ The most recent attempt involved a group of Bible teachers, editors, and administrators who met at Palmdale, California, April 23-30, 1976. They studied and prayed together, shared sweet fellowship, and gained in unity of spirit and viewpoint as the days passed.*

The following statement by this group is shared with the church at large, not as a formal presentation of doctrine, nor as an official pronouncement by church leaders. Rather, it is offered as a statement of consensus of their understanding on this vital issue of doctrine and experience.

This statement contains elements of basic truths that cannot be negotiated or modified. In other respects, however, it is hoped and believed that God's people will ever be receiving fuller and clearer light on the subject as their experience deepens and until the Lord our Righteousness shall come for His people.

Justification and Sanctification. We agree that when the words *righteousness* and *faith* are connected (by "of," "by," et cetera) in Scripture, reference is to the experience of justification by faith. God, the righteous Judge, declares righteous the person who believes in Jesus and repents. Sinful though he may be, he is regarded as righteous because in Christ he has come into a righteous relationship with God.² This is the gift of God through Christ.

We agree also that the concept of the righteousness of

God, when traced throughout the whole of Scripture, encompasses more than the specialized meaning of justification found in Romans, Philippians, and 2 Corinthians. In the Old Testament the righteousness of God is used for the character of God and His acts of deliverance on behalf of His people. In the New Testament James emphasizes the moral and practical implications of the phrase. It is clear from James's Epistle that the Pauline expression "justified by faith without works of law"³ had been misunderstood by some of the early Christians, as if Paul had meant a mere intellectual acceptance of Christ for our justification.

Therefore, although we are justified by the merits of the blood of Christ and through the instrument of faith, it is also true that works of loving obedience are the evidence of saving faith. In the last judgment our works of faith and love testify to the reality of justifying faith and our union with Christ; we are still saved by justification through Christ without any works of law, that is, without any meritorious works. Thus Seventh-day Adventists have often used the phrase "righteousness by faith" theologically to include both justification and sanctification.

It should be remembered that together with God's gift comes God's requirement—His provision that the Christian live a fruitful life, which is intended to reveal in him the image of God after which image he was created in the beginning. Thus the terms *righteous* and *righteousness* as used in the Scriptures indicate both the granting to the repentant sinner of a new legal standing before God⁴ and the demand of a new way of life,⁵ a goal to be reached in the Christian's relationship with God.⁶

Righteousness is concerned with both God's gift and His requirement, with justification and sanctification, with both imputed righteousness and repentance and imparted righteousness by faith and obedience, with both the title and the fitness for heaven.⁷ This new way of life begins with regeneration (the new birth) and justification and comes through the ministry of the Holy Spirit.⁸ The Holy Spirit also brings the presence of the indwelling Christ, the assurance of sins forgiven and the guarantee of eternal life.⁹ Sanctification thus begins with the new birth and justification, and all flow from the righteousness of Christ.

* The study group, appointed by the General Conference and the Australasian Division, was composed of Raoul Dederen, N. R. Dower, W. Duncan Eva, Desmond Ford, R. R. Frame, W. J. Hackert, Gordon M. Hyde, A. S. Jorgensen, C. D. Judd, Hans K. LaRondelle, L. C. Naden, Don F. Neufeld, Robert W. Olson, Robert H. Parr, Robert H. Pierson, A. P. Salom, C. R. Stanley, S. M. Uttley, and Kenneth H. Wood. The group met in small, unstructured prayer bands each morning at seventy-thirty, then shared a short, formal devotional period. Three papers were presented each day, two in the morning and one in the afternoon. Each presentation was followed by a discussion period of one hour. Discussion of unresolved points was continued in the evening.

The Humanity of Jesus Christ in Relation to Righteousness by Faith. We believe that Jesus of Nazareth is the incarnate Son of God, the eternally pre-existent Word of God who was with God and was God,¹⁰ who became flesh and dwelt among us.¹¹ How He was at one and the same time God and man, truly God and truly man, is an "unfathomable mystery, that the human mind cannot comprehend."¹² Expressly called "God" in the Scriptures,¹³ He was the great "I AM" during His ministry on earth¹⁴ as surely as before His incarnation.

He was also man, truly man. Not only did Peter, Pilate, and the scribes, among others, call Him "man,"¹⁵ but the term is found on His own lips as well.¹⁶ He had a human mother, "descended from David according to the flesh,"¹⁷ was subject to the ordinary laws of human development,¹⁸ showed love and compassion,¹⁹ and knew hunger, thirst, and weariness as any other human being.²⁰

The New Testament states that our Lord came "in the likeness of sinful flesh"; also that "since therefore the children share in flesh and blood, he himself likewise partook of the same nature. . . . Made like his brethren in every respect."²¹

The same New Testament also declares that for our sake God "made him to be sin who knew no sin."²² And again, "You know that he appeared to take away sins, and in him there is no sin."²³ Not all Christians view these passages alike. For example, for some they mean that Jesus did not commit sin either in word, deed, or thought; for others they mean that Jesus not only committed no sin but was without the inherited tendencies to sin common to fallen humanity.

We agree that anything that contradicts God or any departure from His divine will was completely denied by Christ in His human nature.²⁴ "Though He had all the strength of passion of humanity, never did He yield to temptation to do one single act which was not pure and elevating and ennobling."²⁵

Whichever of these views Christians may hold of Christ's humanity, we believe that the central concept is to recognize Jesus as the Saviour of all mankind, and that through His victorious life, lived in human flesh, He provides the link between divinity and humanity. When the sinner accepts Christ on these terms, he enters into the genuine experience of righteousness by faith.

Ellen White also emphasized two basic aspects of our Lord's humanity. On one hand she emphasized that "He [Christ] took upon Himself fallen, suffering human nature, degraded and defiled by sin,"²⁶ and that "our Saviour took humanity, with all its liabilities";²⁷ on the other, she exulted with Biblical writers in noting that "in taking upon Himself man's human nature in its fallen condition, Christ did not in the least participate in its sin";²⁸ His was the "perfect humanity."²⁹ Even though He "took our nature in its deteriorated condition,"³⁰ accepting "the results of the working of the great law of heredity,"³¹ He did not possess "the passions of our human, fallen natures";³² He took "the nature but not the sinfulness of man."³³ Although "He could have sinned; He could have fallen, . . . not for one moment was there in Him an evil propensity."³⁴ "He was born without a taint of sin."³⁵

There is no doubt that here we face an unfathomable mystery,³⁶ especially because we have no analogy with which to make a comparison. Our Lord could come "in

the likeness of sinful flesh" and yet be the One in whom "there is no sin"! We believe that a person need not be sinful in order to be tempted. All that is necessary here is that temptation be addressed to a moral being who has the capacity to say No to God.

Our Lord's sinlessness is the sinlessness of the *man* Jesus, and involved, during His earthly life, actual temptation and the possibility of sinning. Viewed from the perspective of His human nature, Christ was subject to the possibility of falling. Sinless at every stage of His life, "yet learned he obedience by the things which he suffered."³⁷

The Scriptures explicitly affirm not only that Christ could be tempted but that He was tempted.³⁸ They also provide us with an extended description of His temptation in the wilderness at the beginning of His public ministry.³⁹ Satan's primary purpose was to shake Christ's confidence in His Father,⁴⁰ to persuade Him to take things into His own hands and to act independently of God. Although fully God, Jesus had agreed with the Father to live as a man, bearing the results of the sins and infirmities of fallen humanity, exercising no powers in His warfare against sin that are not available to all men through faith in God. Where Adam and all other men and women have failed, He overcame, relying on the Father and refusing to take Himself out of the Father's hands. He daily chose to maintain His dependence upon God, manifesting perfect confidence and trust in Him.⁴¹

When Paul noted that Jesus was "tempted like we are, yet without sin,"⁴² he was proclaiming the good news that sin is neither necessary nor inevitable. Because Jesus took upon Himself man's nature and denied Himself access to special advantages not available to "His brethren," His secret of victory is ours too; He came into this world "not to reveal what a God could do, but what a man could do through faith in God's power to help in every emergency."⁴³ He is simultaneously our Substitute, our Redeemer, and our Example. As He overcame with His Father's help,⁴⁴ He invites us to overcome, "even as I also overcame,"⁴⁵ living by faith as He Himself did. Divine power was not given Him in a way different from the way it may be given to us.⁴⁶ "His imputed grace and power," specifies Ellen White, "He gives to all who receive Him by faith."⁴⁷

Jesus our Lord not only delivers us from the condemnation of sin but also from its power. Forgiveness of sin and victory over sin is the promise to every one who chooses to trust and obey God. In Christ, we are brought into a position of victory over sin, over deliberate acts of rebellion against God as well as over hereditary and cultivated tendencies to evil.⁴⁸ Over men and women of faith sin no longer has dominion.⁴⁹ Having surrendered to Christ, renewed in the spirit of our minds,⁵⁰ we put on "the new nature, created after the likeness of God in true righteousness and holiness."⁵¹

In summary we believe:

1. That Christ was, and still is, the God-man—the union of true Deity and true humanity.
2. That Christ experienced the total range of temptation at the risk of failure and eternal loss.
3. That Christ overcame temptation appropriating only those provisions God makes available to the human family.

4. That Christ lived in perfect obedience to God's commandments, and was sinless.
5. That by His life and atoning death, Christ made it possible for sinners to be justified by faith and therefore accounted righteous in God's sight.
6. That through faith in Christ's redemptive act, not only a person's standing before God may be changed, but his character also, as he grows in grace and gains victory over hereditary as well as cultivated tendencies to evil. This experience of justification and sanctification continues until glorification.

The 1888 Era. In reviewing the history of the 1888 era, we are led to the conclusion that it was a time of unparalleled opportunity for the Seventh-day Adventist Church. The Lord actually gave His people the "beginning" of the latter rain and the loud cry in "the revelation of the righteousness of Christ, the sin-pardoning Redeemer."⁵² The attitudes and spirit manifested by too many at that time made it necessary for God to withdraw this special blessing.⁵³

While nothing is gained by disputing over the actual number of those who accepted or rejected this blessing in 1888, we recognize that those who then heard the message of righteousness by faith were divided in their response. It is clear that the fullness of the marvelous blessing God wanted to bestow upon the church was not received at that time nor subsequently. In the light of these facts of history, our special concern now must be to remove every barrier that holds back the promised power, and by repentance, faith, revival, and reformation clear the way so that the Lord can do His special work for us and through us. We recognize that a primary responsibility in this respect lies with the leadership of the church.

We take our stand not only with the messengers whom the Lord used in 1888 to proclaim the most precious message of the righteousness of Christ, but with all who may have faithfully presented it in the years since. We desire to benefit from the mistakes of the past so that rebellion, stubbornness, insubordination, suspicion, and envy shall not be found among us. This is a day of emphasis on revival and reformation on the part of the leadership of the church, and we join with our faithful members in an earnest desire to embrace the full truth that will allow us to enter into the genuine experience of righteousness by faith, receive the resulting outpouring of the latter rain, and see the earth lighted with the glory of God.⁵⁴

Appeal. Through His servant the Lord has given the following inspired counsel regarding the burden of our preaching in these last days.

"The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in His condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and fearfulness of the malediction of His Father, because of man's transgression of His law; for the Saviour was

found in fashion as a man."—Ellen G. White, *Review and Herald*, Sept. 11, 1888.

In dealing with profound subjects such as righteousness by faith, the nature of Christ, and kindred topics, it would be well for us to follow this further counsel of Ellen White:

"Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 3:24-28, p. 1072.

"Our ministers must cease to dwell upon their peculiar ideas with the feeling, 'You must see this point as I do, or you cannot be saved.' Away with this egotism. The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross, they must look and live."—*Selected Messages*, book 1, p. 178.

We appeal to our members and workers everywhere to heed well this counsel of the Lord's servant. The hour is late; we have an awesome task before us in the proclamation of God's last message to all the world in our day. Such a challenge calls for unity of purpose and total commitment on the part of every believer in the Advent message around the world.

Shall we not, then, close ranks in renewed bonds of unity, reconsecrating ourselves and our talents to the saving commission rather than becoming involved in a theological controversy while souls are perishing? In our witnessing and in our preaching, let us lift up Jesus Christ in all of His beauty and loveliness. His life and His death

The Great I Am

By DANNY R. PHILLIPS

I Am God
 I Am Alpha
 I Am the Beginning
 I Am the Creator
 I Am the Judge
 I Am the Resurrection
 I Am the Life
 I Am the Truth
 I Am the King of kings
 I Am the Saviour
 I Am the Way
 I Am the End
 I Am the Omega
 I Am God

will ever challenge us to more holy living and more earnest endeavor in His service.

“Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that His disciples should be one, even as He and the Father are one.”—*Selected Messages*, book 1, p. 385. □

REFERENCES

(Except where indicated, R.S.V. is used throughout.)

- ¹ *Testimonies to Ministers*, p. 91.
- ² Rom. 3:21-26; 4:11-13; 9:30-10:6; *Steps to Christ*, p. 62.
- ³ Rom. 3:28.
- ⁴ Rom. 5:1, 9; 1 Cor. 6:11.
- ⁵ Rom. 6:16, 17; 14:17; 2 Cor. 6:14.
- ⁶ Matt. 5:6; 6:33; 1 John 2:29.
- ⁷ *Messages to Young People*, p. 35; *The Desire of Ages*, p. 300.
- ⁸ Titus 3:5-7.
- ⁹ Eph. 1:13, 14; 4:30; Rom. 8:23; 2 Cor. 5:5; 1:22.
- ¹⁰ John 1:1.
- ¹¹ John 1:14.
- ¹² E. G. White, *Signs of the Times*, July 30, 1896.
- ¹³ See, for instance, John 1:1, 18; 20:28; Titus 2:13.
- ¹⁴ John 8:58.
- ¹⁵ See Acts 2:22; John 19:5; 7:46.
- ¹⁶ John 8:40.
- ¹⁷ Rom. 1:3.
- ¹⁸ See Luke 2:40, 52; *The Desire of Ages*, pp. 70, 71.
- ¹⁹ Mark 10:21; Matt. 9:36.
- ²⁰ Matt. 4:2; John 19:28; 4:6.
- ²¹ Phil. 2:7; Rom. 8:3; Heb. 2:11, 14, 17.
- ²² 2 Cor. 5:21.
- ²³ 1 John 3:5.
- ²⁴ The same truth we find expressed on the lips of Jesus: “The ruler of this world is coming. He has no power over me” (John 14:30), literally, “He has nothing in me.” Satan possessed nothing in Christ. He had no hold on Him, no power over Him because Christ never consented, not even once, to a sinful thought or act. “Which of you convicts me of sin?” was the unsailable truth about Jesus, the sinless Son of man (John 8:46).
- ²⁵ These passages teach us the sinlessness or moral perfection of the human Jesus. He presents Himself to us as the living impersonation of holiness and truth inseparably united. Not only did Jesus never ask God for forgiveness, but He did not need regeneration, conversion, or reform.
- ²⁶ Undated manuscript 73.
- ²⁷ *The Youth’s Instructor*, Dec. 20, 1900.
- ²⁸ *The Desire of Ages*, p. 117.
- ²⁹ *Selected Messages*, book 1, p. 256.
- ³⁰ *The Desire of Ages*, p. 664.
- ³¹ *Selected Messages*, book 1, p. 253.
- ³² *The Desire of Ages*, p. 49.
- ³³ *Testimonies*, vol. 2, p. 509.
- ³⁴ *Signs of the Times*, May 29, 1901.
- ³⁵ *The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128.
- ³⁶ *The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 2:14-18, p. 925.
- ³⁷ 1 Tim. 3:16.
- ³⁸ “Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood.
- ³⁹ “This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Mark 16:6, p. 1113. (Italics supplied.) “It was a mystery to angels that Christ, the Majesty of heaven, should condescend, not only to take upon Himself humanity, but to assume its heaviest burdens and most humiliating offices. This He did in order to become like one of us, that He might be acquainted with the toil, the sorrows, and fatigue of the children of men.”—*Child Guidance*, p. 346. (Italics supplied.)
- ⁴⁰ “It is impossible for finite minds fully to comprehend the character of the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery.”—*Steps to Christ*, p. 105. (Italics supplied.)
- ⁴¹ “It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery.”—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, pp. 1128, 1129.
- ⁴² Heb. 5:8, K.J.V.
- ⁴³ Heb. 2:18; 4:15.
- ⁴⁴ See, for instance, Matt. 4:1-11.
- ⁴⁵ John 5:30; 6:38.
- ⁴⁶ See Ellen G. White’s account in *Selected Messages*, book 1, pp. 267-289.
- ⁴⁷ Heb. 4:15, K.J.V.
- ⁴⁸ *The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 4:15, p. 929.
- ⁴⁹ See John 6:38-40; 7:16; 8:26-28; 12:48.
- ⁵⁰ Rev. 3:21, K.J.V.
- ⁵¹ *Ibid.*
- ⁵² *Ibid.*
- ⁵³ *Christ’s Object Lessons*, p. 420.
- ⁵⁴ Rom. 6:14.
- ⁵⁵ Eph. 4:23.
- ⁵⁶ See Eph. 4:24.
- ⁵⁷ *Christ Our Righteousness*, pp. 56-63.
- ⁵⁸ *G.C. Bulletin*, Feb. 28, 1893, p. 1 (see A. V. Olson, *Through Crisis to Victory 1888-1901*, pp. 80, 81); *Selected Messages*, book 1, pp. 234, 235.
- ⁵⁹ Rev. 18:1.

Tell Mardikh Tablets *Continued from cover*

represented in these texts will turn out to be closer to Biblical Hebrew than any other Semitic language known from the ancient Near East, even the later Canaanite written on the coast of Syria at Ugarit. Most Semitic writing systems, including Hebrew, are consonantal; it was not until Christian times that a system for adding vowels to Biblical manuscripts was devised. But the Tell Mardikh tablets are written in a cuneiform script, whose pronunciation is known. Hence these newly discovered tablets will be of great value in helping scholars understand how Canaanite and even Hebrew words were pronounced.

The contents of the Ebla tablets will be of special interest to those who wish to learn of the culture and religion of the early Canaanites. But of greatest significance to students of the Bible will be the light these tablets throw on the background out of which the Old Testament grew.

There may be a number of surprises. For instance, we already know the Eblites had a Creation story and a Flood story. This news weakens the position of many modern scholars that the Hebrews borrowed these stories from Mesopotamia, where these stories are supposed to have originated.

Early Law Code

Many critics at the turn of the century thought that the Mosaic laws of the Old Testament had to be much later than the time of Moses in the fifteenth century B.C. Then came the discovery of the law codes of Hammurabi, Eshnunna, Lipit-Ishtar, and Ur-Nammu—all from the beginning of the second millennium B.C. and all showing that law in the ancient Near East was early and not late.

Now we make the discovery that Ebla, too, had a law code and it is several hundred years earlier than the earliest so far known! Many of the case laws in the Eblite code are said to sound like Exodus 21-23, especially since they are essentially in the same language. Thus the antiquity of Biblical law is vindicated and we see it in the context of its time.

According to the excavators, some of the personal names mentioned in the new tablets read like a Who’s Who of Genesis and the rest of the Old Testament. This does not mean, of course, that the characters we know from the Bible are mentioned in the inscriptions, but it does mean that the Biblical personages bore names common in their culture and time.

It will be some time before enough of these exciting new tablets are published so that all interested scholars may independently assess their significance for the date of the patriarchal narratives, the Pentateuchal documentary hypothesis, the development of Israel’s religion, and the philological study of the Old Testament, but we already know enough to whet our appetites and we thank God for yet another discovery that will certainly strengthen our faith in His Word. □

* For these texts see *Ancient Near Eastern Texts* (J. B. Pritchard, ed.), p. 268. “The Legend of the King of Cuthah” is the text that tells of the defeat of Naram-Sin and it is discussed in standard histories of Mesopotamia.

From Home Base to Front Line

In 1975 the Seventh-day Adventist Church sent 1,062 workers from their home countries to other areas.

By C. O. FRANZ

SEVENTH-DAY ADVENTISTS ARE CONVINCED that Jesus meant exactly what He said when He gave His disciples the great missionary charter: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Since 1874, when the first official missionary of the church was sent overseas, it has been their goal to teach and preach and heal in every part of the world.

In 1975 the church sent 1,062 missionaries from their home countries to other areas. The accompanying statistical chart reveals the number sent out from each division

C. O. Franz is secretary of the General Conference.

and the service categories. It is interesting to note that 609, 57 per cent of those who left their homelands, went out as regular missionary appointees. This compares with 381, or 36 per cent of the whole, who went on short-term assignments in the Student Missionary, Adventist Volunteer Service Corps, Sustentation Overseas Service, or Relief/Special Service category. One other category represents a significant segment: 72 nationals, 7 per cent of the entire group, returned to their home divisions for service after having spent some time in North or South America, in many cases for further training.

There is one other group that is not included in the statistical summary, for we are in the process of gathering information on these missionaries. We call them Adventists Abroad. There is a growing list of these Seventh-day Adventists who have left their home countries to accept employment with government, industry, or private enterprise in other areas of the earth, but who at the same time have dedicated themselves to the proclamation of the gospel of Jesus Christ. They are truly missionaries. We shall be reporting more about this group.

We should make clear that the figures reported here represent only those who *went out* during 1975. They have joined many hundreds of other missionaries already in the field. They are your representatives and mine. More importantly, they are Christ's representatives, and like the disciples of old, they present their message in His name.

Below are the names of the regular appointees, both new and returning workers, who went out to their assigned places of labor in 1975. We invite you to pray for them and for those who were already in the field. Please remember also the short-term workers, many of whom have gone at their own expense to give one or two years of valuable and appreciated service. Finally, please pray that the missionary force of the church may include every baptized member. The missionary charter of the church was given not only to the 12 disciples, not only to those who have left their homelands and gone out to distant places. It is addressed to you and to me, and to every member of God's remnant church.

1975 SUMMARY OF WORKERS SENT OVERSEAS

Division	New Workers	Returning Missionaries	Student Missionaries	Adventist Volunteer Service Corps	Sustentation Overseas Service	Relief/Special Service	Nationals Returning	Total
Afro-Mideast	-	-	-	-	-	-	-	-
Australasian	36	36	8	2	-	6	-	88
Euro-Africa	19	41	-	7	2	1	-	70
Far Eastern	9	17	-	-	-	-	-	26
Inter-American	7	-	-	-	-	-	-	7
North American	167	220	183	22	32	114	70	808
N. Europe-W. Africa	16	20	-	2	2	-	-	40
South American	8	2	-	-	-	-	2	12
Southern Asia	-	-	-	-	-	-	-	-
Trans-Africa	7	4	-	-	-	-	-	11
TOTALS	269	340	191	33	36	121	72	1,062

FROM THE AUSTRALASIAN DIVISION

Baines, Ross W. and Elizabeth and one child, of New Zealand, to Suva, Fiji.

Bevan, Colin S. and Julie, of Victoria, to Kambubu, Papua New Guinea.

Booker, Walter J. and Margaret and two children, of Victoria, to Papua New Guinea.

Broad, Marlene L., of Auckland, New Zealand, to Papua New Guinea (returning).

Brody, Ronald W. and Lorraine M. and two children, of Victoria, to Thailand.

Butler, Robert L. and Joy M. and one child, of Tasmania, to Western Samoa.

Clover, Evelyn M. and two children, to Port Moresby, Papua New Guinea (returning).

Craig, Adrian R. and Janelle and two children, to Papua New Guinea (returning).

Dean, Barry J. and Kerrin L. and one child, to Goroka, Papua New Guinea (returning).

Faul, David J., to Navesau, Fiji (returning).

Fisher, Olive M., to Wabag, Papua New Guinea (returning).

Fitzclarence, Stephen J. and Janice L. and two children, of W. Australia, to Solomon Islands.

Gate, John H. and Nerolie J. and two children, of Tasmania, to Papua New Guinea.

Gosling, Jennifer M., to Blantyre, Malawi (returning).

Granger, Robert E. and Gwendolyn N. and three children, of Queensland, to Papua New Guinea.

Greive, Trevor C. and N. Fay and three children, to Hong Kong (returning).

Hamilton, Brian V. A. and June M. and two children, to Gilbert and Ellice Islands (returning).

Hay, David E. and Fay R. and one child, to Tonga (returning).

Hill, Barry A. and Valmai J. and one child, of New Zealand, to Fiji.

Hughes, Keith M. and Winsome G. and two children, to Honiara, Solomon Islands (returning).

Jones, Len, of Brisbane, Queensland, to Goroka, Papua New Guinea.

Lansdown, Berenice, of Auckland, New Zealand, to Lee, Papua New Guinea.

Lansdown, Lewis A. of Auckland, New Zealand, to Lee, Papua New Guinea.

Larwood, Lens G. and Betty J. and two children, to Atoifi, Solomon Islands (returning).

Lee, Pak Thong, of Victoria, to Papua New Guinea.

Lee, Wilma J. and one child, of Victoria, to Papua New Guinea.

Liversidge, William I. and M. Dianne and three children, to Solomon Islands (returning).

Miller, L. Max and Valerie M., to Solomon Islands (returning).

Newman, Judith M., to Malaysia (returning).

Newman, Raymond B. and Susan and two children, to Papua New Guinea (returning).

Plane, Barry W. and Tatsiana and three children, of New South Wales, to Papua New Guinea.

Powrie, Leon N. and Dorothy S. and two children, to Bangladesh (returning).

Rieger, Wilfred G. and Janet A. and two children, of New Zealand, to Fiji.

Rogers, Gary J. and Leni and one child, to Papua New Guinea (returning).

Sragg, Walter R. L. and Elizabeth E., of Washington, D.C., to England.

Stafford, Margaret D., of New South Wales, to Solomon Islands.

Stanley, Glenn R. and Narelle A., of New South Wales, to Papua New Guinea.

Voigt, Anthony L., to Papua New Guinea (returning).

Ward, Martin J. and Olga R. Y. and four children, of New South Wales, to Uganda.

Watts, Ian A., to Kukudu, Solomon Islands (returning).

Watts, Neil W. and Nanette J. and two children, of Victoria, to Papua New Guinea.

Wilkinson, Raymond K., to Papua New Guinea (returning).

Wilkinson, Ruth E. and one child, to Papua New Guinea (returning).

Wilshire, Raymond W. F. and Gloria J., to Suva, Fiji (returning).

FROM THE EURO-AFRICA DIVISION

Agasson, Jules and Renee and two children, to Central African Republic (returning).

Burkharth, Leon and Alice, to Madagascar (returning).

Cools, Marc-Denis and Adelheid and two children, to Cameroun (returning).

Daures, Gabriel and Christiane and one child, to Ivory Coast (returning).

De Keuster, David and Evelyn, of Switzerland, to Cameroun.

Favre, Jacqueline, of Switzerland, to Cameroun.

Fehr, Jorg and Edith and two children, to Cameroun (returning).

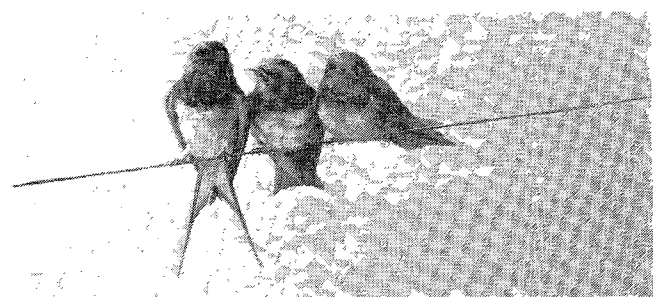
Fenner, Wilfried and Maria, to East Africa (returning).

Giger, Mario and Waltraud and three children, to Cameroun (returning).

Giger, Martin and Margrit, to Cameroun (returning).

Continued on page 16

For the Younger Set



The Swallows

By RUTH WHEELER

CLIFF SWALLOWS were building nests under the eaves of the old barn. Peter and Jennie watched them fly down to a place by the creek where the muddy clay was soft. They saw the birds hover over the mud with their wings held high over their backs like giant butterflies.

The children watched as the swallows flew to the barn, carrying balls of mud in their bills. Each bird was building a jug-shaped nest under the eaves of the old building. The nests were close together. One bird built its nest almost on top of the one below it. The air was alive with the birds swooping down for mud and then hurrying back to the nesting site.

"I like the sounds they make," Peter said. "They aren't exactly singing, but they sound happy as they work together."

After a few days the nests were finished and the birds began to lay eggs. Not so many birds were flying now, but there were always some darting through the air, scooping up insects. The birds never flew into one another or quarreled over the food supply. The sounds of their happy chirping filled the air.

One night during dinner the children were talking with their parents about the swallows. "Why don't the other birds fly together and live close to one another the way the swallows do?"

Jenny asked the family. "That's the way cliff swallows always live," Father said. "That's their life pattern. They live in colonies and they never seem to quarrel. Jays are not like that. Their life pattern is different. Only one jay family lives in a tree or a yard. They will not allow other jays to live near. Robins have their own territory too, you remember. They chase other robins away."

"I think it's because of the food they find," Mother said. "Maybe one yard has only enough worms and berries for one robin family or one jay family. There are so many flying insects that there is food enough for a whole colony of swallows and they do not need to quarrel with one another. Each family of birds lives according to its life patterns and does what is best for that kind of bird."

"People are different, too," Peter said. "Some people live very close together in cities while others live far apart as they do on farms. I guess that is because of the kinds of work they do."

"But people quarrel with one another, no matter where they live," Jennie said. "I think I like the swallows' way best. Even though they live close together they get along well with one another. I'd rather be like the swallows than the jays. Then whether we live close to other people or far away from them, we will be cheerful and pleasant to them."

Forgiveness or Victory?

Referring to our February 5 Bible Questions Answered column in which we dealt with forgiveness, a reader poses a question: "Suppose the sin is a besetting one and that a person is seeking forgiveness for the last time he has committed it. If he should die suddenly after having asked for forgiveness and before he has opportunity to sin again, would he be saved?"

The question assumes that the person seeking forgiveness believes that the condition for forgiveness is asking for pardon. This, of course, is incorrect. The Bible says, "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9). Confession, then, is the prerequisite to pardon. True confession is more than an asking for pardon. In its broadest meaning it includes repentance. If confession is distinguished from repentance it always follows repentance. If repentance is not a part of the confession act or if it does not precede it, forgiveness does not follow.

What is repentance? It is more than sorrow for sin. The Greek word for repentance is *metanoia*, made up of the two words *meta*, "after," and *nous*, "mind." *Metanoia* means a change of mind. The person who repents has a different mind afterward. He goes through a mental process something like this: What was it that led me to commit this sin? What can I do to prevent my yielding the next time I am tempted? I feel terrible for having let God down, who so graciously redeemed me. I resolve with the help of God never to commit this sin again.

Such repentance is necessary, either preceding confession or as a part of the confession act. Without it there can be no forgiveness. God cannot forgive a sin that is cherished. Repentance is the process in which the sin is driven from the life. It is something that a person cannot do of himself. It is God that gives him repentance:

"Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent."—*Selected Messages*, book 1, p. 390.

No Compulsion to Repent

But God never forces anyone to repent. "In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—*The Desire of Ages*, p. 466.

Many Christians have too legalistic a view of sin and of forgiveness. They look at sin as merely the individual acts of wrongdoing rather than as also being the condition of the heart that causes a person to commit the individual acts. Repentance is designed to correct that inward condition that leads to commission. When that is taken care of, the forgiveness of the act becomes a mere formality.

Returning to our reader's question, apparently his definition of a besetting sin is one over which a person has not gotten the victory. The person doubtless has tried to get the victory but has lapsed repeatedly. His goal should be, not keeping his repeated lapses forgiven, if this were possible, but truly repenting of his besetting sin and reaching out to that power "out of and above" himself and expelling the sin from the life. He must believe that victory is possible and that divine help is available.

Commenting on his own question, this is essentially the position our reader took.

D. F. N.

Dearly Beloved

By CLIFFORD BAILEY

Have you talked, today, of Jesus
To that neighbor down the street
And recounted all His mercies
In a voice that's soft and sweet?

Do you fill with deep emotion
As you tell His wondrous love,
Of the mansions He's preparing
For the ones who'll dwell above?

Did you reason, as did Abel,
In the ancient fields he trod,
Of the surety of judgment
And the righteousness of God?

Is it not the truth, beloved,
That to each we owe a debt?
Have you started making payment
On that obligation yet?

It Made All the Difference

A young mother discovers a secret that brought new zest into her life.

By JANE ANN SWARTZWELDER
as told to Zella Holbert

"Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward stammering word, beautiful and fragrant with the incense of His own perfection."—The Desire of Ages, p. 667.

IT HAD BEEN one of those bad days; everything had gone wrong. Amy arrived home from school, bringing a little friend with her. Ricky, my 4-year-old, already had a friend racing through the house with him. They had fussed over the toys, turned on the television, till the noise jangled my nerves. They spilled water on the kitchen floor, and blamed each other when I insisted they

wipe it up. With two more to add to the confusion I felt beaten.

Finally I got Baby Ray to sleep. Glancing at the clock I noticed it was 4:30. Terry, my husband, would be home for dinner at 5:00. He had only an hour, then he had to return to the office. Dinner needed to be on time.

"Amy, you'll have to take care of things," I said as I went to my room, closed and locked the door, and flung myself across the bed.

"Dear God, what shall I do? My head aches. I'm shaking inwardly. Dinner must be fixed. I seem to have reached my limit."

I knelt beside the bed and continued to pray. It had been a horrible day. But as I prayed I realized that it really hadn't been all bad. I began to thank the Lord for the bright spots in the day, for the three lovely children He had given me, and for endless blessings. As I expressed thanks to God, my whole attitude changed. The mental agony disappeared; my aching body felt revitalized, as though by a surging power. After I thanked the Lord for everything I had, I concluded by saying, "O.K., let's go fix dinner."

Before returning to the kitchen I fixed up my hair and clothes. I splashed on a little cold water, then some cologne. I felt like a queen. I had energy. My body was rejuvenated. I was a new person.

Dinner was ready in 25 minutes. "It was a good dinner," Terry commented, and in many ways expressed his appreciation. He noticed how relaxed I was. "Something special happen to you today?" he queried.

Indeed, something special, something very special, had happened. I had been with God.

Many a young mother feels harried, depressed, and plagued with the endless jobs to be accomplished to the tune of peevish, crying children wanting attention. Or even if the children are happy, healthy youngsters, their being underfoot all day long gets on her nerves. Sometimes it seems to her that the only outlet is to crack up or to get out of the house.

As debts, diapers, and dirty dishes stack up, enjoyment of the role of being a mother and homemaker often proportionately disappears.

Here is how one young mother acquired a completely new outlook on life. One rainy day after her husband had gone to work, the older ones had gone to school, and the little ones were still sleeping, she flipped open the pages of the Bible.

Help From the Psalms

After praying a short prayer for comfort, encouragement, and help of some kind, she read in the Psalms. Her interest was fastened on the verse, "He maketh the barren woman to keep house, and to be a joyful mother of children" (Ps. 113:9). Over and over she repeated the words to fix them in her memory. Then closing her eyes she prayed: "O Lord, I want to be joyful and you know that. Help me. Please show me how to be joyful."

It worked. During the day she repeated the words of



the psalmist over and over again. As she ran the vacuum cleaner, washed the dishes, and made the beds, she kept chanting, "He maketh the barren woman to keep house, and to be a joyful mother of children."

Gradually she sensed an inner brightness, as if a shade had been raised and sunshine, bright and warm, had flooded her inner soul.

Here, then, is the secret. Become saturated with the Word. Memorize a verse or phrase or a chapter and let this fill your mind during the day.

Many a frustrated housewife feels that by getting into the excitement of the business world she can become an individual and put purpose in her life. But by overcoming negative, depressing thoughts, which come easily when alone, a mother can find her greatest joy and contentment at home. There is plenty of time ahead for writing and painting. Marriage can be an exciting adventure every day.

The evening meal, when all the family is together, can be a banquet and a delight. Let the preschool children pick flowers from the garden, to be placed on each napkin and pinned on the clothing before the father thanks God for the good food. The school child can write Bible

verses on scraps of colored paper. These can be a surprise as each one looks under his plate. Or the children can dampen the edges of glasses used for the orange juice, then dip them in powdered sugar to frost before filling them. Different? Yes, and such a treat!

For worship the children will enjoy selecting the songs to be sung or taking part in prayer or relating some prayer experience they have had. Help them to look for daily blessings.

Neighbors and relatives may seem to be constantly buying new things that you, too, would like to have. But things do not necessarily create happiness. A good victory verse is Hebrews 13:5, "Let your conversation [manner of life] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

When your husband comes home to an orderly, organized home, with the children clean and happy, you need not tell him of the verse that permeated your thinking during the day and put a glow in your heart. You need not say how close to God you feel, how dependent on His strength. You need not verbalize your happy, contented, victorious feeling. It will be showing. □

Especially for Women By BETTY HOLBROOK

Conflict: Chaos or Calm?

Should there be conflict in a Christian home? If we mean violent encounters—either physical or verbal—the answer would be No. But isn't it normal to have disagreements? Should we "clam up" and pretend differences of opinion don't exist? Or is it possible to have conflict without chaos?

Anger usually comes in two temperatures—warm and cool. The warm, of course, can get pretty hot and become loud, cruel, crushing, and a little like riding a wild horse. Cool anger, on the other hand, can become icy, silent, deceptive, hostile, with a cover-up courtesy that is little more than what someone termed an "angelic phony."

The choice isn't all that grand, but if I had to choose between warm and cool anger I think I would take the warm—even hot. At least there are still some feelings there, and though probably distorted, there is some idea of what the other is thinking. Cold anger can be worse because it isolates

and encapsulates us from each other. Feelings are anesthetized—or worse, extinguished. Communication is gone.

But does conflict have to mean fight? Do disagreements need to grow into hostility, and even hatred?

There are some spouse-baiting techniques that are sure to raise—or lower—temperatures. Recognizing them may help:

1. There's the "I know what you're thinking" approach—a type of mind-reading. The problem is that too often we're wrong, and haven't come even close to what the other is thinking.

2. Then there is the "I know why you're thinking" attitude — psychologizing. "You do that because your mother always did." We have it all figured out.

3. One of the most diabolical ways to bait is labeling. When we call someone a hypocrite, selfish, or stupid, we are in effect saying: "I'm good; you're bad. I'm smart; you're dumb." It's a sure way to chip away at self-respect.

How do we solve conflicts, then?

1. Keep the channels open. We clog them by threats or thoughtless words that cut; by sweeping generalizations such as, "You always leave your dirty socks on the floor." Or we use loaded judgments such as, "I don't suppose you thought to call the plumber again today."

2. State simply, honestly, what you think. Skip the absolutes—the this-is-the-way-it-is talk. Better to say, "This is the way it seems to me."

3. Give your spouse a chance to respond. Let him rephrase it to see if he has heard you right. It gives both a chance to cool down, to modify, and even rethink a position. This is real communication—not just talking, but listening and understanding.

4. Choose carefully the time for discussing problems—not when one is tired, hungry, harried, or hurried. You may even want to set a time, but not with the threat that, "I want to talk with you about leaving your dirty socks on the floor!" "There's something bother-

ing me. Could we talk?" is gentler.

5. Be conscious of your nonverbal signals. Sometimes there's a difference between what we're saying and what we're signaling. We can have Yes faces and No faces—regardless of our words.

Then let's remember that we're married to human beings. We are influenced by our environments, but we do *not* have to reflect those environments in every respect. And yet, to blame someone for being human is being pretty unchristian. I don't remember who said it, but it went something like this: "Imagination was given to man to compensate for what he is not; a sense of humor, to console him for what he is."

A sense of humor helps, but not all conflicts are funny. Ellen White tells us that avoiding angry conflicts is a life study. We could also add: If it's worth fighting about, then it's worth praying about too, isn't it? Love is not a mere exchange of soft and flattering words. It's bringing calm out of chaos in conflicts resolved.



Guatemala's president, Gen. Kjell Eugenio Laugerud-Garcia (third from right), the members of his cabinet, the chiefs of staff of the armed forces, and the presidents of the supreme court and the national assembly, were present at the president's residence to hear the King's Heralds quartet and Milton Peverini, speaker of La Voz.

La Voz Visits Inter-America

By TULIO HAYLOCK

A PRESIDENT and his cabinet, a governor and her escorts, and several mayors were among the more than 60,000 people who saw and heard Dr. Milton Peverini, speaker of *La Voz de la Esperanza* (the Spanish Voice of Prophecy), and the King's Heralds quartet on a recent tour of Inter-America.

Tulio Haylock is Communication Director of the Inter-American Division.

The president of Guatemala, Gen. Kjell Eugenio Laugerud-Garcia, received the Spanish Voice of Prophecy group at his residence. All the members of his cabinet, the chiefs of staff of the armed forces, the president of the supreme court, and the president of the national assembly had been invited to hear Dr. Peverini and the King's Heralds quartet. It was one of the most distinguished groups of people ever gathered

together in Inter-America to hear the Advent message.

After the program a complimentary record of the quartet and a Spanish magazine (*El Centinela*) were given to the president and his guests as an expression of good will.

When the Voice of Prophecy group arrived in Guatemala City, the mayor, Lic. Leonel Ponciano Leon, was at the airport to welcome everyone. They were driven to city hall, given a police motorcycle escort for the day, and declared honorary guests of the city.

In Barquisimeto, Venezuela, the governor of the

state of Lara, Doña Parra de Orellana, along with her escorts, attended a public meeting in a park used for popular musical programs. She publicly welcomed Dr. Peverini and *La Voz de la Esperanza* to her state and said that she was a regular listener of the weekly program.

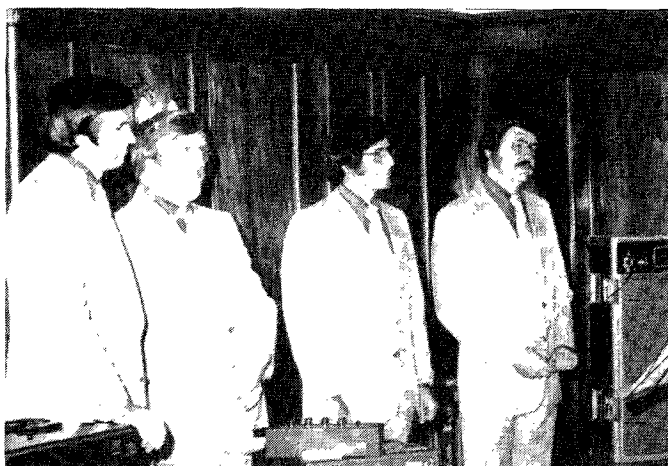
When Dr. Peverini and the quartet arrived in San Salvador, they were met at the airport by the mayor, Dr. José Antonio Morales E., who gave them the keys to the city and declared them honorary citizens of El Salvador. From the airport they were rushed to their next appointment at the national gymnasium where nearly 10,000 people were waiting patiently to hear them.

Many other important contacts were made during this tour. In Bogotá, Colombia, they were received at the presidential palace by the president's son, Dr. Felipe Lopez Caballero, who is also the president's private secretary. In San José, Costa Rica, they presented a program in the National Theater, the most exclusive music hall in Costa Rica. In Curaçao, Netherlands Antilles, and Barranquilla, Colombia, the entire program was broadcast live, once from an auditorium, once from the Adventist church.

During the five-week tour, the group visited 28 cities in ten countries, held 56 public



Dr. Felipe Lopez Caballero (holding a King's Heralds record and speaking to Dr. Peverini), the son and personal secretary of Colombia's president, expressed his appreciation for the program presented by the quartet and Dr. Peverini at the presidential palace during their tour of Inter-America.



Above, the quartet sang for Guatemala's president, who received a King's Herald's record as a memento of the concert (below) from Robert Folkenberg, president of the Central American Union. Bottom, Ernesto C. Santos, president of the West Venezuela Mission, greeted Doña Parra de Orellana, governor of the state of Lara, and also presented her a record.



meetings in churches, parks, theaters, and auditoriums, for some 60,000 people. They presented 12 programs on radio and nine on television. At present *La Voz de la Esperanza* is heard over 250 stations every week in Inter-America, and is rated as one of the best religious programs on radio.

KOREA

Churches Erected in Two Areas

Two more churches have gone up in Korea. The Southeast Korean Mission recently completed a new church building in Mokp'o City, where lay evangelists first preached the Adventist message. Before the new building was completed, some 34 persons met each Sabbath in a private home of a non-Adventist. The first baptism of seven was held in May, 1975, and eight more persons are preparing for church membership.

Dedication services were also held recently for a new church building at Sogi Po on Cheju Island. A crusade team from Korean Union College held an evangelistic series there in 1974 and helped organize a company. Today 65 Sabbath school members worship in their new church.

IRAN

Smoking Sam Goes on Tehran TV

For half an hour on Monday, April 5, Smoking Sam and the Five-Day Plan to Stop Smoking were featured on the Tehran, Iran, international television station. Donald Casebolt, of Brewster, Washington, in Tehran for the Five-Day Plan, was interviewed about the damaging effects of smoking on the body. Dr. Casebolt explained to the viewers how the poisons of tobacco affect the heart, arteries, lungs, and other body systems. Announcement was made about the Five-Day Plan in progress at the Adventist Center in Tehran, and publicity was

given for programs to be held in Kuwait and Shiraz.

At the Adventist Center in Tehran, 145 persons gathered on the first night of the stop-smoking program. It was the fourth one to be held in Tehran in the past two years. On the last night, 75 former smokers enrolled in the health course that was offered them. Others were eager to receive vegetarian protein recipes from the Adventists.

Mounting enthusiasm for the Five-Day Plan in Tehran is evident. The editor of the *Kayhân* national newspaper sent two reporters to get the story of the program for his paper. On arranging the interview for the TV release, the producer, a nonsmoker, was enthusiastic in his endorsement of the stop-smoking clinic. "This is the kind of service that our community needs more of," he said, adding, "May God bless you!"

A heaven-sent opportunity for health education in Iran is now open to Seventh-day Adventists. Volunteer doctors are needed to assist with the program. D. V. KUBROCK

*President
Iran Mission*

KENYA

Mob Attack Leads to New Church Opening

Throughout the South Kenya Field in the East African Union, Adventist young people have been very active in Voice of Youth evangelism during the past few months. As a result of 20 evangelistic crusades, 1,463 persons were baptized and some major breakthroughs for the gospel were made. One such experience came as a result of a mob attack.

The Nyamatoro Voice of Youth crusade was held close to the mission of another denomination. When the young people went out to invite people to attend their meetings, an angry mob chased them with large pangas and wooden clubs. When the Adventist youth did not fight back or retaliate, but were kind to them, they were amazed. Prejudice was broken down, and as a result of the courage and

steadfastness of the youth the way was opened for the purchase of land for the first Adventist church in that area.

In Nyosia, just six miles from the field headquarters, a woman one night had a dream in which she saw people on their way to heaven, but as she looked closely she observed that there were no Sundaykeepers there. In her dream an angel told her that those who would inherit the kingdom would be Sabbathkeepers. She was so startled

she awakened from her dream and told her family they must go to the Voice of Youth meetings being held by the Adventist young people. She and her whole family are preparing for baptism.

Among converts in other areas who have accepted the message through the ministry of the young people are 35 members of the Masai tribe and a witch doctor in Midia. After every Voice of Youth meeting, the woman witch doctor returned to her village

and the next day preached the same message she had heard the night before to anyone who came to her home.

Paul Horton, East African Union youth director, and A. H. Brandt, Afro-Mideast Division acting youth director, report that the young people are reaching out to all corners of this territory of Africa to take the good news of Christ's soon coming.

JOHN H. HANCOCK
Youth Director
General Conference

The nurses' dormitory will be the last phase of the master plan of the Hongkong Adventist Hospital. The first phase was the building of a 150-bed hospital and a five-story apartment building in Tsuen Wan in 1963. The second phase was the building of another 150-bed hospital on Hong Kong Island, in 1970 and 1971, along with a 15-story car park and apartment building, which is currently under construction.

These medical institutions have been made possible by the blessing of God and the tireless efforts of three veteran missionaries: Harry Miller, 97, who was in Hong Kong until August, 1973, when he returned to the United States; E. L. Longway, who spent 53 years in regular mission service and has come back to serve as an SOS worker; and R. M. Milne, who has spent more than 50 years in regular mission service and is also serving as an SOS worker. These men have spent the past 15 years raising funds from the business community of Hong Kong. The hospital on Hong Kong Island was the recipient of two Thirteenth Sabbath Offering overflows. Funds have also been given by other local church members and interested church members in the United States.

R. W. BURCHARD
Administrator
Hongkong
Adventist Hospital

Bringing Help to the Inner City

"Inner city" has come to describe the areas where thousands of men and women are trapped in a ghetto of poverty, filth, and disease, to whom the better way of life is as remote as walking on the moon. Unemployment averages 13 per cent of the employable population. In the inner city illiteracy is highest and so are the dropouts from the educational process. Ribbons of concrete and steel have been erected around these ghetto areas, making it unnecessary for the suburban traveler to endure the sights and sounds of the inner city. But those who dwell there are used to the frequent wail of the ambulance and the siren of the police squad car. Violence stalks the streets.

So great are the needs of the inner city that good men despair that anything lasting can be done, and so they go by on the other side, hoping neither to see nor hear the evidences of extreme need. But the Adventists have come to the inner city. We have come with medicine, clothing, and professional medical care. We have come with food, shelter, and special education. But above all, we have come to the inner city with the Word of God. No race or age group is neglected with this ministry of Christ. Multipurpose service vans crisscross the cities of the nation with their message of hope and joy.

We are at last penetrating public consciousness with the practicality of our faith and the socially uplifting aspect of the gospel. "Why do you do this?" I was asked by a talk-show master of ceremonies. "Is it to gain converts?" And further, "Do you serve only the needs of your own constituents?"

My answer was simple. "Few of the people who are recipients of our aid ever join our church. We are doing this because we must. Divine love requires it. The church cannot sit unaffected as an island of prosperity in a sea of human need. We minister to human need because it is there, and as a church, we love."

From California to New York and from the Great Lakes to the Gulf of Mexico, grateful hearts praise an unselfish people who dare share their best with the needy. And it is that time again, for the Inner City Offering will be received on June 12, and it is our privilege to contribute to the expansion of this vital program of the church.

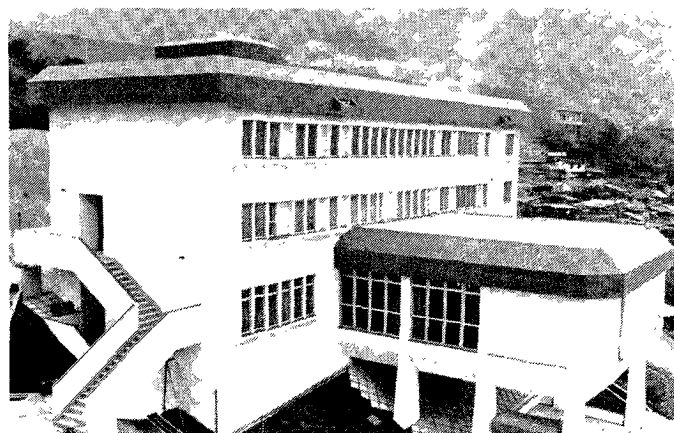
E. E. CLEVELAND

HONG KONG

School of Nursing Building Is Opened

An important milestone was reached by the Hongkong Adventist Hospital on April 12, when the school of nursing building was opened by Chauncey Ng, district governor, Lions International, District 303.

The new three-story building has two classrooms and a 180-seat chapel on the first floor. The second floor has offices for the director of the school, dean of women, instructors, and an apartment for the director. A library, a demonstration room, and an apartment for the dean of women are on the third floor. There is a connecting bridge from the third floor to the place where the dormitory will be built behind the school when funds are available.



A new school of nursing building was opened in Hong Kong on April 12. The school accepted its first class of students in 1968. Since then 49 nurses have graduated and begun their medical work in Hong Kong.

From Home Base to Front Line

Continued from page 9

Gramkow, Dieter and Wilma and two children, to East Africa (returning).

Hecketsweiler, Jean-Jacques and Leonie, to Cameroun (returning).

Henriot, J. J. and Francoise and two children, of France, to Réunion Island.

Imbert, Jacques and Roswitha and two children, to Ivory Coast (returning).

Kempf, Henri and Hilda and two children, to Haute Volta (returning).

Kruger, Erna, to Egypt (returning).

Kusel, Siegfried and Elsbeth and two children, to Ethiopia (returning).

Lalu, Michel and Mireille and two children, of France, to Réunion Island.

Lezeau, Jean-Luc and Eileen and two children, of France, to Zaïre.

Masson, Claude and Renate and two children, to Cameroun (returning).

Menis, Alain and Nicole and one child, of France, to Réunion Island.

Mierzewski, Anne-Marie, to Burundi (returning).

Nogueira, Frederico and Maria and two children, to Mozambique (returning).

Orsucci, Riccardo and Gioia, of Italy, to Cape Verde Islands.

Pichot, Marcel and Hilary and three children, of France, to Cameroun.

Pires, Alcino N. and Palmira and two children, to Mozambique (returning).

Probst, Liliane, to Cameroun (returning).

Salzmann, Bernard and Denise, of Switzerland, to Tanzania.

Schneider, Renate, of Germany, to Senegal.

Talle, Monique, of France, to Senegal.

Van Bignoot, Johan and Elisabeth and three children, to Mauritius (returning).

Villeneuve, Claude and Viviane and one child, to Cameroun (returning).

Zehnacker, Maurice and Helga and two children, to Cameroun (returning).

FROM THE FAR EASTERN DIVISION

Acot, Rebecca, of Philippines, to Thailand (returning).

Aguirre, Ebenezer and wife, of Philippines, to Truk, Micronesia. Albaladejo, Elizabeth, of Philippines, to Kenya.

Almonte, Villardo L. and Aldine T. and three children, to Ethiopia (returning).

Aquino, Maria, of Philippines, to Thailand (returning).

Arit, Naomi, of Philippines, to Singapore (returning).

Bartolome, Romulo, of Philippines, to Thailand (returning).

Cacal, Leonor, of Philippines, to Palau (returning).

Castrence, Nelida, of Philippines, to Kenya (returning).

Cometa, Francisco and wife, of Philippines, to Papua New Guinea.

Cuizon, Velma, of Philippines, to Taiwan (returning).

Dapo, Melchor, of Philippines, to Ethiopia.

Daquila, Romulo, of Philippines, to Surinam (returning).

Gayoba, Rogelia, of Philippines, to Pakistan (returning).

Loriezo, Wilfredo, of Philippines, to New Guinea (returning).

Omega, Letecia, of Philippines, to Uganda.

Osorio, Abelardo, of Philippines, to Bangladesh (returning).

Pallasa, Myrna, of Philippines, to Zaïre (returning).

Poblete, Danilo, of Philippines, to Ethiopia (returning).

Reyes, Medianita, of Philippines, to Tanzania.

Solvio, Francis, of Philippines, to Bangladesh (returning).

Ulangca, Ramon, of Philippines, to Thailand (returning).

Villagomez, Juanito, of Philippines, to Uganda.

FROM THE INTER- AMERICAN DIVISION

Chandler, Luc and family, of Martinique, to France.

de Gracia, Sofonia and family, of Panama, to Brazil.

Joseph, Jose L. and Kately and child, of Haiti, to Ivory Coast, West Africa.

Theodore, Armine, of Haiti (Brooklyn, New York), to Rwanda.

FROM THE NORTH AMERICAN DIVISION

Aaen, Bernard A. and Margaret, to Singapore (returning).

Adams, Russell R. and Julia E. and son, to Rhodesia (returning).

Aldridge, Donald F. and Lillian and three children, to Chile (returning).

Alexander, Leola D., of Toronto, Ontario, to Ethiopia.

Allred, Paul S. and Lorna, to Mexico (returning).

Alspaugh, John and Loretta

and two daughters, to Thailand (returning).

Amundson, Larry D. and Kathryn, of Portland, Oregon, to Indonesia.

Anderson, Lewis O. and Mary Saba and three children, of Allen Park, Michigan, to Korea.

Andrews, Robert T. and Cordelia and four children, to the



SDA YOUTH URGE PEERS NOT TO SMOKE

Bev Blysm, senior at Spring Valley Academy in Centerville, Ohio, and Tami Locke, a junior, demonstrate Smoking Denay to a class of sixth-graders. The two girls are part of a team trained to present anti-smoking programs to any school-age group that wants to hear them. There are eight such teams at Spring Valley Academy, a Seventh-day Adventist school. The students illustrate their talks with specimens donated by nearby Kettering Medical Center.

Melissa Haseley, of Kettering, program director of the local American Cancer Society, reports that the students gave 170 presentations that reached 8,000 students in 1975. They have won local, county, and State awards from the American Cancer Society and a local award from the Red Cross.

"We have every reason to believe the program is an effective deterrent to smoking for the youngsters who hear it," says Mrs. Haseley. "At least it makes them think twice."

island of Jamaica (returning).
Appenzeller, Ronald E. and Mary M., of Keene, Texas, to England.

Astleford, David R. L. and Della M. and four children, to India (returning).

Bailey, Sandra Jean, of Berrien Springs, Michigan, to Puerto Rico.

Barnhart, Merrill E. and Bonnie E. and two sons, of Harvey, North Dakota, to Japan.

Bauer, Bruce L. and Linda S. and two children, of Berrien Springs, Michigan, to Japan.

Bennett, Harry J., Jr., and Marilyn and two children, to Brazil (returning).

Berthelsen, Stephen and Bobetta and one child, of Loma Linda, California, to Puerto Rico.

Betlinski, Paul and Carolyn, of Orlando, Florida, to Botswana.

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

Borton, David A. and Priscila and three children, of Brooklyn, New York, to Santo Domingo.

Boyko, Michael P. and Carol L., of Loma Linda, California, to Trinidad.

Boyson, Jack K. and Beverly A. and two children, of Caldwell, Idaho, to Uruguay.

Bretsch, Vernon L. and Opal M., of Takoma Park, Maryland, to Singapore.

Brewer, Earl A. and Frances N. and three children, to Rhodesia (returning).

Brown, Donald L. and Fawneita B., to Thailand (returning).

Brown, Rae Anna, of Beaverton, Oregon, to Malawi.

Bullard, Naomi, to Rwanda (returning).

Burchard, Robert W. and Ann I. and daughter, to Hong Kong (returning).

Burnham, Gilbert M. and Virginia L., of Fort McClellan, Alabama, to Ethiopia.

Butler, Harold E. and Carole I., of Columbia, Maryland, to Hong Kong.

Cadavero, Richard M. and Barbara A. and three children, of South Lancaster, Massachusetts, to Singapore.

Camacho, Harold S. and Karen, of Mamaroneck, New York, to Peru.

Carambot, George and Yvonne B. and six children, to Colombia (returning).

Chism, Robert L. and Mattie, of Kailua, Hawaii, to Germany.

Chittick, Thomas N. and Judith A. and four children, of Willowdale, Ontario, to Tanzania.

Christensen, Jerald E. and Rose M. and son, to Taiwan (returning).

Christiansen, Fred G. and Kathleen J., of Sarnia, Ontario, to Zaïre.

Clark, Richard I. and Virginia M. and three children, to Nepal (returning).

Cochran, William R. and Joyce E. and son, of Alhambra, California, to East Malaysia.

Colburn, Larry and Carole J. and three children, to Taiwan (returning).

Collins, E. Victor and Rubela I. and four daughters, of Temple City, California, to Guatemala.

Collins, Mario A. and Luisa and three children, to Mexico (returning).

Collins, Phyllis E., to South Africa (returning).

Comm, Walter O. and Dorothy and mother, Leona Minchin, to Philippines (returning).

Crabtree, David M. and Prisca and one child, of Loma Linda, California, to Puerto Rico.

Crowder, Donald and Carey, of Kansas City, Missouri, to Jamaica.

Davidian, Richard D. and Carla J., to Zaïre (returning).

Davidson, Robert Lee and Glenda E. and son, of Collegedale, Tennessee, to Zambia.

Day, Charles W., Jr., and Leora and child, to Peru (returning).

Deininger, Albert R. and Marilyn G. and son, of Kettering, Ohio, to Taiwan.

Deming, Marietta L., to Philippines (returning).

Dennis, Aaron L. and Laura Mae, to Kenya (returning).

Deweese, Eleanor J., to Taiwan (returning).

Dick, Willis G. and Eleanor J., to Thailand (returning).

Dietrich, Frank and Wilma N. and two daughters, to Malawi (returning).

Dovich, John and Luvamay and five children, to Trinidad (returning).

Dupertuis, Atilio and Eunice and two children, to Costa Rica (returning).

Dyke, W. Robert and Norma A. and three children, to Ethiopia (returning).

Edsell, William S. and Patricia A. and three children, to Lebanon (returning).

Engel, D. Joyce, of Takoma Park, Maryland, to Singapore.

Engel, Larry C. and Shirley and two children, to Brazil (returning).

Espinosa, Joseph S. and Dina E., to Dominican Republic (returning).

Ewert, Arthur A., to Thailand (returning).

Fellows, Marillyn, of Salem, Oregon, to Kenya.

Fiedler, Michael J. and Lynn M., of Spokane, Washington, to Zambia.

Figuhr, Richard A. and Anne Marie, to Philippines (returning).

Fink, Jerrell N. and Regina E. and two children, to Zambia (returning).

Fischer, Helmuth F. and Muriel A., of Loma Linda, California, to Germany.

Fisher, Deo Flaiz and Karen L., of Orlando, Florida, to Botswana.

Fletcher, Anita Marie, of Keene, Texas, to Rhodesia.

Foll, Melvin E. and Bonnie and four children, of Berrien Springs, Michigan, to Trinidad.

Follett, Alden W. and Margaret, to Uganda (returning).

Foster, Marshall, of Downers Grove, Illinois, to Thailand.

Foster, Ray L. and Frances L. and two children, to Zambia (returning).

Freeman, Ivy M., to Singapore (returning).

Fritz, Huldah M., to Puerto Rico (returning).

Garner, Arthur D. and Marilyn B. and three children, to Guam (returning).

Gaskell, Arthur and Carol E. and daughter, of Huntington Beach, California, to Thailand.

Gay, Gordon R. J. and Inge and two daughters, to Zaïre (returning).

Gibbon, Richard D. and Carol E. and two children, of Enterprise, Kansas, to Liberia.

Gilbert, Donald F. and Irene E. and two children, to Singapore (returning).

Gill, Wilma K., to Kenya (returning).

Gillham, Edith Lorraine, to Kenya (returning).

Gouge, David L. and Leona G. and two children, to Indonesia (returning).

Gould, George M. and Patricia E. and two sons, to Guam (returning).

Green, Gertrude M., to Thailand (returning).

Greene, James A. and Joyce

and two children, of Newbury Park, California, to Indonesia.

Gregg, Earl J. and Vera D., to Lebanon (returning).

Gryte, Glenn A. and Silva L. and daughter, to Taiwan (returning).

Halenz, Donald R. and Geraldyn and two daughters, to Singapore (returning).

Hamel, C. Howard and Wanda, to Pakistan (returning).

Harder, Neander C. and Lieselotte and daughter, to Brazil (returning).

Hardin, Carol, to Zambia (returning).

Hart, Kenneth W. and Dynette E. and two children, of Baltimore, Maryland, to Tanzania.

Heisler, Edward J. and Ethel F. and four children, to Malaysia (returning).

Hemme, Leeta E., of Lakeport, California, to Philippines.

Hilliard, Warren I. and Norma M., to Japan (returning).

Holm, Raymond K. and Lynette P. and two children, of Highland, California, to Ethiopia.

Horton, Paul and Zula E. and two children, to Kenya (returning).

Hoyt, John P. and Carolyn M. and two sons, to Rwanda (returning).

Hsuen, John S. C. and Michiko and two children, of Toronto, Ontario, to Hong Kong.

Ihrig, Ronald E. and Thelma J. and two children, of Jamestown, North Dakota, to South Africa.

Jacobson, John Douglas and Marjorie and two daughters, to Okinawa (returning).

James, G. Ray and Ruth E., of Lincoln, Nebraska, to Singapore.

Japas, Salim and Oliva and daughter, to Puerto Rico (returning).

Jeffers, Kenneth E. and Elaine and two children, to Jamaica (returning).

Jensen, Paul L. and Shirley J. and three children, of Lincoln, Nebraska, to Kenya.

Jenson, Wesley Gordon and Betty, to India (returning).

Joachim, Roland L. and Solange and six children, to West Africa (returning).

Johnson, G. Gene and Verta J. and three children, of Vancouver, Washington, to Lebanon.

Johnson, Margaret J., to Ethiopia (returning).

Johnstone, Ruth H., of Vernon, British Columbia, to Taiwan.

Klein, Edward E. and Beverly J. and two children, of Spangle, Washington, to Philippines.

Kneller, Ralph R. and Marie M. and two children, of Oshawa, Ontario, to Singapore.

Knight, Frederick W. and R. Nadine, of Loma Linda, California, to Puerto Rico.

Kopitzke, Roger and Pamela and two daughters, to Thailand (returning).

Krall, Jack and Helen L. and three children, of La Porte, Indiana, to Rhodesia.

Lamberton, Lyndle M. and Janet M. and two children, to Thailand (returning).

Lantry, Jay H. and Eileen E. and son, to Singapore (returning).

Larsen, Darayl D. and Sandra J. and two children, to Colombia (returning).

Lawhorn, Edward O. and Maria and three children, of Lyndhurst, Virginia, to Puerto Rico.

Lehman, Kay Frances, of Glendale, California, to Uruguay.

Lewis, Anthony W. and Doyné S. and two children, to Philippines (returning).

Loeffler, A. Scott and Milleen M. and daughter, of Loma Linda, California, to Rhodesia.

Logan, Lloyd H. and Lorinda Lee and two children, of Wooster, Ohio, to Bolivia.

Long, Albert M. and Myrna and two children, to Zaïre (returning).

Lowry, Carter J. W. and Donna and one son, to Poona, India.

Lukens, Lorna J., of Angwin, California, to join husband, Richard H. Lukens, former relief worker, in Zambia.

Lundstrom, Karin E., of Escondido, California, to Singapore.

Maberly, Clifton R. and Karen, of Berrien Springs, Michigan, to Thailand.

Maddock, Dean E. and Gwendolyn R. and four daughters, of Auburn, Washington, to Singapore.

Maier, Rudolf and Hildegard and one son, of Berrien Springs, Michigan, to Pakistan.

Marsh, Nancy Ann and one daughter, to Curaçao (returning).

Marter, John E. and Joyce, to Zambia (returning).

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



MINISTERS' CHORUS SINGS ON TELEVISION

The 40-voice Southern California Adventist Ministers' Chorus, directed by Lorne Jones, was joined by Marilyn Cotton in the grand finale on *It Is Written's* Bicentennial program aired the first of May in the United States. The song, "Battle Hymn of the Republic," was in keeping with the topic, "Let My People Go."

The following week, the chorus appeared on the telecast again, teaming with Bernard Parrish, Nashville baritone, in an arrangement of "A Mighty Fortress."

Both songs were taped at picturesque locations in the arboretum in Arcadia, California. Both songs were recorded earlier with a 26-piece orchestra for easy playback during the "on location" taping.

The chorus has been singing together since 1956 at special gatherings throughout southern California, as well as national sessions of the church coast to coast.

FRANKLIN W. HUDGINS
Communication Director
Southern California Conference

McFarlane, William E. and J. Meribeth and two children, to Guam (returning).

McKinnon, Charlotte L., of Topeka, Kansas, to Rhodesia.

McLeod, Mattie M., to Singapore (returning).

McWilliam, Novella, to Rhodesia (returning).

McWilliams, Genevieve E., to India (returning).

Michaelis, Charles E. and Naomi A., of Hinsdale, Illinois, to Puerto Rico.

Miller, Joseph L. and Camilda and three children, to Puerto Rico (returning).

Mills, Merle, to Rhodesia (returning).

Monge, August J. and Veronica

and one daughter, of Hinsdale, Illinois, to Guam-Micronesia.

Moore, Edwin L. and Carol A., of Honolulu, Hawaii, to Indonesia.

Moore, Rowena J., of Hinsdale, Illinois, to Uruguay.

Morford, Monroe A. and Frances J., to Ethiopia (returning).

Mueller, Konrad F., to England (returning).

Neuendorff, Siegfried W. and Velma and two children, to Peru (returning).

Neufeld, Berney R. and Georgina D. and two children, of Loma Linda, California, to Lebanon.

Neufeld, Raymond D. and

Myrtle, to Guyana (returning).

Newborn, Craig and Janis and two children, of San Diego, California, to Kenya.

O'Ffill, Richard W. and Betty M. and four children, to Chile (returning).

Oldham, Esther Mae, to Vietnam (returning).

Oshiro, Fred C. and Violet E., of San Jose, California, to Trinidad.

Oster, Kenneth S. and Dorothy G., to Lebanon (returning).

Perrin, Roy E. and Fern A. and one daughter, to French West Indies (returning).

Peterson, Wesley D. and Lois G. and four children, to Lebanon (returning).

Pitts, John C. and Sara R. and two daughters, to Sierra Leone (returning).

Priddy, Ernest S. and Dorla J. and two children, to Puerto Rico (returning).

Prowant, Charles L. and Mollie S. and three daughters, to Okinawa (returning).

Prunty, Robert W. and Kay J. and two children, of Auburn, Washington, to Madagascar.

Ramseier, Pierre A. and Janice Y. and two sons, to Burundi (returning).

Ratzlaff, Ruby F., of Delano, California, to Kenya.

Raunio, Leo Lorenz and Elfriede, of Berrien Springs, Michigan, to Rhodesia.

Reaves, Charles G. and Mabel, of Ooltewah, Tennessee, to Brazil.

Reimche, Twyla D., to Lesotho (returning).

Reth, Fred M. and Cheryl J. and two children, of Loma Linda, California, to Guam.

Rexinger, Dale D. and Raelene G. and three children, to Sierra Leone (returning).

Robinson, Robert L. and Brenda A. and three children, of Albany, Oregon, to Zambia.

Robinson, Samuel C. and Gladys F. and three children, to Taiwan (returning).

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

Royer, Ralph W. and Kathryn, to Thailand (returning).

Ryan, Michael L. and Laura J., of Centralia, Missouri, to Singapore.

Sadler, Thomas B. and Patricia J. and two children, to Sri Lanka (returning).

Sanchez, Paul J. and O. June and three sons, of Mountain View, California, to Brazil.

Scofield, David L. and Anita, of Moline, Illinois, to Korea.
 Scott, Patricia and two children, to Pakistan (returning).
 Shank, John S. and Donna and one son, to Guam (returning).
 Sheel, Stephen J. and Rita J. and two children, of Norman, Oklahoma, to Lebanon.
 Shollenburg, Bertha A., to New South Wales (returning).
 Show, David L. and Melanie, of East Lansing, Michigan, to Rwanda.
 Sinksen, A. Ruth, to Singapore (returning).
 Skau, David H. and Katherine D., to Sri Lanka (returning).
 Small, Mary Lucile, to India (returning).
 Smith, Calvin L. and Virginia and two children, of Willowdale, Ontario, to Tanzania.
 Smith, James L. and Ruth J. and two children, to Puerto Rico (returning).
 Stafford, Charles R. and Ruth Y. and four children, to Ethiopia (returning).
 Stafford, John Paul and Ruby A. and two children, to Burundi (returning).
 Standen, Phyllis, of Berrien

Springs, Michigan, to Botswana.
 Steele, Robert J., Jr., and Emily and one son, of Willowdale, Ontario, to Guam.
 Stevenson, Michael and Jennie M. and four children, of Lanham, Maryland, to England.
 Stump, Melvin Edward and Catherine, of Santa Rosa, California, to Ethiopia.
 Taylor, John W., IV and Jessie and two children, to Honduras (returning).
 Thomas, Clarence L. and Carol and three children, to Brazil (returning).
 Thomas, Russell C. and A. Faith and two children, of Minneapolis, Minnesota, to Lebanon.
 Thompson, Jack T. and Beverly Ann and three children, to Brazil (returning).
 Thompson, Royce C. and Elaine A. and one son, to Singapore (returning).
 Toppenberg, Dwayne R. and Janet and two children, of West Paris, Maine, to Zambia.
 Twing, Ethel, to Tanzania (returning).
 Votaw, Lois B., to India (returning).
 Wade, Loron T. and Ruth A.

and three children, to Puerto Rico (returning).
 Wahlen, John R. and Victoria I. and three children, to Korea (returning).
 Walter, M. Daniel and Dorothy and four children, to Brazil (returning).
 Wareham, Bethel Y., to Malawi (returning).
 Warren, Robert L. and Helen L. and two sons, of Western Springs, Illinois, to Guam.
 Wenberg, Daniel E. and Sharyn, of Berrien Springs, Michigan, to Peru.
 Wendell, Burton P. and Bernice H., to Burundi (returning).
 Wendell, Kenneth L. and Mae, to Okinawa (returning).
 White, Ernest Grant and Mary Anne, of Cleveland, Ohio, to India.
 Wickham, Carol J., to Lebanon (returning).
 Wilcox, Wendell and Audrey M. and one daughter, to Singapore (returning).
 Williams, Amanda, to Singapore (returning to join her husband).
 Wilson, Fred E. and Barbara J. and two daughters, to Malawi (returning).
 Wilson, Lois Rachel, to Korea (returning).
 Worley, Richard H. and Donna and four children, of Battle Ground, Washington, to Zambia.
 York, Edna L., to Pakistan (returning).
 Young, Wiley N. and Vera, to South Africa (returning).

FROM THE NORTHERN EUROPE-WEST AFRICA DIVISION

Brinkman, E. B. and wife and two children, of Netherlands, to Curaçao.
 Brown, Ruth A., to Zaïre (returning).
 Clemonds, Kolar and Maria and two children, of England, to Nigeria.
 Clothier, Derek C. and Margaret and child, of England, to Nigeria.
 Curnow, John M. and Joan and two children, to India (returning).
 Eurick, Yvonne, to Nigeria (returning).
 Fidelia, Roland and Valerie and four children, to Ghana (returning).
 Greer, Margaret P., to Sierra Leone (returning).
 Gronert, David A. and Ragnhild and three children, to Sierra Leone (returning).

Hogganvik, Veslemy, to Ethiopia (returning).
 Knopper, Jan T. and Reintje and four children, of Netherlands, to Australia.
 Lockton, Monica, of Derbyshire, England, to Rhodesia.
 Lyko, J. and Z. and two children, to Nigeria (returning).
 Musgrave, Maurice and Annie, to Rhodesia (returning).
 Onjukka, Johannes and Ester and three children, of Finland, to Liberia.
 Praestiin, Bent and Kirsten, of Denmark, to Ghana.
 Rasmussen, Birgitte, of Norway, to Sierra Leone.
 Riches, Robin D. and Lamorna and child, to India (returning).
 Swan, Donald, to Kenya (returning).
 Thomas, Donald H. and Helen, to Rhodesia (returning).
 Tobiassen, Hildur K., to Ethiopia (returning).
 Wright, Peter and Berenice and two children, of England, to Upper Volta.

FROM THE SOUTH AMERICAN DIVISION

Amorim, Nilton Dutra and Tannia and two children, of Brazil, to Madagascar.
 Berg, Henrique and Miriam and two children, to Mozambique (returning).
 Modad, Aida, of Puiggari, Argentina, to Botswana, Africa.
 Rhys, David and wife, of Lima, Peru, to Inter-American Division, Miami, Florida.
 Schmidt, Carlos, of Argentina, to Ethiopia.
 Vyhmeister, Werner and Nancy and two children, of Montevideo, Uruguay, to Andrews University.

FROM THE TRANS-AFRICA DIVISION

Coombs, Elario Belita, of South Africa, to Malawi.
 de Lange, Steven W. and Verona and one child, of South Africa, to Zambia.
 Glass, Melody Glen, to Malawi (returning).
 Harcombe, Emanuel G. and Elaine and two children, of South Africa, to Zaïre.
 Lawrence, Bernard P. and Pauline A. and three children, of South Africa, to Zambia.
 Pike, Muriel Lyla, to Malawi (returning).
 Wilson, George W. R. and Pamela A. and four children, to Malawi (returning).



TWO MISSION WORKERS ARE ORDAINED IN THE PHILIPPINES

The recently concluded twenty-second biennial session of the Southern Luzon Mission in the Philippines ended with the ordination to the gospel ministry of two mission workers.

Being welcomed to the ministry by F. M. Arrogante, North Philippine Union Mission president, is Ephraim V. Palmero, mission secretary-treasurer. With him are Mrs. Palmero, Crisanto A. Alcaide, mission education and temperance director, and Mrs. Alcaide. **EDUARDO L. DINGOASEN** *Sabbath School and Stewardship Director* *Southern Luzon Mission*

Australasian

● The Australian Government has indicated it will ban smoking advertising on radio and television beginning the first of September, 1976. The government's decision is seen as being partly owing to concerted action by Seventh-day Adventists and others interested in the welfare of people rather than the income of advertising dollars.

● The Wahroonga Adventist Photographic Society won, for the second time, the first-place award and the Hanimax Shield in the New South Wales Federation of Camera Clubs annual audio-visual competition held March 8. The club entry was entitled "The Miracle of Water," comprising 96 color slides submitted by club members; script by Eric Were; sound by Geoff Batchelor; and voice by Ron Vince.

● David Down of the Greater Sydney Conference soon will begin a ten-week crusade in the Music Hall of the Sydney Opera House.

● Almost 1,000 persons attended George Vandeman's It Is Written Seminars, April 24 and 25, in the Sydney Hilton Hotel. Five hundred forty attended a seminar in Melbourne, and 150 attended one in Ballarat.

● M. G. Hardinge, from Loma Linda University, discussed "The Role of Nutrition in Preventative Medicine" at a seminar in the Wahroonga, New South Wales, Activities Centre.

Euro-Africa

● At the North French Conference biennial session at Vittel in the Vosges, Claude Massa was elected president, replacing Andre Matton, who is returning to evangelistic work.

● Delegates to the Italian Mission session in Florence elected Mario Maggiolini president in place of Antonio Bueno, who has been called to Canada to work for Italian-

and Spanish-speaking communities.

● At two recent ordination services in France, six young men were set apart for the gospel ministry: Yves Serin-got and Michel Reignier in the South France Conference, and Maxime Bouvet, Roger Bouricard, Gabriel Garcia, and Fred Durbant in the North France Conference.

Southern Asia

● Peter Mundu, missionary from Southern Asia to the Indian population in Fiji, reports that 15 persons have been baptized as a result of his work during the past year. He also states that Indian believers at Raki Raki have donated a quarter of an acre of land for the construction of a church, which will be the first Indian Adventist church in Fiji.

● The Bible Society has awarded its general secretary's "Rolling Shield for Scripture Examination" to the Lowry Memorial High School, Bangalore, India. Lowry students supplied the highest number of winners in 1974 and 1975.

● The Northern Union (India) now has 279 Sabbath schools with a membership of 15,411. Sabbath school offerings for 1975 show an increase of Rs. 30,444 (US\$3,582) over the 1974 figure. Tithe for 1975 increased Rs. 45,000 (US\$5,294).

● Five workers were ordained during the Northern Union Constituency meetings held in New Delhi, India, April 2 to 5. Eighty-three persons were baptized during the meetings.

● A cooking school at the Salisbury Park Estate in Poona, India, attracted a large attendance. It was presented by Mrs. R. H. Jones and R. B. Buhler, Spicer Memorial College personnel.

● The Remnant Singers, a group of teen-agers, were invited to sing on Poona television. Organizer and conductor is Mrs. J. M. Curnow, schoolteacher.

North American

Atlantic Union

● A conference-wide nutrition seminar was conducted in the Yonkers church, New York City, April 12 to 15.

● Roger T. Nelson has been appointed chief of surgery at New England Memorial Hospital, Stoneham, Massachusetts. Dr. Nelson and his wife, Ethel, a physician practicing pathology at NEMH, went to Stoneham from Thailand in 1968.

● More than 700 alumni gathered at Union Springs Academy, Union Springs, New York, for alumni weekend April 23 to 25.

● More than 20 persons have decided to be baptized during a series of meetings Mark Finley and his evangelistic team just completed in Meriden, Connecticut.

● The Amesbury, Massachusetts, church has been host to the American Red Cross bloodmobile twice within the past eight months.

● Stamford, Connecticut, believers, constituents of the Northeastern Conference, recently held a Five-Day Plan to Stop Smoking for their community.

● Joseph Lister, pastor of the Jamaica, New York, church, was guest speaker for the spring youth Week of Prayer at the Washington Avenue Bronx church.

Canadian Union

● Youth from south and central Saskatchewan attended a rally April 10 in the Regina church. Lou Bugden, conference youth director, was the speaker.

● Red Deer, Alberta, church members, under the direction of Clifford Tym, D.D.S., lay activities leader, presented nutrition classes in the United Church hall in Innisfail.

● On April 10 eight persons were baptized at the Red Deer, Alberta, church.

● "Not I, but Christ" was the theme of the Week of

Prayer talks given in Calgary, Alberta, by Dick Winn of Pacific Union College.

● Twelve hundred people assembled at the Ross Shepard School gymnasium in Edmonton, Alberta, on March 27, for an Alberta Conference youth rally.

● The third annual Alberta, Manitoba, and Saskatchewan Pathfinder Camporee was held recently at the Foothills Camp in Alberta. About 200 Pathfinders from eight clubs participated in the weekend activities.

● Five successful Five-Day Plans to Stop Smoking have been conducted in northern British Columbia, with a total of 286 participants. Lectures were also given in local schools to approximately 1,500 students.

Columbia Union

● Yolanda Leicht, of Galion, Ohio, was first-place winner in the spelldown held by Mount Vernon Academy for eighth-grade students of the Ohio church schools. Yolanda received a \$100 scholarship to MVA.

● Dedication services of the Sharon church in Crewe, Virginia, were held April 17. L. R. Palmer, Allegheny East Conference president, delivered the dedicatory sermon, and M. C. Van Putten, conference treasurer, officiated at the burning of the mortgage.

● The interior of the Grafton, West Virginia, church has been renovated. Work progresses on the exterior of the building and the grounds.

● Ground has been broken for the new Paterson, New Jersey, English church. It will be a colonial brick structure with a sanctuary seating 180 persons, and there will be three classrooms and a fellowship hall.

● Ohio Conference publishing leaders report a \$48,000 increase in sales during the first quarter of 1976 over the same period of 1975.

● The Danville, Ohio, church awarded a Community Serv-

ices plaque to Larry Souder, manager of WPGM, a religious broadcasting station in Danville, for working around the clock to inform the community of conditions during recent floods.

- A Pathfinder Club has been organized at the Ravenna-Salem, Ohio, church, with a charter membership of 14.

- Twenty-four persons finished a five-week cooking school in Newton, New Jersey, sponsored by the Franklin and Tranquility, New Jersey, churches.

North Pacific Union

- Emilio Knechtle conducted a weekend of spiritual refreshment in the Mount Ellis Academy gymnasium in April for Montana Adventists.

- Evangelist Edwin G. Brown has concluded a series of meetings in Anchorage, Alaska. Ten persons were baptized, and others continue to study the doctrines of the church.

- Robert W. Gardner, assistant professor of sociology at Walla Walla College, presented a paper on the religious factor in medical education at the annual meeting of the Western Social Science Association held in Tempe, Arizona. The paper deals with the theory that medical students become less idealistic and more realistic as they advance in their careers, hence becoming more cynical and less humanitarian.

- Letters of Christian hope and help to more than 1,800 residents of Sheridan County, Montana, were prepared and mailed recently by the lay activities council of the Plentywood church.

- Two "tasting parties" were sponsored by the Pocatello, Idaho, church on April 8, World Food Day. Approximately 100 guests sampled 20 meatless entrees in the two Adventist nursing homes that opened their facilities for the two occasions—Hillcrest Haven Convalescent Center and Eastgate Healthcare Center.

Northern Union

- Final reports of Northern Union literature evangelists show that 71 of their customers were baptized during the year.

- Adrian Lauritzen, originator of union music festivals, was the guest conductor at the recent Northern Union youth festival nearly 40 years after he began the program in Minnesota. Dr. Lauritzen has served as head of the music department at Maplewood Academy, Union College, and Southern Missionary College.

- Members of the Bismarck, North Dakota, church donated time and material to build a \$40,000 center for youth activities on a hill five miles north of the city.

Pacific Union

- Hiroshi Miyata has arrived in Hawaii as a student missionary from Japan Missionary College. Enrolled as a student in the "English as a second language" program at Hawaiian Mission Academy, he serves as a ministerial assistant in the Japanese-speaking congregation.

- Roland W. Shorter is the new associate pastor of the White Memorial church, Los Angeles, California.

- Lloyd Wyman has been elected Ministerial secretary of the Pacific Union Conference. An experienced pastor, he was most recently at the White Memorial church, Los Angeles, California.

- Sam Vigil, of Salinas, California, has 40 persons in his Bible study class as a result of an It Is Written Revelation seminar.

- A. R. Norcliffe is the new church auditor for the Southern California Conference, transferring from the Inter-American Division, where he served as treasurer for nine years.

- Forty-nine charter members of the Camp Verde church were recently organized from a company by Frank Sherrill, Arizona Conference president.

- Amateur radio operators meet at San Pasqual Academy, Escondido, California, on July 1 for four days of Christian fellowship. Details are available from Will Elliott, WA6CQX, 190 Bailey Ave., Apt. 1, Mountain View, CA 94042. Direct contact with the group may be made on approximately 3978 Kc. from 6:00 to 6:45 A.M. West Coast time.

Southern Union

- Ninety persons have been added to the church by baptism or profession of faith as a result of meetings by the Brownlow - Ferry - Halversen team in the Miami, Florida, Temple.

- A vegetarian tasting fair in Huntsville, Alabama, drew some 300 participants and provided \$600 for the Adventist school's improvement fund. The event, held April 5, featured a locally produced cookbook, "Incredible Edibles," along with numerous vegetarian food items.

- Ground was broken February 22 for the new Savannah, Tennessee, church. The 225-seat facility will replace the present sanctuary, which the congregation has outgrown.

- Mr. and Mrs. Charles Wheeler, of Orlando, Florida, are serving as volunteer workers at the Monument Valley SDA Hospital in Utah. Mrs. Wheeler recently retired from the Florida Hospital, with more than 15 years of service in the medical records department.

- Ilene Hall, medical record consultant, of Forest City, Florida, is spending a month in Jamaica, West Indies, giving guidance in upgrading the medical record system of Andrews Memorial Hospital.

Southwestern Union

- Student labor at the furniture factory at Sandia View Academy, Corrales, New Mexico, since it was established in 1962 has totaled more than \$450,000.

- Seven persons were baptized as the result of an evangelistic

crusade held in the West Memphis, Arkansas, church by the John Morrison family, assisted by Keith McNabb, pastor.

Loma Linda University

- A two-day symposium on the "High-Risk Fetus and Newborn" was held at Loma Linda University Medical Center in early May. The symposium was sponsored by the department of pediatrics under a Child Health grant from the State of California.

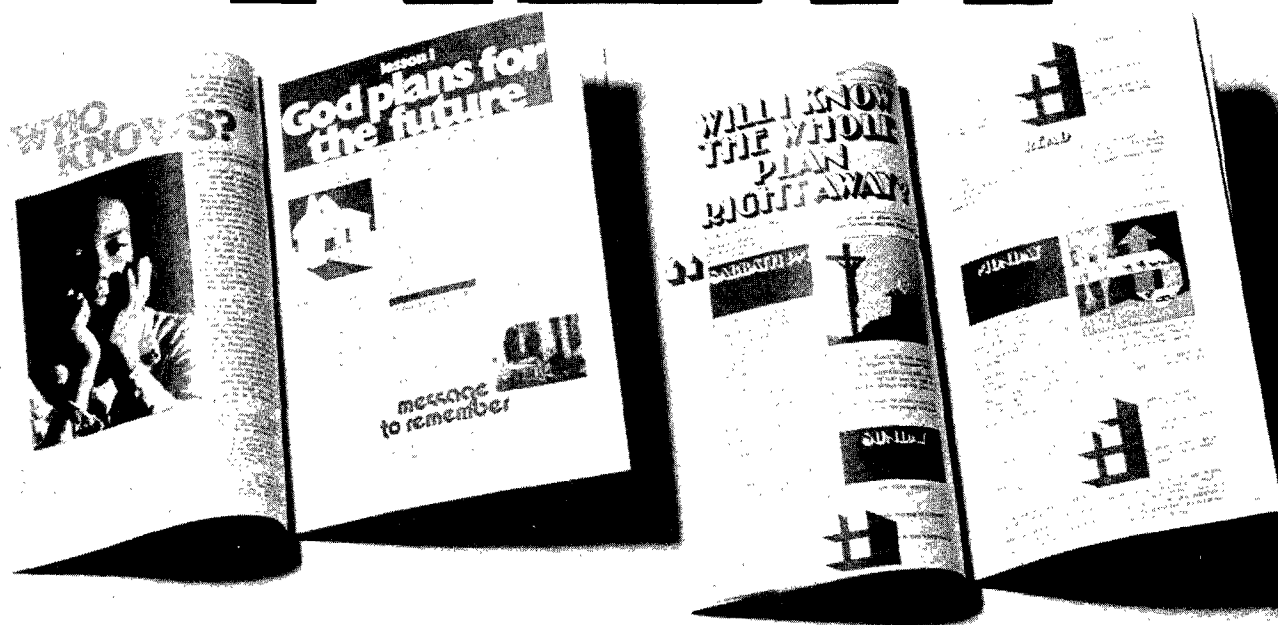
- A home nutrition instructor's course, designed for men and women interested in nutrition and in how to teach good nutrition habits to others, will be offered by the LLU School of Health, July 12 to 15. Information will also be given on meeting nutrient needs, diet and heart disease, diet and dental health, evaluating source materials, and facts versus fads.

- Raymond A. Mortensen, distinguished service professor of biochemistry, and Joan Coggin, associate professor of medicine, were presented the Charles Elliott Weniger Award for Excellence by the Pacific Union College Alumni Association early in May. The award is presented to members of the Seventh-day Adventist Church who have demonstrated qualities of inspiration, motivation, and excellence in their personal and professional lives.

- Lawrence D. Longo, professor of physiology and gynecology and obstetrics in the School of Medicine, has been elected to membership in the American Osler Society. Dr. Longo is one of only 60 persons holding membership in the society, named for Sir William Osler, prominent Canadian-born physician who pioneered methods of modern medical education in the United States.

- A four-day workshop in Creation science was held on the La Sierra campus of the university April 21 to 24. Guests included Robert Brown, Edward Lugenbeal, and Harold James, all of Andrews University.

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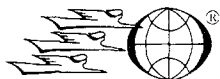
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An index is published in the last Review
of June and December. The Review is
indexed also in the Seventh-day
Adventist Periodical Index.

Back Page Continued

have earned more than \$253,-
000 in scholarships, according
to Sandy Robinson, coordi-
nator and director of the in-
dustry, which is dedicated to
training young people in the
art of Christian salesmanship.
Elder Robinson also reports
that he expects from 200 to
300 young people from Oak-
wood to go canvassing this
summer.

Southern New England Re-elects Officers

The South Lancaster, Mas-
sachusetts, church was the
meeting place of delegates to
the twenty-fourth constitu-
ency meeting of the South-
ern New England Conference
on April 11. S. R. Jayne was
re-elected president, and
Donald J. Russell secretary-
treasurer. The departmental
directors also were re-elected.
The conference's tithe gain
for the triennium was \$1,459,-
832. Membership as of De-
cember 31, 1975, was 7,383.

AARON N. BROGDEN

Two Language Schools Open in Indonesia

The opening of two new
English-language schools in
Indonesia brings to 18 the
number of schools in the Far
Eastern Division.

Don Clayville, from South-
ern Missionary College, and
Mike Weakley, from Andrews
University, who each spent
one year as student mission-
aries in South Korea, are now
serving another year in In-
donesia and have opened a
new language school in Balik-
papan. This is an oil-boom
town, and the interest in
learning English is so intense
that more than 250 students
crowd into the classes every
day. Ed Moore, a former vol-
unteer worker, is director of
the Balikpapan school, as well
as the schools already estab-
lished in Djakarta and Ban-
dung.

Mr. and Mrs. Terry Reinig,
from the La Sierra campus of
Loma Linda University, are

now in Ujung Pandang, and
they will be the first teachers
at this new school. Charles
Tidwell, director of the En-
glish-language school in Me-
nado, has rented a building
and made preparations for
this new evangelistic center.

In addition to English-
conversation classes, Bible
classes, evangelistic meet-
ings, and socials will be held
at these schools. As friend-
ships are made and confidence
is gained, Christ will be pre-
sented to the students. Scores
of converts have been bap-
tized into the church in the
Far Eastern Division in recent
years through these English-
conversation schools.

M. T. BASCOM

1975 Record Year for Five-Day Plans

Reports on the Five-Day
Plan to Stop Smoking show
that in 1974, 53 plans were
held each week, but 55 plans
were held each week in 1975.
Reports for the last two quar-
ters of 1975 showed an aver-
age of 74 and 79 plans, respec-
tively, being held each week.
Persons baptized as a result of
the church's temperance ac-
tivities reached nearly 4,000
in 1975.

A new five-part series of
16-mm. color films of the
Five-Day Plan, with Paull
Dixon and Don Mashburn
leading out, has just been pro-
duced. The films are 28 min-
utes in length and are suitable
for television, as well as
groups. Each concludes with
a five- or six-minute discus-
sion by a panel.

The Five-Day Plan also is
available on long-playing
records or cassettes to use
with the Home Help visitation
project sponsored by the
Temperance, Lay Activities,
and Youth departments of the
General Conference.

ERNEST H. J. STEED

Constituency Meeting at Kettering

Changes in bylaws, ap-
pointment of a nominating
committee, hospital financial
and statistical reports, and a
report from the Kettering

College of Medical Arts were
included in the annual con-
stituency meeting of the Ket-
tering Medical Center in Ohio
on April 19.

In charge of the session was
Albert B. Butler, president,
Eastern States Adventist
Health Services, Inc. Reports
were presented by Marlowe
Schaffner, president of the
medical center; Robert L.
Willett, vice-president for
finance; and Winton H.
Beaven, vice-president for
education and dean of the
College of Medical Arts.

Delegates to the session
included representatives of
the General Conference, Co-
lumbia Union Conference, the
Ohio Conference, and the
hospital staff.

The hospital and medical
center opened in 1964 and is
now one of the busiest institu-
tions of its kind in Ohio.

D. A. ROTH

Notices

Oakwood College Constituency Meeting

□ Notice is hereby given that the first quin-
quennial meeting of the constituency of Oak-
wood College of Huntsville, Alabama, will
convene at Oakwood College, Huntsville,
Alabama, at 9:00 a.m., May 26, 1976, for the
election of trustees for the period of five
years to take the place of those whose terms
of office expire at that time, and for the trans-
action of such items of business as may
properly come before the meeting.

By order of the board of trustees.

C. DUNBAR HENRI, Chairman
CALVIN B. ROCK, Secretary

Coming

June

- 5 Bible correspondence school
emphasis
- 5 Church Lay Activities Offering
- 12 Inner-city Offering
- 19 Servicemen's Literature Offering
- 26 Thirteenth Sabbath Offering
(Afro-Mideast Division)

July

- 3 Church Lay Activities Offering
- 10 Christian Record Braille Foundation
Offering
- 17 Home foreign challenge
- 31 Dark county evangelism

August

- 7 Church Lay Activities Offering
- 14 Oakwood College Offering

September

- 4 Lay Preachers' Day
- 4 Church Lay Activities Offering
- 11 Missions Extension Offering
- 11 to Oct. 9 Review and Herald campaign
- 18 Bible Emphasis Day
- 25 JMV Pathfinders
- 25 Thirteenth Sabbath Offering
(Far Eastern Division)

Ellen White Signs Articles Reprinted

The first volume of facsimile reprints of Ellen G. White *Signs of the Times* articles is off the press. The large response to the publication of the Ellen G. White REVIEW AND HERALD articles in facsimile form, even calling for a second printing, led to confidence that reprinting the *Signs of the Times* articles would also be a successful venture.

The volumes, four in number, are the same size as the REVIEW AND HERALD reprints. They carry the Ellen G. White articles that were first published in the *Signs*. Articles that were reprinted from the REVIEW have not been included. It is anticipated that within a year or two, volumes two to four of the *Signs* articles will be printed. These may be bought at Adventist Book Centers.

ARTHUR L. WHITE

Texas Delegates Re-elect President

Delegates to the second triennial session of the Texas Conference, meeting in Houston, April 18, elected Cyril Miller president and Ivan Toews treasurer. They elected Charles Griffin secretary of the conference, dividing the work of the secretary-treasurer.

All departmental leaders were returned to their posts, and several new executive committee members were named.

Membership of the conference now exceeds 12,000. Plans laid by the constituents call for all members to join in aggressive soul winning and institutional development during the next three years.

J. N. MORGAN

Colorado Conference President Re-elected

More than 600 delegates who convened at the Denver First church to conduct business for the sixty-fifth regular session of the Colorado Con-

ference on May 2 re-elected W. C. Hatch, president, and all the departmental directors for another three-year term. L. D. Cleveland, conference auditor, was elected secretary-treasurer. He succeeds H. L. Haas, who was recently named treasurer of the Central Union Conference.

During the triennium 2,062 persons were added to conference membership by baptism or profession of faith. This represents a gain of 359 over the previous three-year period. The membership of 11,415 is a ratio of one Seventh-day Adventist to every 210 residents of the State.

J. W. BOTHE

Columbia Union Names Staff Additions

The Columbia Union Conference constituency, meeting May 2 and 3 in Takoma Park, Maryland, re-elected W. B. Quigley president. W. A. Thompson, secretary, and most of the departmental directors were returned to office. Dale Beaulieu, Chesapeake Conference secretary, was elected treasurer, filling the vacancy left by A. B. Butler's acceptance of the presidency of the newly formed Eastern States Health Services, Inc.

Samuel Thomas, departmental director of the Allegheny West Conference, was elected to direct the union Sabbath school department, formerly carried by Perry F. Pedersen together with the lay activities department, which he continues to direct.

Adrian Westney, principal of Pine Forge Academy, was elected to the newly created post of associate education director. R. S. Smith, publishing department director of the Allegheny West Conference, became an associate publishing director.

Two personnel items were referred to the new union executive committee: filling the vacancy in the communication department created by the transfer of Charles R. Beeler to the Central Union Conference, and consideration of the appointment of a

Ministerial Association secretary, a post that has been vacant for some time.

The executive committee was enlarged to include one pastor and one lay person from each of the eight local conferences.

The president's report noted a growth of 8,225 members—more than 15 per cent—during the past five years, bringing the membership of the union to 62,815 on December 31, 1975.

NEAL C. WILSON

New Leaders in Southwest Region

The second triennial session of the Southwest Region Conference convened Sunday, April 25, in Dallas, Texas. New conference leaders are W. C. Jones, president; O. A. Jackson, secretary-treasurer and Ministerial secretary; and Helen Turner, assistant treasurer. Re-elected were Glen Howell, youth director (with department of education added), and O. D. Kirkland, publishing director. Changes were made in the executive committee, increasing the number of laymen and including one woman.

For the past triennium 1,200 baptisms were reported, and membership now stands at 6,538.

Tithe for this triennium amounted to \$2,250,350, an increase over the previous three-year period of \$748,359.

W. W. FORDHAM

In Brief

Four hundred baptisms: Colombia-Venezuela Union evangelist José Osorio is continuing meetings in Ibagué, Colombia, where 3,500 persons are attending the lectures in two sessions each night. As of April 26, 462 had been baptized.

Franco-Belgian Session: At the Franco-Belgian Union session in Rocheton, near Dammarie-les-Lys, Paul Tieche, French-Swiss Conference president, was elected

union president. He succeeds Georges Vandenvelde, who was asked to lead out in the union Ministerial Association.

Southern European Session: In Madrid, Spain, at the Southern European Union Mission quinquennial session, Carlos Puyol, former president of the Spanish Mission, was elected Ministerial secretary; Hugo Visani was elected youth and education director; and other leaders were re-elected.

Oakwood trains canvassers: Since September 15, 1973, the publishing-department industry at Oakwood College, Huntsville, Alabama, has trained 559 student canvassers, who have worked in 126 cities and towns in North America and sold more than \$453,000 worth of denominational literature. The students

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