



## Puppet Strings

By JEANINA GLASS

A puppet in the hands of Satan, I danced to the tune he piped. I didn't like his music and in my heart I cried out against him, all the while my legs and arms twirling in his circles, hands and feet at his bidding, mouth in his service. No, I didn't like it, but he held the strings in his hands. He pulled them, and I moved.

Then, in one of my free moments, as I studied the week's Sabbath school lesson, God lit a light in my heart. "The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable [that's me, Lord, so fickle, so variable!], is that they try to attach themselves to Christ without first detaching themselves from these cherished idols."—*Testimonies*, vol. 5, p. 231.

Try to attach without detaching? What a tangle, a jumble of strings and cords. A pull this way, a tug that way. Variable.

But "Christ Jesus hath made me free," free to detach myself from Satan's binding control. And how much better than Satan's relentless manipulating is the gentle leading of Christ!

"The Shaking"—2

## A Solemn Time

Last week we discussed briefly "the shaking." Basically, "the shaking" in the church is caused by "the straight testimony called forth by the counsel of the True Witness to the Laodiceans" (*Early Writings*, p. 270; cf. *Testimonies*, vol. 4, pp. 85-90).

In 1857 Ellen G. White was given a vision of "the shaking." She saw some believers accept the testimony of the True Witness, reveal deep concern over their spiritual condition, repent of their sins, and obtain victory through Christ. They remained in the church. But those who were "careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it" were shaken out (*Testimonies*, vol. 1, p. 182).

During the Civil War in the United States, Mrs. White wrote further about the kind of people who fail to survive "the shaking." She said that they lack complete commitment to God. They want to manage their own lives. They are unwilling to sacrifice. They refuse to deny self. (See *Testimonies*, vol. 1, p. 355.)

It is understandable that people who know little of self-denial and sacrifice are shaken out of the remnant church, for selfishness is Satan's principle, not God's. When Adam and Eve were created, love controlled their hearts, but when they disobeyed, their "powers were perverted, and selfishness took the place of love" (*Steps to Christ*, p. 17). The plan of salvation is to rescue the human family from the results of transgression and to restore in them the image of God. Thus the people of God who meet earth's final crisis and await their Lord's return must, through the power of the Holy Spirit, be controlled by love, not selfishness. They must rejoice in the privilege of sacrifice.

Apparently an unwillingness to sacrifice and an unwillingness to take a bold stand for truth go hand in hand, for Mrs. White wrote: "The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause."—*Early Writings*, p. 50.

Now, how may one be sure to survive the shaking and be ready for the return of Jesus?

1. Maintain a personal relationship with Jesus. "Keep a firm hold upon the Lord Jesus, and never let go. . . . Believers must now be firmly rooted in Christ, or else they will be led astray by some phase of error."—*Evangelism*, pp. 361, 362.

2. Study the Bible and eagerly accept its teachings. "Lay hold resolutely upon a plain 'Thus saith the Lord.'"—*Ibid.*, p. 361.

"When the shaking comes, by the introduction of false theories, . . . surface readers, anchored nowhere, are like shifting sand. . . . There is need of a much closer study of

the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work."—*Testimonies to Ministers*, p. 112.

3. Be true to principle. "Those who are true to principle will not be shaken. They will stand firm amid trial and temptation."—*Life Sketches*, p. 93.

4. Study denominational history—how God has led His people to a knowledge of present truth. "It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. . . . Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons for our faith?"—*Evangelism*, pp. 363, 364.

We pointed out last week that the shaking began decades ago and is still going on. During this time thousands of professed believers have been "shaken out." Many whose names are on the church books today have been "shaken out." They may still attend church, they may still consider themselves Seventh-day Adventists, but they have not responded to the appeal of the True Witness. They are worldly-minded, not spiritually-minded.

### The Test Will Come

What will purify the church? "The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church."—*Testimonies*, vol. 5, p. 81.

Persecution or other pressures will *drive* out those who have already been *shaken* out. When it is no longer convenient or safe to be a member of the remnant church, those who lack a personal experience with Christ, those who are not totally committed to truth, those who feel more comfortable with the world and its attitudes and interests, will leave the church. It will be a sad time, but a necessary one, for God must have a people on whom He can bestow the latter rain of the Holy Spirit. He must have a people to whom He can point and say, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). "The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel."—*Ibid.*, p. 80.

What a solemn time is this! Are we utilizing each moment to strengthen our personal relationship with Christ, to become more firmly established in the truth, and to develop a character that will reflect the image of Jesus? In this shaking time, God is doing His part to save us. Let us do ours.

K. H. W.

# This Week

**Change** is one of the constant factors of life. It is also a factor of the REVIEW, which contains two important changes in this issue. The first is that now every home in the Southwestern Union Conference will be receiving the REVIEW every week. Every other week the REVIEWS going to that conference will have a 16-page insert that will take the place of the conference paper, the *Record*. (See "Welcome," p. 15.)

The second change is that we have a new associate editor, J. J. Blanco. His first editorial, "God's Purpose for the REVIEW," appears on page 14. In Dr. Blanco's case the "Advent movement" for once did not require him to change residence, but merely to move offices about one mile from Columbia Union College, where he has served since 1972, to the Review and Herald.

Dr. Blanco was born in Chicago, of non-Adventist parents. While still young he was visiting his grandparents in Germany when World War II began. He spent several of his teen-age years interned in various Nazi prison camps. Upon his return to the United States he became disillusioned with his church and all re-

ligion for several years. In 1949, while in the United States Air Force, Dr. Blanco gave his heart to Christ. He began studying the beliefs of various churches, but the more he studied the more confused he became. Finally he decided to serve Christ as he knew Him and began to change his life style to meet the Bible's standards. In 1950 he met a fellow serviceman studying the Voice of Prophecy Bible course. Through this person's influence and a series of circumstances, Dr. Blanco was baptized into the Seventh-day Adventist Church shortly thereafter.

When he left the Air Force, he went to Union College in Lincoln, Nebraska, where he earned a B.A. in religion in 1955. He then went to the Seventh-day Adventist Theological Seminary, at that time situated in Washington, D.C., where he earned an M.A. in systematic theology and a B.D. in applied theology. In 1965 he received an M.Th. in church history from Princeton Theological Seminary, and in 1970 he received a Th.D. from the University of South Africa.

Dr. Blanco has served this church in several capacities in sev-

eral countries. He was a ministerial intern in the Potomac Conference from 1955 to 1958, and a pastor-evangelist in the New Jersey Conference from 1958 to 1965. In 1965 he went to the Trans-Africa Division, where he was chairman of the theology department at Solusi College. In 1970 he accepted a call to the Far Eastern Division, where he was chairman of the Graduate School of Religion at Philippine Union College, Manila, serving as acting president for a short time. In 1972 he moved to Takoma Park, Maryland, and Columbia Union College where he taught in the theology department. In 1974 he took up duties as academic dean, which he performed until he came to the REVIEW.

Dr. Blanco and his wife, Marion, have two children. Their daughter, Cheryl, is working on a Master's degree in public health at Loma Linda University, where her husband, Geoff Jones, is taking premed. Their son, Stephen, attends Columbia Union College.

We welcome Dr. Blanco to our staff and to the pages of this magazine. We are sure that from his background and experience he will provide a unique dimension

to the contents of the REVIEW.

**D. R. Watts**, president of the South India Union, has contributed two articles to this issue, describing the work in that union, "South India Union Completes 250 Churches" (p. 16) and "25 Ministers Are Ordained" (p. 17). Though we generally do not publish two news articles from the same field in any one issue in order to give a more balanced picture of what is happening around the world, we broke our own rule this week, because together these two articles tell the story of spectacular church growth in the union during the past few years.

Church members who participated in Project Extra Lift, which provided funds for 300 churches in South India, will be happy to read Elder Watts's report of the construction of 250 of those churches.

**Art and Photo Credits:** Cover, Skip Baker; pp. 4, 5, Harold Munson; p. 9, Max Tharpe; p. 10, left, Robert W. Robertson; center, Carl Mansfield; right, Esther Henderson; p. 13, H. Armstrong Roberts; all other photos, courtesy of the respective authors.

## Letters

[Letters submitted for publication 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.]

### "Preserve the Landmarks"

Re "Preserve the Landmarks" (May 26):

The statements of belief on such topics as the age of life on the earth, Christian standards, the uniqueness of the remnant church, and the status of Ellen White as a prophet are going to be prepared by people who must surely represent only a very small percentage of Adventists. Is it fair to call their ideas the church's position?

The topics I have just mentioned are hardly Biblical. The Bible does not give a clear statement about the age of life on the earth. It does not discuss the Adventist Church or Mrs. White, or specific standards for twentieth century Christian living. If church leaders are to evaluate prospect-

ive ministers and teachers on the basis of official statements on these topics, they will be going against the Bible-and-the-Bible-only rule of faith and practice claimed for so long by Adventist spokesmen.

By stating a position on certain points of doctrine, the church will be stifling the very young people it intends to protect from "subtle influences." It will be leaving no room for prayer-filled searching of the Scriptures. Those young people who do not complacently accept the official teachings of the church will predictably go elsewhere for Christian freedom of worship.

MARGARET WHIDDEN  
Takoma Park, Maryland

As a college student, I am concerned about the church's formulation of doctrinal statements. With our abundant counsel that no one should do our thinking for us and that the Bible is our only guide for truth, how can we accept "church position" for our

authority? If the Bereans were noble for searching the Scriptures before accepting Paul's teachings, should we do less?

JEAN SHELDON  
Angwin, California

It seems to me that if our church does decide to adopt such formal statements as those now being proposed, more time, more attention, more study, and more concern eventually will be placed upon these statements than upon God's Holy Word. Thus many will be led away from the Source of truth.

I wish the church would not spend its time (and therefore its resources) drawing up and forming creeds for all members to adhere to. I would rather we spent our time encouraging one another to become more like Jesus, to study the Bible and Ellen White's counsels on a consistent and daily basis, to experience a deep and lasting relationship with our Lord and Saviour, to tell others about God's wonderful love and mercy,

and to share with others what Jesus has done for us.

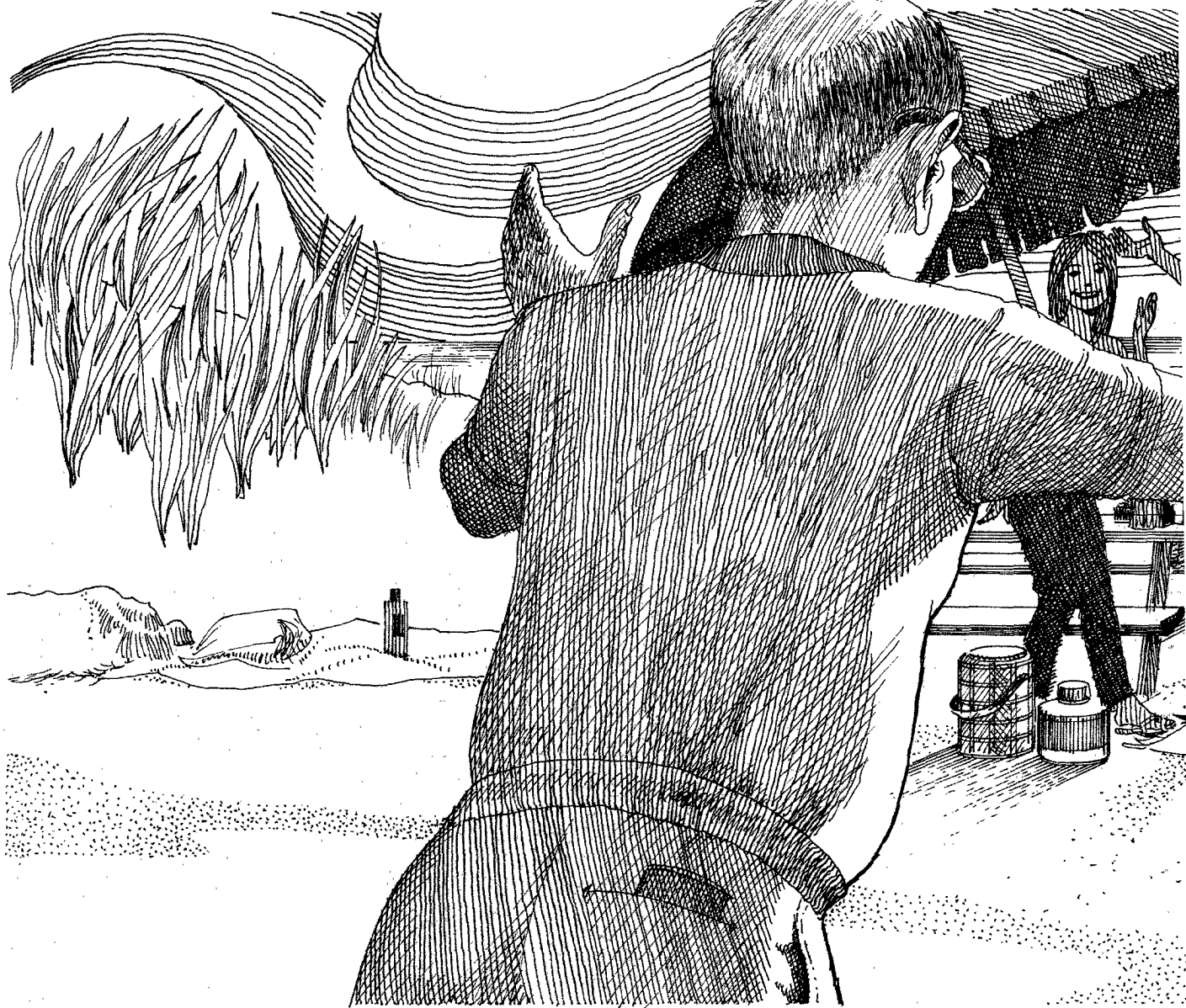
JOHN D. ANDERSON  
College Place, Washington

### Humanity of Christ

I feel the view of the humanity of Jesus represented in the Sabbath school quarterly and in "Jesus—the God-man" (May 5) is somewhat unbalanced. Ellen White makes a clear distinction between the nature we are born with and the nature with which Christ was born. She states that we have "inherent propensities" to sin, and that "not for one moment was there in Him an evil propensity" (*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128).

This creates no problem in regard to His perfect example, for He was tempted to a far greater degree in proportion as His nature is greater than ours. The temptation to sin, that is, to live

*Continued on page 15*



THE OLD MAN AWOKE and glanced at the clock. Shock registered on his aging face as he realized that he had slept too long. The tide would be coming in and his three youngest children were still out collecting shells on the island. He leaped through the door and ran toward the beach, stumbling over the jagged, cutting rocks.

"My children, my children!" he shouted. "Someone help my children!" He could see the little island and the rising water between it and the shore. He could faintly make out the outline of the three small bodies against the rugged rocks. "My children will drown. Oh, God, my babies will die. Someone help me!" The water was rising. Only a matter of time. Higher and higher.

A short distance down the beach he saw a group of picnickers. They would help. His legs nearly buckled as he ran. Nearing the group, he saw his older sons.

"Sit down, Father, and join our potluck. Here's a chair. We were just wishing that you could be here with us. We wanted to tell you how much we love you."

*Judy Burton is a mother and minister's wife living in St. Louis, Missouri.*

"You'd better rest a minute, Father. You shouldn't run like that at your age. What's the trouble?"

"The island—the little ones are out there. They're going to die!" Great sobs tore through his body.

"Now, Father, calm down! I'm sure it isn't that bad. Look, the rocks are above water." John clumsily patted the old gray head, then lifted his father's face to his. "Take it easy. We're here with you, and we love you very much."

"But you don't understand. The tide is rising. Oh, my babies! Please, oh, please, help me."

"There's no rush, Father. Don't let yourself get so worked up. It's not good for your heart. We'd die if anything happened to you. Say, look. There are Joe and Dave and their new lifesaving boat. They're more able to help than we are."

The weary father turned away and shouted into the wind. Joe and Dave, other sons of his, heard and came in to shore.

"Save the children! The island will be covered soon!" They seemed to understand and strong hands pulled the weeping man into the boat. Then the eager motor





# Inasmuch...

An allegory based

on Matthew 25:31-46

and *Education*, pages 263, 264.

By JUDY BURTON

sprang to life and they headed out to sea. In the distance he could see three tiny figures clutching the highest rocks as the waves washed about their feet.

"Hurry, please hurry," he cried.

"Yes, Father, we understand. This is a lifesaving boat and it's really grand. We brought it over today just to show it to you. Look—padded seats, air-conditioned cabin, stereo music—the works. This'll be good PR, Father. When people see this, they'll know it's great to be a son of yours." Dave laid his well-muscled arm around the shaking shoulders.

Joe looked over from behind the controls and tried to ease his father's distress. "Cheer up, Father. Say, look at what this beauty can do." He grinned, gave the throttle a thrust, and spun the wheel. The boat turned in a graceful arc and headed into the waves.

"You're going the wrong way. The tide is coming. Save my children!"

"Yes, Father, we understand. Didn't we tell you? This is a lifesaving boat. We'll go in a minute. But first look at this."

The boat bounded back and forth across the waves, its

powerful motor thrusting forward with thrilling power and speed. Joe executed the turns with smoothness and precision.

"No, no! Please, oh, please!" The father's anguished voice tore through the wind.

"Look at this, Father."

He could barely see the little ones now. In horror, he imagined their terror and pain. Only the tips of the rocks broke the water now. As he watched, unable to turn away, the dear, sweet heads, one by one, slipped into the waves and disappeared.

"They are gone!" Unbearable anguish ripped his body and he fell prostrate to the floor.

Then—concerned and tender hands gently cradled his frail body. "Father, we love you—please, Father——"

He gave no answer or indeed any sign that he had heard.

"Father, we didn't know you cared so much. We love you, Father, don't you understand? If it had been you——"

There was no response. Just wind and waves and—silence. □

# The Mound “Spoke” Well

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Pottery, stone walls, coins,  
and burial vaults mutely witness  
to life in Bible times.

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By MARILYN THOMSEN

THE MOST EXCITING PART OF an archeological dig comes when an important find surfaces. Dr. Mervyn Maxwell of Andrews University often asked himself, “I wonder what is down there, just two inches below the surface?”

There are several types of finds, explains Eugenia Nitowski, assistant curator of the Andrews University Archeological Museum and a member of the 1971 and 1973 teams. Some are “loud finds.” There was a party after the discovery of a lamp containing 66 ancient coins. Others are “quiet finds.” “Sometimes you just stand there and look, dumbfounded,” she said.

The Andrews archeologists are primarily interested in the increased understanding of the Bible that archeology makes possible, but the Andrews expedition leaders were eager to avoid the prejudices with which Biblical archeologists are sometimes charged. “Biblical archeologists are accused all the time of being interested only in proving the Bible,” Dr. Lawrence T. Geraty, director of the dig, said. “My personal faith in the Bible doesn’t need that—I already believe it’s inspired. I’ve seen enough evidence for that. It’s exciting to me, though, when discoveries come along that validate and support the historical accuracy of the Bible.” The Heshbon archeologists’ purpose, he explained, was to “dig it and see what is there.” They did not “try to put anything there that wasn’t there, but let the mound speak for itself.”

The mound “spoke” well. During the five summers of digging more than half a million pieces of pottery were collected. Much of it was broken pieces called potsherds. Although not as valued as complete vessels, sherds are still useful as “time clocks,” since they are the single most valuable item used in dating occupation levels at a site.

The “time clocks” of Heshbon and other evidence at the bedrock level date back to about 1200 B.C. In Biblical chronology, as explained in *The SDA Bible Commentary*, this would have been during the period of Israel’s judges.

Many conservative Christian scholars—Seventh-day Adventists included—believe that the Exodus took place in the mid-fifteenth century B.C. A keystone in their

argument is 1 Kings 6:1, which states that the Exodus took place 480 years before Solomon began work on the Temple. Since the generally accepted date for beginning work on the Temple is about 966 B.C., the Exodus is placed at 1445 B.C. Because Israel destroyed Heshbon by fire before the end of their 40-year wandering, Heshbon must have been inhabited at least by the fifteenth century.

The date of the Exodus has been a hotly contested issue among Biblical scholars for many years. A number of dates, varying as much as four centuries (seventeenth-thirteenth), have been advanced. One argument used by those who favor a thirteenth-century Exodus date is the lack of evidence pointing to the inhabitation of certain parts of Palestine at the time when, according to Adventist and other scholars, the children of Israel were supposed to be conquering them.\*

Had indication of fifteenth-century inhabitation of Heshbon, or an ashy layer at about that level, been uncovered, then the tell could have provided some evidence favorable to the fifteenth-century date.

Thus far, no conclusive evidence of earlier civilization at *Tell Hesban* has turned up. “I am pretty well convinced that the Biblical Amorite city (which would date to about 1400 B.C.) is not the tell where we have been working,” said Dr. Geraty. “But we know that names of ancient sites moved around within a small vicinity,” he explained. “For example, the name Jericho has been used for three sites—one for the Old Testament city, another for New Testament Jericho, and still another for the present modern city.”

## *Tell Hesban Destroyed by Quakes*

Famine, plague, military raids and captures, and earthquakes may have been factors leading to the relocation of ancient cities. “*Tell Hesban* was the site of earthquake activity, and was destroyed by quakes in 31 B.C. and A.D. 365,” he said.

Dr. Geraty believes that the site of a Heshbon predating the one on the tell could be situated nearby. “It is certainly possible,” he says, “that Andrews University might return to Heshbon. Another mound has been found that we know was occupied in the Bronze Age (3000-1200 B.C.). While it could be the site of an older city of Heshbon, it would also extend the archeological picture that has emerged at *Tell Hesban*, pushing it back at least another 1,000 years. Even if it were not Amorite Heshbon, it would be worth digging,” he said.

Pottery, among the most important of the Heshbon finds, was expertly cared for during all five digging seasons by Mrs. Hester Thomsen. Harvard archeologist G. Ernest Wright said that “for pottery sequences from Roman to the Crusader periods (approximately 100 B.C. to A.D. 1500), . . . Heshbon becomes the type site for all archeologists.”

The only three Ammonite ostraca (broken pieces of pottery used for writing—scrap paper of the day) ever found were discovered at Heshbon. They date to the sixth or seventh centuries B.C. and are among the earliest examples of Ammonite writing extant.

The bedrock layer at Heshbon, which the archeologists finally reached in 1976, is limestone, a stone easily cut

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\* For an in-depth evaluation of the Exodus question, see *The SDA Bible Commentary*, vol. 1, pp. 174-196, “The Chronology of Early Bible History.”

into both naturally and artificially. The bedrock on the tell is filled with cisterns and caves.

Cisterns and walls are the earliest evidence of habitation at Heshbon. A very large reservoir, capable of holding 300,000 gallons of water and dating to at least 800 B.C., was found. "Since there was no natural spring in the immediate vicinity of Heshbon, they had to catch rain water in the rainy season and make it last through the dry season," Dr. Geraty explained. (The people still do that today, he noted.) "If our site is Biblical Heshbon, then those must certainly be the pools of Heshbon mentioned in the Bible."

Underground storage silos more than 2,000 years old probably reflect activity by the Maccabees, who, according to first-century historian Josephus, rebuilt Heshbon. Modern villagers still use underground silos. "Practically every day we watched the villagers threshing on the village threshing floor. The animals walk around and little boys ride around on sledges," Dr. Geraty observed. "They throw the grain up in the air and the wind separates the chaff."

## Two Rolling-Stone Tombs

From the Early Roman period (100 B.C. to A.D. 135) two tombs sealed by rolling stones were discovered. The Bible indicates it was in this type of tomb that Christ was buried. These are the only two such tombs found to date in all of Jordan. Another tomb, likewise completely made of hewn stone, had a swinging door with rock sockets top and bottom and a place to bolt the door shut.

These were family tombs, in which as many as 50 to 80 people were buried in niches cut out of the inner walls. The tombs contained many objects from the daily life of the time. Excavators most commonly found pottery and glass vessels, probably used for burial unguents or for the family's last meal after the burial of a loved one. Many items appear to have been deliberately broken slightly, as if to render them useless. Lamps used for lighting during burial ceremonies were frequently found.

Things that were buried on the body remained there two thousand years until the archeologists discovered them—unless grave robbers had gotten there first. Among the items found were rings, earrings, anklets, necklaces and beads, and garment fasteners, such as the toggle pin and fibula (an early forerunner of the safety pin), used on toga robes worn during Roman times.

The Heshbon teams found about 250,000 bones. The 50,000 found in 1976 were described and recorded on computer cards. "One can tell a lot about the population by the bones," said Miss Nitowski. By careful analysis of the skull, for example, the sex of the person and age at death can be determined. By comparing this information for a number of skulls found, archeologists can estimate the average life span in a given period. One large burial cave contained 50 skeletons, 35 of which were fetuses, according to physical anthropologists James Stirling and Robert Little.

Skeletal remains can shed light on living conditions, infant mortality rates, and even the diet of the population. Teeth can reveal whether the people "could afford refined foods, or were poor field hands who ate raw grains and whose teeth were ground down at an early age," said Miss Nitowski. "Some bones give evidence of arthritis and fractures that did not heal properly," she



Eugenia Nitowski, assistant curator of the Andrews University Archeological Museum, excavates some skeletal remains from a Roman tomb.

said. One tomb even yielded the calcified remains of a 2,000-year-old tumor, found in the chest cavity of a woman who had died at about age 40.

Work in the tombs began early in the morning. On one cloudy, gray day Miss Nitowski entered a large tomb shortly after 5:00 A.M. to begin work. The interior was dark and humid. Three hours later she crawled on her hands and knees through the small opening to the outside again. Just as she emerged, the sun broke through with a burst of light. All of a sudden, she related, "a picture of the resurrection [of Christ] flooded my mind. I just stood there, my spine tingling. It was a very moving experience."

Christianity seems to have flourished at Heshbon in the Byzantine period. Three churches were built on the acropolis of the tell. Several others were found within a ten-mile radius, and there were 14 more at Madaba, a Biblical site six miles away.

"The proliferation of churches in the vicinity can perhaps be explained by the flight of Christians from Jerusalem when it was destroyed by the Roman general Titus in A.D. 70," says Dr. Geraty. They first fled to Pella in Trans-Jordan, where they hoped to be dissociated from the Jews and to get along peaceably under the Romans.

Leading up to the acropolis of the tell in the late Roman period (A.D. 135-325) was a monumental stair-

way. Excavators found a section 40 feet wide, with seven or eight stair steps near the bottom and remnants near the top. The remainder had been robbed. The Romans likely built the stairway to lead up to a temple, ruins of which were thought to have been found on the acropolis. The temple was probably the one depicted on the Elagabalus coins minted in Heshbon sometime between A.D. 218 and 222, the only years in which the Romans allowed Heshbon to mint its own coins. Two of these coins turned up in excavation.

The best-preserved structure at Heshbon is a Mamluk bath complex used socially by the wealthy citizens of the town. The building sported a tiled floor with a heating system to keep the floor warm. A separate furnace room with wood-burning stoves heated water for the bath itself.

In conjunction with excavations on and around the tell,

team members surveyed other archeological sites in the Heshbon area. Their work led to the positive identification of Beth-peor, where, according to the Old Testament account, the prophet Balaam blessed Israel while trying to curse it.

The attempt to trace an ancient Roman road from Jerusalem to Heshbon led three team members into a delicate situation. Early one July morning a group of three team members, armed with "the ultimate" in topographical maps, set out by van to tour an area in the Jordan Valley in an attempt to find the road. About 5:00 A.M. Dr. Waterhouse, the group's leader, spotted a cot on a rock with a man sleeping on it. Thinking that he might be able to be of help, Dr. Waterhouse approached and woke him from his sleep.

About that same time, the two who had remained in the van noticed slits in the ground nearby. Up through the

## Bible Questions Answered BY DON F. NEUFELD

**Discussing Proverbs 28:13, a fellow member asked, "Why do we have to say 'I'm sorry' before God will forgive us? Shouldn't He forgive us whether or not we say 'I'm sorry'?"**

The important thing to God is not whether we utter the words "I'm sorry." The important consideration is that God can forgive only sins that have been repented of. Hence repentance is the imperative prerequisite.

Repentance involves a conscious act of the will to expel the sin involved from the life—a firm determination, seriously undertaken, by God's grace never to commit that sin again.

According to the Bible, God gives repentance (Acts 5:31; cf. chap. 11:18; Rom. 2:4). But God will not force anyone to repent. The choice rests with the sinner. That is why Ellen White says, "The expulsion of sin is the act of the soul itself."—*The Desire of Ages*, p. 466. Once true repentance has taken place, the offender does not have to say "I'm sorry." He need simply say, as instructed in the Lord's Prayer, "And forgive us our debts ['sins'] (Luke 11:4)" (Matt. 6:12).

**How would you interpret the 1,290 and 1,335 days of Daniel 12:11, 12? If 1,290 is an extension of the 2,300 days and 1,335 is an extension of**

**the 1,260 days, then the end of the millennium would be the year 3133.**

There has been much speculation as to the application of the 1,290 and the 1,335 days. In the absence of a more satisfactory explanation than the one given by Uriah Smith in *His Daniel and the Revelation*, the church in general has held to his view. According to this view, the 1,290 and 1,335 days begin in A.D. 508, a date considered important in the history of the Roman Catholic Church. Around that period Clovis, king of the Franks, was converted to Catholicism, and the Goths, who opposed the rise of the papacy, were overcome. Both of these incidents aided the papacy in its rise to supremacy. Thus the 1,290 days would end, as do the 1,260 days, in 1798 (Dan. 7:25), and the 1,335 days would end in 1843, roughly the time the 2,300 days ended. The year 1843 was important in the development of the Millerite movement.

In his comments on Revelation 10:5, 6, Uriah Smith took the position that the phrase "there should be time no longer" had reference to prophetic time. In his view no prophetic period extended beyond the autumn of 1844.

Since no key doctrine hangs on the 1,290 and 1,335

days and since Ellen White nowhere expounds them, we may safely explore other interpretations. But when doing so the context should be carefully considered.

Daniel was shown a resurrection at which some rose "to everlasting life" and "some to shame and everlasting contempt" (Dan. 12:2). Then he heard someone ask the question, "How long shall it be to the end of these wonders?" (verse 6). The response was that "it shall be for a time, times, and an half" (verse 7). In answer to another question, similar to the former, "What shall be the end of these things?" (verse 8), the answer is given that it will be 1,290 days, but blessed is the one who comes to the 1,335 days (verses 11, 12).

One would expect from the wording of this section of Daniel that when these time periods expired, the "wonders" detailed in the context would have occurred. The word *wonder* is the translation of the Hebrew word *pele*, a word generally used for the extraordinary things that God does (see Ex. 15:11; Ps. 77:11, 14; 78:11; 88:10, 12; Isa. 9:6; 25:1).

I see two problems with the suggestion in our question, regarding the ending of these periods in 3133. The first is the mention of the millennium. God did not re-

veal the fact that 1,000 years would intervene between the second coming of Christ and a third coming until the visions of John (see Revelation 20). This was some 700 years after the time of Daniel. Prior to that time Bible writers spoke of the future comings of Christ as one big event (see, for example, 2 Thess. 1:7-9; Jude 14, 15).

The second problem is that according to Daniel 12:11 the 1,290 days are to be counted "from the time that the daily sacrifice shall be taken away." This event is described in Daniel 8:11 as being executed by a little horn that became exceeding great (verse 9). This little horn came out of one of the four horns of the "he goat," which goat is identified in verse 21 as being "Grecia." Therefore, if the 1,290 days began in that post-Grecian period, they cannot be considered as an extension of the 2,300 days (1844 + 1290 = 3134). Nor can the 1,335 be considered an extension of the 1,260 days (1798 + 1335 = 3133), because, according to Daniel, they seem to begin synchronously with the 1,290 days.

I am not attempting to present a new interpretation. I am simply calling attention to points that should not be overlooked if a new interpretation is proposed.

[Send questions for this column to the Editor, *Review and Herald*.]



slits rifles were pointed. Miss Nitowski looked at her companion and questioned, "Bob, are we—?" "Oh, yes, we are—right in the middle of it," he answered. The group had driven unwittingly into the midst of a Jordanian military zone, and the man on the cot was the commander. Miss Nitowski then noticed camouflaged tanks. Dr. Waterhouse motioned to them to come over. The commander's bed was situated on a bunker.

Taking the three down into the bunker, the commander took a map and showed them their location (pointing to the middle of the military zone) and where they were forbidden to be (indicating a whole circle). "He was very gracious," Dr. Waterhouse recalled. "I think we would have been arrested and put in prison otherwise. We could have been kept for days for being in the area."

An archeological dig that continues over as many seasons as did Heshbon produces its humorous moments as well as the dramatic ones. During the 1973 season the American ambassador to Jordan visited the tell and was given the grand tour by Director Horn. A staff member tells what happened:

"The sides of the square that are left when the trench has been dug are called 'balks.' When a square is 40 feet deep the balks are very fragile—a step on one and it could collapse. Dr. Horn would say, 'Please, Mr. Ambassador, stay away from the balk—you could be hurt or even killed, or hurt somebody in the square.' At every square Dr. Horn would say, 'Stay away from the balk.'"

### Too Close to the Balk

"As they approached a particular square in Area A where the workers had just drawn a diagram of the balk, using strings, tapes, meter sticks, and other equipment to painstakingly record the information, Dr. Horn began his explanation. As he did so he got too close to the balk and the whole thing collapsed under him. As he fell into the trench, he pulled down everything he could get his hands on and landed flat at the bottom. Looking up at the ambassador he noted, 'See what happens when you get too close to the balk?'"

Team members reported that a spirit of kinship developed among the group. Dr. Rochat imagined it to be like the comradeship among army buddies. Dr. Maxwell recalled that members of the 1968 team remarked about "how happy the group had been together and how almost totally absent had been any friction among all these people coming from different countries and different denominations."

Miss Nitowski talked one morning about the special joys she had found as a member of the Heshbon expedition teams. "When you are on the tell," she remarked, "you almost feel that the place is alive. A workman may be singing, and others will join in on the choruses; . . . it can be hypnotic."

In the evenings there are discussions where "you have young people in their twenties and scholars who may be 60, and there is perfect rapport."

"Sunset comes," she says, "and you can see the silhouette of a minaret. You sit back on the porch, smell jasmine, and there is such a feeling of accomplishment. You realize the significance of your work. . . . Then you almost groan when you think of going back on the mound. There's a kind of mystique about it . . ." □

*To be continued*

## For the Younger Set

# Little Things Mean a Lot

By AUDREY LOGAN

ELEANOR WAS a lively little girl who liked to run, jump, play, and skip. But one day she didn't feel well; she had a bad pain and was very tired.

Mother took her to the doctor and he looked rather grave. "Hm-m-m," he said kindly, "Eleanor should go to the hospital to see a special doctor there."

The second doctor looked even more grave. "Yes, Eleanor is very sick and must stay in bed, resting completely for a while, perhaps six months."

And so Eleanor had to go to bed. She didn't like it at all. She missed all her school friends, she missed her teacher, and she missed her lessons—even math, which she had always said she hated.

Mother brought Eleanor's bed into the living room, where she could be near the family. Every day Mother would play games with her daughter and read to her. They would have fun together, but it just wasn't the same as attending school.

Wistfully the little girl would gaze out of the window and watch her friends playing. Of course, they often came to visit Eleanor, but they didn't want to stay indoors all the time—and off they would go to run, jump,

and skip, just as Eleanor used to do.

"How I wish that I could do that too," she would sigh.

At last the period of resting was over, and the doctor said his little patient could get up for a while each day. "Only don't overdo it, young lady," he said.

Slowly Eleanor got out of bed, but her legs felt very wobbly. She had to learn to walk all over again, but she was delighted to be up and around once more.

Each day she stayed up longer and did a little more.

Finally the doctor said, "Eleanor is walking very well. I believe it would be all right for her to play outside, as long as she feels like it."

Eleanor was happy to be able to play outside again. She enjoyed running and jumping and being able to walk from one place to another.

"Mother," bubbled Eleanor one day, "I'm so excited. I took your letter all the way to the mailbox."

"You didn't used to think that was fun," said Mother. "After all those months of staying in bed you've learned to be thankful for being able to do the simple things we do each day."

"Yes, I am thankful, Mother. I thank God every day that I got well and can walk and run and play again," said Eleanor.



Finally the doctor said Eleanor could run and play outside again.

## "Bloom Where You Are Planted"



"BLOOM WHERE you are planted." This sentence, painted on one of the large motto cards so popular nowadays, caught my attention as I browsed in a shop, looking for assorted and sundry birthday cards. I liked that sentence—that is, I liked it at first. But the more I thought about it, the less comfortable I felt with it. And it wasn't because there was, or is, anything wrong with it. What's wrong is with me. I haven't compiled an impressive track record of "blooming" in my circumstances; I've spent considerable time and wasted much energy with the "if-only's" and spent all too large a portion of my lifetime with my nose pressed against the fence, gazing enviously at the (supposedly) much greener grass on the other side. This has left me often frustrated, but seldom wiser. I suspect I may not be the only person so afflicted. Nonblooming in the assigned soil, or weak, halfhearted, anemic blooming is very much a part of the human condition.

I have a friend, though, who lives her life in exquisite harmony with this small bit of sage counsel. She doesn't know she does this; I'm sure she never once in her life sat down and said to herself, "Now I am going to be a little Pollyanna all the way." Such prissiness would serve as a turn-off for everyone around her. But let me tell you about her.

She was young during the years of the great depression, and there's no point in

my trying to tell you how things were then. You simply have to live through that kind of thing to know what it means to see massive unemployment, to eat very plain food with no extras, to have the purchase of any piece of new clothing be a major event, to wonder whether you can continue going to school or whether you can buy your books, to live in a general atmosphere of defeatism. Having lived through that experience, I have always felt very deprived. One day when we were discussing those years I enunciated the disgruntlement I felt. My friend chuckled merrily.

"Actually, it was funny, when you think of it. When I look at old pictures of myself, it really breaks me up! But I had lots of fun during the couple of years I was able to spend in college. I didn't have a dime to my name, and my parents couldn't give me any money, so it came to the point where I had to drop out. I was lucky enough to get a job as a church-school teacher. You didn't have to have a degree in those days to teach."

Well, I hadn't had to quit college; I hadn't even had to work my way through; I graduated with my class. But I *did* have to wear hand-me-down clothes. This fact rankled—still does—and I told my friend of this desperate trial.

"What's wrong with hand-me-downs?" she chirped. "I wasn't even lucky enough to have those.

I had a couple of blouses and skirts and a Sabbath dress. When I went out to teach I lived with whatever church member would take me in."

I shuddered, "Dreadful!" "Actually, it wasn't bad. Sometimes the food was better than at other times, and the ladies sort of mothered me," she insisted.

As I studied my "blooming" friend, one of the prettiest, most altogether attractive women I've ever known, I could visualize her in her skirts and blouses, eating her morning oatmeal at the member's table. She'd have been cheerfully opening her daily blossoms even in that rather unlikely "soil."

"The best part of it all was that since the conference couldn't pay me during the summer, and since I had to have some means of support, they asked whether I would go to the junior camps as a supervisor. That's where I met my husband. He was a young minister, assigned to help out at the camps also—and just to think that if I hadn't dropped out of college and taught I might not have met him!"

Her big round blue eyes danced. She went on to describe their courtship—nothing unique, nothing unusual, nothing spectacular. Short and simple annals, really, but so special to her, for she made them special. There wasn't time, money, or opportunity for a real honeymoon; then they were struggling to get a foothold in the ministry, and then their lives took an entirely

different turn. He was a citizen of another country, and was asked to return there to work.

"Didn't you mind leaving all your family and friends behind?" I asked, since, as far as she knew at that point, the move would be for a lifetime.

"Why, it was all such fun; we were together, you know, and I had all sorts of new sights and experiences to enjoy. Then our little boys came along . . ." and I could visualize her, blooming in a new country, making friends with her neighbors—some of whom she still hears from, after all these years.

The wheel of fate turned again, and she was back in her homeland, with children to be educated. With her roots down solidly almost immediately, she sturdily enrolled herself in college, finished in a flourish, obtained her teaching certificate, and began blooming in a classroom.

These days she and I trudge to an office five days a week. Once in a while she'll exclaim, out of a clear blue sky, "I feel so lucky to have this job! I can't imagine any place I'd rather be." And, uncannily, this is likely to happen at a moment when I'm feeling that *surely* I was meant for better things.

Never once have I heard her envy friends with more money. Never once have I heard her say that working most of her lifetime as a homemaker, a teacher, and now in an office, hasn't been the proverbial "bed of roses." She just goes along, blooming where she's planted, never being goody-goody or saintly sweet. She's always mastering a new hobby. When she acquires an inexpensive new dress it's with as much delight as if it were a Paris-designer original. An occasional modest new car is cause for jubilation. Church responsibilities are an enjoyment.

I wish that the little landscape of my life, whatever the circumstances, were as fragrant with blossoms as is this friend's.

*The Adventist Home—Three Steps to Revival—2*

## Family Cohesiveness and Parental Example

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Professing one thing and practicing another is a sure cure for a child's religious experience.

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By ROLAND R. HEGSTAD

UNDER THE CONDITIONING INFLUENCE of television, Adventist homes are rapidly being converted to the life style of the world about us. The first of three practical steps designed to reverse this process is to establish control of the television set—or get rid of it. The second step is to reestablish family cohesiveness.

A rock group rode to fame singing a ballad about a runaway daughter. It includes these words:

"She's leaving home  
After living alone  
For so many years."

Another group sings of "lonely people in the midst of the lonely crowd."

An academy principal told me of four graduates who came to tell him they hated to go home. Why? At school they had to get up at a certain time, live up to regulations, go to study hall and bed on schedule. Wouldn't their homes provide relief from it all?

"That's just the point," they told him. "These things tell us that you care about us. Our parents' indifference tells us that they don't."

Said one of the boys, "Here there is always a hot meal. At home, with mom and dad working, I'm lucky to get one hot meal a day."

The principal of one elementary school told me that the number of children who are making their own lunches has risen significantly, because of working mothers. (Of course, some have to work to put their children through church school.)

According to Social Worker Virginia Satir, "The average family dinner lasts 10 to 20 minutes; some families spend as little as ten minutes a week together."—"The

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*Roland R. Hegstad is editor of Liberty magazine.*

Difficult Art of Being a Parent," *The Reader's Digest*, March, 1968, p. 57.

Three hundred seventh- and eighth-grade boys kept an accurate record for two weeks of how much time their fathers spent with them. The average time father and son had alone together for an entire week was seven and one-half minutes.

A graduate student working on juvenile delinquency reported at a Wisconsin University sociology seminar that he was having difficulty collecting data. His project was to telephone a dozen homes around 9:00 P.M. and ask the parents whether they knew where their children were.

Said he: "My first five calls were answered by children who had no idea where their parents were!"

And sociologists rate family cohesiveness as the top factor in the prevention of juvenile delinquency!

"Studies show that father absence has baneful effects (especially on boys), ranging from low self-esteem to hunger for immediate gratification and susceptibility to group influence."—"On Being an American Parent," *Time*, Dec. 15, 1967, p. 30.

A daughter wrote "Dear Abby" sometime back (*Washington Star*, Nov. 4, 1965):

"I have to agree with the woman who resented having a working mother who didn't really have to work. I had one, too.

"I hated to come home from school to an empty house day after day. When mother did finally come home, she had to catch up on her housework, and everything was hectic and hurried. During my teen years I had to stay home all summer and look after my younger brothers. Brothers rarely obey their older sisters, and I'd worry myself sick they'd run off. There was much mutual resentment and bitterness.

"Well, that's all over now. I am grown and married, and my mother is still working. It's funny, but I can't remember any of the 'extras' the additional money provided . . . but I can remember how miserable and lonely I was. My mother and I will never be close. There just wasn't enough time for us to become acquainted."

I wonder when it will dawn on us that parenthood is a full-time job. It's part of the high cost of loving.

Our children need us to listen to them. After *Time* magazine ran an essay on the American home that said, "Stop, look, and listen to the kids," a college girl wrote a letter that appeared in a subsequent issue:

"I love my parents and I know they love me, but they've ruined my life. Your paragraphs under 'Listen' very well sum up what I'm trying to say. I could never tell my parents anything, it was always 'I'm too busy . . . too tired . . . that's not important . . . that's stupid . . . can't you think of better things? . . . oh, your friends are wrong . . . they're stupid.' As a result, I stopped telling my parents anything. All communication ceased. . . .

"I have only one important plea to parents. . . . Listen, listen, and listen again. Please, I know the consequences and I'm in hell."

The word *listen* ought to be tattooed over every parent's heart. Love communicates. Not only to children, but to wife and husband. And yet studies show that in most marriages communication between husband and wife diminishes with the years ("Surprising Facts About Your Marriage," *The Reader's Digest*, December, 1960, p. 44). A longtime youth leader tells me that his interviews with troubled Adventist marriage partners reveal that 70 percent of the problems originate in the lack of a confiding relationship.

## Confiding Relationship Is the Heart of the Home

Do you remember the song, "Silver Threads Among the Gold," written by a man named Danks? The song brought him fame and fortune—but also discord and separation. "Some years later he was found dead, kneeling beside his bed in a cheap boarding house in Philadelphia. On the bed beside him lay an old copy of 'Silver Threads' with these words written across it: 'It is hard to grow old alone.'"—*Christianity Today*, Feb. 14, 1969, p. 7.

I believe that a confiding relationship with one another and with God must be at the heart of a revived home.

A while back the REVIEW (June 8, 1972) ran an editorial entitled, "How to Lose Your Family in the Lord's Work." In a most perceptive paragraph the author pointed out why such disasters happen in the homes of Adventist workers:

"First of all, a parent may misunderstand what preaching the gospel is all about. If he thinks of the gospel primarily in terms of conveying information (i.e., the Sabbath is Saturday, not Sunday; Jesus will return before the millennium, not after . . .) his missionary effort will be largely in terms of endless activity, distributing literature, and conveying information in sermons and Bible studies. The overemphasis on information tends to eclipse the New Testament emphasis on quality human relationships; through this channel Jesus has chosen to reveal Himself again to the world."

The author quoted Ellen White: "'His [the father's] first duty is to his children. . . . Nothing can excuse the

minister for neglecting the inner circle for the larger circle outside.'"—*The Adventist Home*, p. 353."

Have you heard of the minister's wife who dropped a visitor's card into the offering plate of her husband's church, requesting a visit from the pastor?

I'm not condemning.

I'm remembering . . .

He may have been 3 when he walked proudly into my study. I can still see his fat cheeks, blond hair, and timid smile. "Look, Daddy," he said, "I'm walking in your shoes."

"Uh-huh." I gave him a cursory nod, and continued my sermon notes or column or speech—whatever it was that I was doing for God and man.

"See, Daddy, I can walk in them," he said, approaching the desk.

"Uh-huh." More emphasis now. A more grimly determined punching of typewriter keys, as if to accent the importance of my work.

"What are you writing, Daddy?" he asked.

"Nothing you would understand." A frown now. Irritation. On with the Lord's work at 80 words a minute.

He stood beside the desk, quietly for a few minutes. "Well, I guess I'll go to bed now." He shuffled out the door in my shoes.

And I let him go, never hearing what he was really saying to me: "Dad, I need you. Don't you have time for me, Dad? Don't I matter to you?"

There were other times through the years when, thank God, I did hear him. The memories are rich and many. In fact, just this summer I sat in his room and interrupted him and we talked. But he's 20 now, and I can't pick him up anymore and set him on my lap and rub a whiskered chin against the velvet of his cheek while he asks, "Will I have whiskers like that someday, Dad?"

## "I'm Walking in Your Shoes"

He has them now. And swiftly the years are passing, and he is growing away. And soon he will be gone from our home.

And perhaps some night his son will walk into his study and say, "Look, Dad, I'm walking in your shoes."

Here is a third and final suggestion for reviving the Adventist home: We must dedicate ourselves again to teaching and living the moral values of the Ten Commandments.

Today standards long held are dissolving; cynicism plagues mankind. The result is, says Author David Klein, that the "non-religious parent, or one content merely to observe the forms of a faith, has literally no way to influence his child. He recognizes the utter vacuity of no belief at all; yet he can hardly hold up as a model the peculiar lame-duck proposition his own life has become: one foot in materialism and one in old-fashioned morality. How can he teach a child to do right if he cannot justify the right?"—DAVID RAPHAEL KLEIN, "Is There a Substitute for God?" *The Reader's Digest*, March, 1970, p. 53.

I think of the experience of an official of the Urban Coalition who recently spoke to a group of student leaders from America's foremost colleges. He told them to be good kids, not to pop pills or bomb buildings, or opt out on responsibility by fleeing to Canada or Morocco.

A student leader from Harvard respectfully asked him:

## "I Feel Precious"

By RENEE COFFEE

Kim, my 4-year-old sister, was sitting on the floor playing by herself while the rest of the family sat nearby, talking over the day's events.

Suddenly, Kim began singing as only a child can sing. Her soft, off-key rendition of the song "I Feel Pretty," brought smiles from the whole family. After the first verse she hesitated. Everyone wondered what was coming next. Obviously she had forgotten the rest of the words. Suddenly she made the song her own, as she sang out, "I feel precious, oh, so precious."

As I thought about that incident, I couldn't help noticing how aptly it illustrates how Christians can rely on God's love for them. They may not feel pretty, charming, handsome, or talented, but they can be sure that in God's sight, they are "precious, oh, so precious."





“Why not? On what moral basis are your ethics founded?”

With obvious embarrassment the official replied, “I’m sorry, I don’t know.”

Says Klein:

“The experience of learning that an entire civilization is founded on nothing solid morally; that it is shot through and through with what he regards as hypocrisy; that he finds nothing in it to give his life meaning—this has been so overwhelming a shock that it has left him largely mute, inarticulate, confused, unable to cope. He can literally be sure of nothing.”—*Ibid.*, p. 54.

Says Dr. Ted Ward, director of the Institutes for Research in Learning at Michigan State University:

“The major cause of conflict on campuses is bitterness arising from observed failure to practice what is preached. Hypocrisy, double standards, one-eyed blindness, and especially in institutions—church, government, police, and family—are intolerable to the idealistic revolutionaries of our time.”—“Christian Action in an Age of Despair,” *Eternity*, June, 1971, p. 207.

Ask Adventist youth leaders and educators what one influence above all others costs the United States the loyalty of our youth, and they will answer: The gap between what parents and pastors teach and what they practice. “The biggest need of the church,” an educator told me, “is for consistency in Adventist homes.”

A friend brought the lesson home to me. Call him Sam. His son was completing the driving course at a local high school. I stopped to visit and got the following tale of woe:

“You know, since John started taking driving lessons, it’s getting kind of embarrassing just having him along. For instance, the other day I didn’t quite stop at a stop

sign, and he let me know such a practice doesn’t bring an approving smile from his instructor. Another time I was on the way to the hardware store and changed lanes a few times, and he said, ‘Dad, weaving in and out of traffic is a no-no.’ Said it to me, who has never scraped a fender—at least not while changing lanes!

“I’ve always wheeled right along; you know that the cops always concede you five or ten over the limit, right? Well, that’s not the story he gets from the instructor. To hear him tell it, exceed par a few times and you’ll find yourself pulling a rickshaw.” (Sam’s scrambled metaphors go well with his theology, which is twentieth-century pagan.)

Said Sam nostalgically, “And the kid thought I was the greatest driver around until he started taking lessons.

## We Must Be Consistent

“Last time we were out, he looked at the speedometer and asked me whether I really believed speed laws make sense. I thought, If I say Yes, I’ve got to explain why I don’t pay much attention to them; if I say No, the kid may kill himself some Saturday night.

“How I drive didn’t seem to matter when he was growing up. But now that he is learning for himself, I don’t know what to say when he starts that ‘render unto Caesar.’”

I joshed Sam about his inconsistency, though my heart wasn’t in it, and with more solicitude than usual for my rear tires, I took off for home.

What I was thinking was this: Professing one thing and practicing another is a sure cure for a kid’s religious experience. Putting a “stop sign” on the TV set and then coasting through another program or two after the approved one goes off; talking sacrifice and practicing extravagance. Preaching that the Sabbath is for good works and then using it for a good sleep. Upholding the Ten Commandment “speed limit” while living as though the Lord conceded you an extra five miles per hour. Preaching that the Lord will be coming soon and then living as though today will be going on forever.

Just what *do* you tell a kid when he asks for an explanation?

Or has he already been told—told so repeatedly, so empirically, that no amount of repentance, no amount of explanation, can ever totally undo the answer the years have given?

We must teach our children the moral values of the Ten Commandments by being consistent in our witness to them.

And then will the hearts of the children be turned to their fathers.

And then will our light break forth speedily, and the Ten Commandments be a hedge about our homes, as the Lord has promised.

Here, then, in summary, are three steps that can be taken to help produce spiritual revival in Adventist homes: (1) Reestablish control of the TV set—or get rid of it, (2) reestablish family cohesiveness, (3) dedicate ourselves anew to teaching and living the moral values of the Ten Commandments. What is at stake in this revival is not simply the survival of the family and our nation; it is the destiny of our church and, above all, of the individual members of the family. □

*Concluded*

## God's Purpose for the Review

From the beginning God's guiding hand has been evident in the formation and development of the Seventh-day Adventist Church. Twenty-five years after the great disappointment of 1844, Ellen White expressed it best, "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

From the vantage point of 1977 we can add, using the words of the psalmist, "For the Lord is great, and greatly to be praised. . . . Give unto the Lord the glory due unto his name" (Ps. 96:4-8). "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. 103:10).

We must not forget either God's leading or His teaching. The first Biblical incident of such forgetfulness is recorded in the book of Judges. "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. . . . And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel" (Judges 2:7-10). Seventh-day Adventists are not immune to this lapse of memory, and for this reason we need to look more closely than ever before to our beginnings.

### Inspired by a Vision

In 1848, only four years after the great Disappointment, God instructed James White to publish and disseminate the light that was shining on the small group of Millerites who had accepted the sanctuary explanation of the Disappointment. Coming out of vision, Mrs. White instructed her husband, "'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first. . . . From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—*Ibid.*, p. 125.

In obedience to this vision, in July, 1849, James White began to publish *The Present Truth*. In May, 1850, he also began *The Advent Review*. In November of that year these periodicals were discontinued, and in their place he published *The Second Advent Review and Sabbath Herald*. Today the magazine is known to Adventists around the world as the REVIEW AND HERALD, or simply the REVIEW.

Initially, this paper had a twofold purpose: (1) to review the arguments the Millerites had used to arrive at the date October 22, 1844; and (2) to let the Millerites know that James White and his associates believed the calculations focusing on October 22, 1844, had been cor-

rect, but that only the event expected had been different.

"After 1844 those who still retained belief in the basic Millerite teachings divided into two main groups: first, those who felt that their 1844 movement had erred in the prophetic time reckoning; second, those who felt that the error lay not [in the date] . . . , but in their concept of what the cleansing of the sanctuary meant. . . . This small group claimed to be the true spiritual successors of the Millerites, because the main group was denying its past experience in the 1844 movement."—*SDA Encyclopedia*, p. 1075.

God's purpose for the little paper was expressed by James White in *The Advent Review*. It was to "cheer and refresh the true believer, by showing the fulfillment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour."—*The Advent Review* (1850), vol. 1, No. 1, p. 1.

It was more than just a question of interpretation of the sanctuary message given to Hiram Edson as he walked across the cornfield the morning after the Disappointment. The purpose of the little paper was to help the believers continue in their total commitment to this truth by keeping their eyes fixed on the coming of their Saviour as they had during the expectation prior to October 22, 1844.

The truth of the Midnight Cry was still valid, 1844 had not changed, Christ had not forsaken His people. He had simply entered a new phase of His ministry. Ellen White, relating her first vision, says, "At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.

"But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. . . . Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path."—*Early Writings*, pp. 14, 15.

### Committed to the Advent

The vision is plain, simple, and clear. No great amount of study needs to be given to understand its historical application. However, we may think of this vision only in its historical context and fail to apply its meaning. The spirit of this vision and of James White and his associates ought to characterize the commitment of all Seventh-day Adventists everywhere. Intensity of commitment varies from place to place and may even vary in churches and families. Like the Millerites that denied their experience

in the 1844 movement or the post-Joshua generation that knew not the works of the Lord, we too can stumble and fall.

This is especially true in the light of the warning given by Jesus. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, . . . the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of" (Matt. 24:44-50).

Thus, from the beginning, the REVIEW's responsibility under God has been to focus attention on Jesus Christ as the Saviour of the world, His special ministry since 1844, and His soon coming in the clouds of heaven. These teachings, which are part of our spiritual heritage, must be more than just heritage, they must be a living experience and the epicenter of our lives. J. J. B.

## Welcome

Beginning with this issue all Seventh-day Adventist homes in the Southwestern Union will receive the REVIEW and HERALD every week. In addition, every other week they will receive a 16-page insert to take the place of the Southwestern Union *Record*, the union paper. Thus every Adventist family in the Southwest will be in continuous contact with the full range of denominational activity and thought, from the local church and conference to the world divisions and the General Conference.

We commend the local and union leadership in the Southwest for recognizing the enormous spiritual blessings that come to church members who read the REVIEW, and for devising a plan to provide the REVIEW (Southwestern edition) to every family.

As editors of the REVIEW, we extend a hearty welcome to the thousands of new readers who join our family this

week. We trust that the arrival of the church paper in your home each week will become the high point not only of the day but of the week. We believe that as you read the REVIEW you will receive a special feeling. You will become excited by learning of the wonderful things God is doing through His people throughout the world, and you will have a sense of oneness with fellow Adventists on all continents of earth. You will feel a thrill as you march in step with church members from pole to pole and all around the equator. And when your pastor in his Sabbath morning sermon refers to something that "appeared in the REVIEW this week," you will know exactly what he is talking about. If he refers to an article by the General Conference president, you will be able to say, "I know; I read it." This common frame of reference is priceless in producing the unique unity of the remnant church.

Early this year when information spread throughout the Southwest that the REVIEW and *Record* would be combined, the response was enthusiastic. One member wrote: "I want to let you know how pleased I am with the plans to get the REVIEW AND HERALD into every Adventist Home. . . . I believe it is worth the cost involved to give the valuable spiritual help and world mission perspective to members in small churches and provincial communities. . . . I believe as our people read the REVIEW their spiritual, mental, and mission horizons will expand."

The Southwestern Union is the second union in North America to provide a REVIEW-union-paper combination to every Adventist home in its territory. In 1972 the Columbia Union pioneered the plan, and has continued it with enthusiastic moral and financial support from the field.

To readers in both unions and throughout the world we say: "We're glad you're part of the REVIEW family."

K. H. W.

## Letters Continued from page 3

apart from God, in reality would have been much greater for Him than it would be to us.

KEN CURTIS  
Riverside, California

The mystery of the Incarnation is certainly reflected in the questions now being asked and the answers that are given concerning the human nature of Christ.

On the one hand, Ellen White wrote: He "took upon Himself fallen, suffering human nature, degraded and defiled by sin" (*The Youth's Instructor*, Dec. 20, 1900).

Contrariwise, she also wrote: "He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are."—*Testimonies*, vol. 2, p. 509.

Other statements are available that are equally emphatic and yet

apparently opposite on the matter of Christ's humanity. It would be relatively easy to take a position for ourselves that meets our own minds as to what the gospel requires Christ's nature to be. But the real problem is how we shall do this and still harmonize all that Ellen White has written on the subject.

Since the Incarnation is still an "incomprehensible mystery," it is not surprising that some statements in the Bible and in the writings of Ellen White appear contradictory to us.

One thing comforts me in this puzzling discussion concerning our Lord: While I do not know all that I would like to about Christ's human nature, yet I am sure the Father knows. I am confident also that, whatever that nature was, it met all the conditions necessary for our full salvation, that is, in the mind of God.

For us, much mystery remains.

But the fact that the Father is satisfied with His Son as our Substitute should cause us to rejoice in the things we may now know and to trust that the rest will be revealed to us in ever-increasing fullness.

LOUIS F. CUNNINGHAM  
Yucaipa, California

Is Christ my Example? Yes. Do I desire to become more like Him daily? Yes.

However, He is first my Redeemer, my Substitute, my Advocate. He gives me perfection in His personal, imputed righteousness (see *The Desire of Ages*, p. 762).

If I look upon Him without the above emphasis, I feel His Example condemns me, for He alone has perfectly fulfilled the law. One of two things happens to the "Example" follower, in my opinion: 1. discouragement, or 2. self-righteousness.

On the other hand, if the fruit of being accepted as "perfect" in Christ does not bring forth the fruits of the Spirit, I have not known or walked daily with my Saviour, the Rock of my salvation.

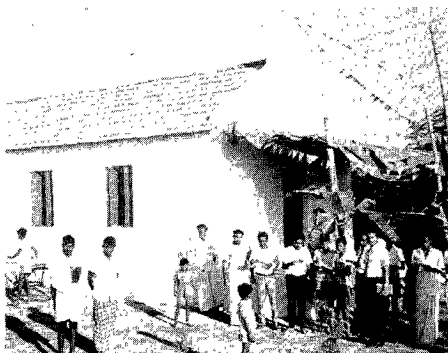
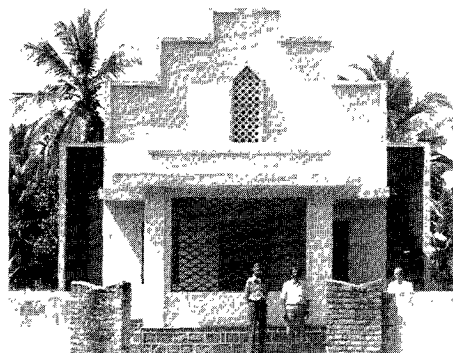
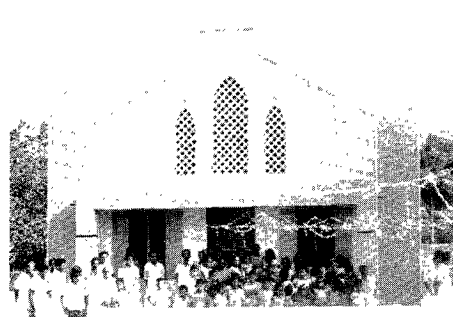
Christ "is a perfect and holy example, given for us to imitate. We cannot equal the pattern [Model or Example]; but we shall not be approved of God if [by His long-suffering] we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549.

PATRICK A. TRAVIS  
East Point, Georgia

### Missionary Booklet

I hope no Seventh-day Adventist misses reading "Fact and Faith" (April 28). I wish that it might be published in a booklet to be used for missionary work.

CLARICE ADAMS  
Alton, New Hampshire



Some are simple, some are ornate, but all of the churches built during the past few years in the South India Union proudly tell the story of a worldwide church that cares. These six churches are in (top row) Perappankode, Kallanyad, Vahaikulam, (bottom) Vattapara, Kollankoil, Yesvanthapur.

## South India Union Completes 250 Churches

By D. R. WATTS

"DEAR LORD, it has been more than 50 years since the message of truth came to Mundamala and still we have no church," the 70-year-old woman prayed. "I'm afraid I'll die before the true church has a building here. Please do something to help us have a church before I die."

God heard the prayer of Mrs. Jacob, of Kerala, South India. In 1974 an Extra Lift Project to build 300 churches was inaugurated, and by the middle of 1975 the funds had been received. Two hundred and fifty of these churches have now been completed.

Mrs. Jacob, now 77, is thankful that the Lord spared her life so she could see a Seventh-day Adventist church built in the town where she has been witnessing.

*D. R. Watts is president of the South India Union.*

In nearby Aluvila, another grandmother who for more than 50 years prayed for a church, died before the church was finished. L. C. George remembers seeing her weep before the Lord during one Sabbath school he attended in the bamboo shed that served as their meeting place. In 1976 the church in Aluvila was dedicated in answer to her prayer.

Mr. Soundrapondian was the first man to keep the seventh-day Sabbath in the village of Solaicheri 27 years ago. He was baptized despite opposition from his neighbors. Because of his bold stand, others came forward and a church was organized, but they had no place to meet except a mud hut in the front yard of Mr. Soundrapondian's house. A congregation of 50 gathered each week; the first 20 or 30 found a place on the

floor of the hut, but the others had to stand outside during the services.

Year after year Mr. Soundrapondian, the church elder, led his congregation in praying for a church building. What a rejoicing there was when Extra Lift funds came through and construction on their church began. Unfortunately, Mr. Soundrapondian died four days before the church was dedicated, and he did not have the privilege of worshipping the Lord in the new church. However, he did have the joy of seeing the work finished and his dream fulfilled before his death.

A few years ago we visited a village where work had just begun. The people had been Christians of another denomination for three generations, but still they had no church building. We conducted the Sabbath service in a village in front of one of the member's homes. Dogs were barking and village women were quarreling, and it was difficult to keep the congregation's attention under such circumstances.

After the meeting they said

they had a request to make. We knew they needed clothing. They needed food. Their children needed an education. But they asked for none of these things.

"Give us a church," they pleaded. "Our Hindu neighbors are mocking us. They say their god must be the true god because they have such a beautiful temple. They mock us, saying, 'What kind of a God is yours when He cannot provide you a place of worship?'"

Today there is a chapel in that village, built as part of the Extra Lift project.

A few of the Extra Lift churches have been built of stone. Most, however, are of kiln-dried mud bricks covered with cement plaster and whitewash. The roofs are of red tiles, and the floors are of cement. Instead of glass panes, windows have wooden shutters that can be opened during meetings to let in the light and air.

Construction has been delayed in some cases because of difficulty in getting cement and other supplies. In other cases the problem has been



finding and purchasing suitable land on which to build, particularly in such densely populated areas as Kerala. However, most of these problems now have been solved, and it is expected that the balance of the churches will be ready for dedication before the end of 1977.

The 38,304 Adventists in South India are grateful to those who contributed money for these 300 Extra Lift churches to be built. This project has done much to strengthen the work in the South India Union. Since the beginning of the church-building project, more than 8,000 people have been baptized in the union and more than 100 new congregations have been established.

Evangelistic meetings were held in many of the new church buildings after their dedication, and membership has begun to grow in churches where it has not grown for years. For instance, the church in Uzhamalakal, Kerala, had 75 members at the time of its dedication on December 11, 1975. Mr. Paulose decided he must do something to increase that number, so he worked from house to house and held cottage meetings. Then he invited those he had been studying with to attend church. As a result, 32 joined the church.

Throughout the field there is a new spirit of cooperation and dedication to the task of taking the message of Christ's soon return to every city and village of the South India Union. It is expected that 1977 will be the best soul-winning year in the union's history.

## INDIA

### 25 Ministers Are Ordained

Twenty-five ministers were ordained in connection with Ministerial institutes held in the five local missions of the South India Union during March and April. Twenty-two of those ordained are evangelists. Two are section treasurers, and one is the principal of Lowry Memorial High

School in Bangalore, India.

The 25 men joined their fellow workers in an all-night prayer meeting on the Friday evening preceding their ordination. This time was spent in listening to devotional messages, giving testimonies, and praying for the power needed to take the message of Christ's soon return to the 101 million people who live in the 60,000 villages and 735 towns in South India.

John Willmott, Southern Asia Division associate Ministerial Association secretary, preached the ordination sermon in North Kerala. D. R. Watts, South India Union

president, led out in the other four services, assisted by M. A. James, South India Union Ministerial Association secretary.

Eight men from the South Kerala Section were ordained in Trivandrum on March 12. They were Peravila Gabriel Daniel, Samuel Stanley, Silas Benjamin, P. Varghese Paulose, K. Cherian Abraham, Sargunam Alayam, David Joshua, and Anandam Mathew Johnson.

The three ordained from the North Kerala Section in Kottayam on March 19 were Sunny K. John, P. Thomas Jacob, and T. I. Francis.

On March 26 two men from the North Tamil Section, G. Amirthavasagam and Perinbam M. Samuel, were ordained in Erode.

On April 2 six men from the Karnataka Section were ordained in Bangalore. They were S. Basava Raju, Daniel Padmaraj, George C. Isaiah, Joel Israel, Christadas C. Nathaniel, and K. I. Varghese.

The six pastors ordained from the South Tamil Section in Prakasapuram on April 9 were Gnanayutham Rajamony, Iyadurai Israel, Moses John, J. Sunderaraj, D. M. David, and K. Monickam.



Top: Being welcomed to the ministry by Y. R. Samraj, South Tamil Section president, and S. Anbiah, secretary, are K. Monickam, D. M. David, Iyadurai Israel, J. Sunderaraj, G. Rajamony, and M. John. At right is M. A. James, South India Union Ministerial Association secretary. Center: Pastors ordained in the Karnataka Section, with their wives, are C. C. Nathaniel, George Isaiah, Joel Israel, D. Padmaraj, and K. I. Varghese. Bottom: P. T. Jacob, Sunny John, and T. I. Francis are welcomed to the ministry by John P. Thomas, North Kerala Section president.

## U.S. Senator Dole Speaks at Kansas Hospital Dedication

By DUANE HALLOCK

THE NEW hospital building at Shawnee Mission Medical Center in suburban Kansas City, Kansas, was formally dedicated May 8, signifying the completion of a \$27.35 million expansion. This makes Shawnee Mission Medical Center, with a bed capacity of 404, one of the Seventh-day Adventist denomination's larger hospitals.

Senator Bob Dole of Kansas was the featured speaker at the dedication ceremony. He said, "We're dedicating this building not to the memory of anyone who is gone, but to those who are living, to those who will need care, and to those who will come to this hospital who deserve the best, second to none."

Senator Dole also addressed himself to the rising cost of health care, and to the Government's attempt to curb

it. He spoke out against an arbitrary cap on costs, and in his prepared remarks, he called the hospital-cost-containment program "short-sighted." Two days before speaking at the medical center, he introduced legislation that, in his words, "represents a responsible alternative to efforts to arbitrarily impose a 9 percent cap on hospital reimbursement increase."

The commission address was delivered by F. C. Webster, administrative assistant to the president of the General Conference. He challenged the hospital staff, saying, "As high as your standards are, there will always be room for improvement. Pray each day that you may be blessed with professional skill and insight into the unique needs of each patient."

A voluntary-support crusade was launched a year ago to raise \$1.35 million. During the ceremony, it was announced that the total raised has exceeded \$1,375,000.

The dedication was conducted on the first day of National Hospital Week. During the week, Shawnee Mission Medical Center marked the second anniversary of the construction and the hospital's fifteenth birthday.

In 1961, a 102-bed extended-care facility (known as the Health Center) opened. The following year Shawnee Mission Hospital opened in an adjacent building. It provided 65 beds for acute-care patients. Paul Jackson, who was the first administrator, returned for the dedication.

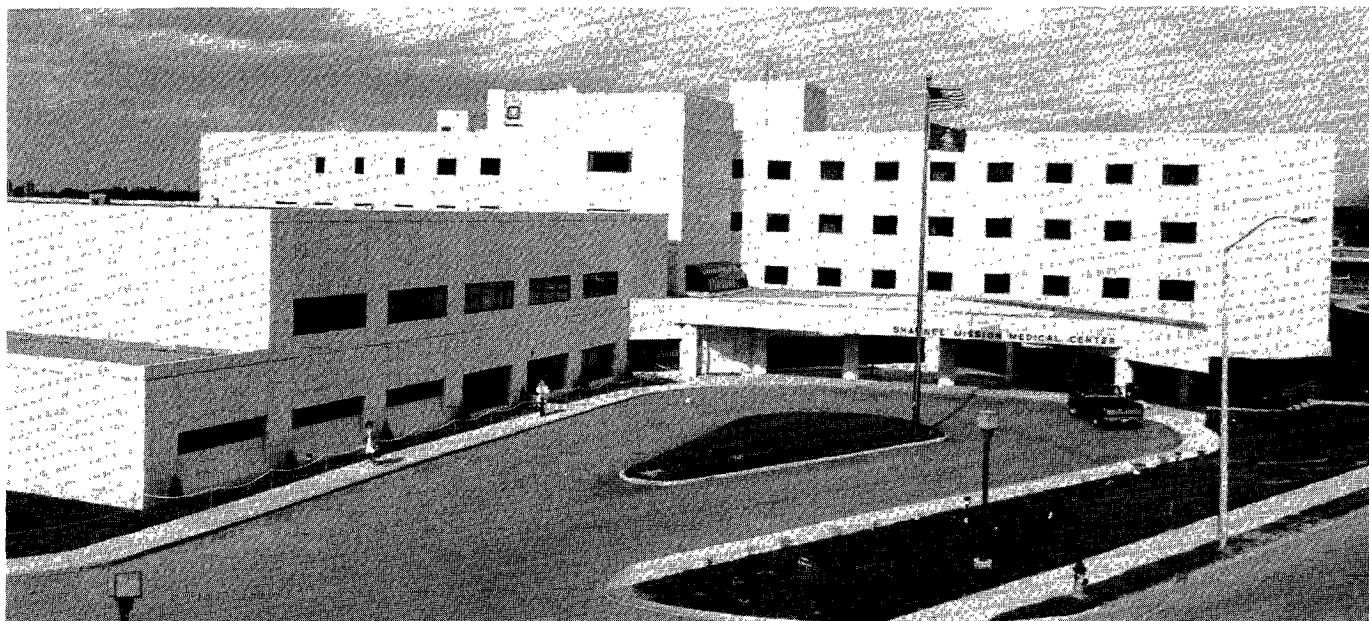
In 1966, a major expansion

program doubled the size of the hospital. Gradually the extended-care facility was entirely converted into an acute-care hospital. In 1972, community and hospital leaders asked the Seventh-day Adventist Church to assume ownership and management of the hospital. When the changeover was made the entire facility became Shawnee Mission Medical Center.

The medical center treats more than 50,000 people a year. Operating one of the busiest emergency departments in Kansas, it handled 31,600 emergencies last year.



Senator Bob Dole delivered the keynote address on May 8 at the dedication ceremony for Shawnee Mission Medical Center's expanded facilities.



Shawnee Mission Medical Center, with a bed capacity of 404, is one of the denomination's larger hospitals. The expansion cost \$27.35 million.



Mountain View College students lead the singing at one of the many branch Sabbath schools the students conduct.

## Pioneer Spirit Continues at Mountain View College

By J. H. ZACHARY

THE PIONEER spirit with which Mountain View College, in the southern Philippines, was founded 25 years ago remains as the school prepares to celebrate its silver anniversary.

In 1952 Antipas Valendez saw an angel pointing to the remote spot on the foothills of the Malaybalay mountain range, in the province of Bukidnon on Mindanao Island, where the first staff and student body soon molded a model educational institution out of the jungle highlands of the mountain province. During the week, the program included construction, tilling the soil, logging, and classes. The weekends found the staff and students in the neighboring barrios sharing their faith in Jesus. Shortages, inconveniences, and threats from hostile villagers only stimu-

lated the pioneers to greater labors and faith.

Lack of transportation simply meant leaving the campus earlier to meet the appointment for a cottage meeting, Bible study, or church service in a distant place. It was common for a teacher and group of students to hike 12 or more hours along muddy roads or wade through knee-deep jungle streams to carry the message of Christ to the surrounding communities.

It was William Richli's dogged determination that dragged the first hydroelectric plant up the mountainside and placed it at the foot of the Malingon Falls. Because the plant turned the night into light, the community named Mountain View the School of the Light. To this day scores of villages throughout the Valencia Valley see the light on the hill across the river from the Kitanglad mountain range.

As parents and youth became acquainted with the School of the Light, its study-

work program, its spiritual character, and its missionary spirit, enrollment increased. On June 3, 1975, college enrollment surpassed 1,000 for the first time, and still it grows.

From three or four small groups hiking to nearby Lurungan, Mount Nebo, and Lilingayon, the outreach program has grown enormously.

Today more than 100 hike and another 100 ride the five converted military weapons carriers provided by friends of The Quiet Hour in Redlands, California.

In the pioneering days when Pastor Generato was a ministerial student, he was assigned to preach in the Balila church. This meant crossing the Manupali River. On one occasion a mountain rain caused the river to swell and thus made crossing all the more difficult for the young pastor. He removed his clothing, and with Bible in one hand and clothing in the other he proceeded to cross. About halfway he stepped into a deep hole. He arrived at the church elder's home with everything but his precious Bible soaked. His first appointment was the Friday evening service. He couldn't wear the wet clothing and risk getting sick. Because

the elder's family was poor, they could only offer Pastor Generato a pair of pajamas. So he met his appointment, on time, in pajamas.

In 1977 the missionary spirit continues. It is common to see the small missionary bands come home after being caught in a tropical storm. With a plastic covering over their Bibles, they make their way to the dormitories, soaked to the skin. Many still hike long distances and make personal financial sacrifices for extra trips to their mission post during holidays and mid-weeks. Their efforts are rewarded by an increasing number of baptisms. In 1969, 100 were won to Christ; in 1975, 1,143 were baptized.

The pioneering spirit continues to activate students and staff at Mountain View College. Admired by church leaders and government officials, the School of the Light continues to make significant contributions as it enters its second quarter century of service.

### MALAWI

## Seminar Inspires TAD Leaders

R. E. Klimes, director of the Center for Studies and Services in Education and professor of educational administration at Andrews University, led out in a Christian management seminar at Blantyre, Malawi, May 1 to 6. Delegates to the seminar were 45 church administrators from Burundi, Malawi, Rhodesia, South Africa, Zaire, and Zambia.

Dr. Klimes's presentations centered on the church administrator in his role as "the leading servant." Every class had a strong spiritual tone with open discussion and questions.

Smuts van Rooyen, professor of theology, Helderberg College, South Africa, presented a daily devotional series. R. N. Brown, director of Malamulo Hospital in Malawi, shared with the administrators important aspects of healthful living.

P. A. PARKS  
REVIEW Correspondent

*J. H. Zachary is a professor at the Seventh-day Adventist Theological Seminary (Far East), Manila, Philippines.*



H. M. S. Richards, Jr., left, gives the ministerial charge to Joseph C. Jerus and Paul A. Jensen, whose wives, Nancy and Cheris, look on.

## CALIFORNIA

### Church Ordains Youth Workers

A first in denominational history took place on May 7, in Garden Grove, California, when Joseph C. Jerus and Paul A. Jensen were ordained to the gospel ministry.

These young men have had a unique ministry, even though they have not worked as pastors in a church. They have been serving in the Voice of Prophecy Wayout ministry on ten secular college campuses in Orange County.

Elder Jerus attended Andrews University for two years and then Pacific Union College in 1968, graduating with a B.A. in religion. He then spent two years in Campus Crusade for Christ ministry in San Bernardino, California, and La Crosse, Wisconsin. His wife is the former Nancy Louise Caldwell.

Elder Jensen received his B.A. in theology from Walla Walla College in 1968. He likewise served with the Campus Crusade for Christ ministry for three years on campuses in Illinois and Michigan. He is married to the former Cheris Parker.

Both men have worked closely with the church in Garden Grove for the past six years and have seen more

than 30 persons baptized as a result of their campus ministry. They also have directed the work at the Wayout exhibits at several large county fairs in southwestern California each year.

S. A. YAKUSH  
Communication Director  
Southeastern California  
Conference

## OREGON

### ASI Organizes Northwest Chapter

Adventist business and professional persons from throughout the Pacific Northwest gathered May 20 and 21 at the Gladstone, Oregon, Adventist campground for a weekend of spiritual emphasis and to form a new chapter of the Association of Seventh-day Adventist Services and Privately Owned Industries.

Duane Huey, North Pacific Union ASI executive secretary, with the help of Harold Schwartz, Oregon Conference ASI executive secretary, led out in the organization of this meeting. James J. Aitken, General Conference ASI executive secretary, gave the spiritual keynote in the Sabbath morning services.

ASI members present elected Henry Martin, of Grants Pass, Oregon, president, and Carol Wallewein, of

Creswell, Oregon, secretary, for the first year. Other officers, who will serve two-year terms, included Don Hiersche, of Pendleton, Oregon, vice-president, and Wilber Farquerson, of Beaverton, Oregon, treasurer.

At the conclusion of the meeting Henry Martin encouraged each ASI member to combine evangelism with his business endeavors.

JAMES J. AITKEN

## FINLAND

### Press Reviews Two Adventist Books

Seventh-day Adventists have always recognized the relevance of the Spirit of Prophecy, but it is refreshing to note that others do also. The following is a book review that appeared recently in *Kotimaa*, the voice of the Finnish Lutheran Church:

#### Something in Store in Those Old Things

"Ellen G. White: *Education*, Finland Publishing House, 298 pages.

"Ellen G. White: *Christ's Object Lessons*, Finland Publishing House, 309 pages.

"The Seventh-day Adventist Church has published in Finnish two works of the heritage her spiritual mother Ellen G. White, an American writer, has left behind. The

very appearance of the two books reflects careful work. The illustrations, too, give evidence of thoughtful consideration. In particular, the latter of the two books ought to be mentioned because of its delightful color design.

"*Education* was written in a time when the world wars had not yet upset human minds, in a time when man still believed in education. In Mrs. White's thoughts we face distances in time. However, the reader is astonished at the freshness of the content. Another thing causing admiration is Mrs. White's clear educational program.

"*Christ's Object Lessons* is a new Finnish version of a popular commentary written at the beginning of the century. The book could very well be considered a religious classic. It contains nearly 30 sermons on Christ's object lessons. The teaching style is characteristic of this book too. Mrs. White in an exacting way applies her lessons to the reader. 'We should' and 'a Christian ought to' begin sentences we find in many places. However, the gospel is not hidden. Ellen G. White tells her readers very plainly that 'we are not saved by our own goodness, but by the infinite mercy of God.'"

R. E. APPENZELLER  
Publishing Director  
Northern Europe-  
West Africa Division



The Finnish Lutheran Church has given favorable reviews to translations of Ellen White's books *Education* and *Christ's Object Lessons*.



## Australasian

● Papua New Guinea's Sonoma Adventist College students are active in evangelistic outreach, according to John Gate, chairman of the college ministerial department. They have ten public evangelistic campaigns operating this year, and help with 20 branch Sabbath schools at nearby plantations.

● Great enthusiasm has resulted from the success of newly recruited literature evangelists in Fiji. Some of these new literature evangelists are selling in 90 percent of the homes they visit, and 50 percent of their sales are for cash. One man sold \$90 worth of books in his first two days of work.

● Fonda Chaffee, chairperson of the home economics department and director of the Food Service Supervisors workshop at Andrews University, conducted two workshops for food-service supervisors in April for the Australasian Division with Bertha Shollenburg, nutritionist and assistant director of the Australasian Division health department.

● On April 3, inmates of the correction facility at Tafuna, American Samoa, received their Bible correspondence course certificates of recognition. A report from the prison warden indicated that changes have been seen in some of the prisoners' lives.

● The Australasian Division is planning to establish a SAWS depot in Sydney, Australia. A. H. Forbes, a former assistant treasurer of the division, has been appointed manager.

## Far Eastern

● T. H. Blincoc, dean of the Seventh-day Adventist Theological Seminary at Andrews University and former missionary to Japan, taught a two-unit course in prophetic guidance recently in the Seventh-day Adventist Theological Seminary (Far East).

Other visiting professors this year have included S. H. Horn, dean emeritus of the Andrews Seminary, who taught a two-unit course in Biblical archaeology, and Senzo Nagakubo, president of Japan Missionary College, who taught a one-unit course in First Corinthians.

● Hospital chaplains met in Hong Kong April 15 to 20 for the first chaplains' workshop in the Far East in seven years, reports H. K. West, division Ministerial Association secretary. Guest speakers included Wilber Alexander, of the Loma Linda University Medical Center; Dunbar Smith, Far Eastern Division health director; and John Lee, president of the chaplains' association and chaplain at the Bangkok Adventist Hospital.

● The English-language schools of Japan have begun utilizing films in evangelistic outreach. Steve Mosley, an Adventist Volunteer Service Corps worker in Japan, has produced the films, designed to "help fill the gap for people with zero knowledge of Christianity." Topics include forgiveness, the Bible, and suffering. One of the films answers questions Japanese frequently ask about Christianity, and another features Japanese Christians telling why they became Christians.

## South American

● Vera Ninpha Macedo e Silva, 23, from Vitoria da Conquista, in Bahia, Brazil, recently accepted a call from the Euro-Africa Division to be a nurse in Central Africa. A graduate of Brazil College, Miss Ninpha says that before her graduation she had decided to go anywhere God called her.

● At the end of February the Austral Union held a meeting for laymen at the Los Quebrachos campsite. Daniel Daniele, Austral Union lay activities director, was coordinator. Workers met for instruction and to share experiences during the council. Many told of the missionary work that helped the Austral

Union reach its goal of baptisms. The radio Bible correspondence school work is active there.

● During 1975 and 1976 the majority of the hospitals in Argentina suffered serious financial crises, but through the Lord's grace, Adventist hospitals in the country were not affected financially. Adventist hospitals in Argentina give 3 percent of their income to evangelism, and find themselves in a good economic situation.

● An evangelistic series conducted in Santa Fe, Argentina, by Daniel Belvedere, pastor and teacher, led to the baptism of 40 River Plate Sanitarium and Hospital patients. Pedro Tabuenca, hospital administrator, took part in this evangelistic crusade.

## North American

### Atlantic Union

● Since last September H. Lyman Fritz has been conducting regular weekly worship services in the Attica, New York, correctional facility. The meetings were made possible through the planning of Pastor Fritz and M. A. Tyler, in cooperation with E. G. Rainer, senior chaplain for the facility. Since the Sabbath program was so well received, Dr. Rainer encouraged the pastors to conduct a Monday-afternoon group Bible study. The inmates are studying the Voice of Prophecy and Faith for Today Bible correspondence courses, and a strong interest is developing. On a recent Sabbath Pastor Fritz baptized two inmates.

● As the result of a Radiant Living seminar in Cortland, New York, conducted by C. W. Skantz, New York Conference president, and Donald R. Gibbs, 11 persons have been baptized. One couple, Mr. and Mrs. Daniel Johnson, had lived across the street from the Adventist church for 16 years and had visited the church on several occasions. Dr. Gibbs was their physician, and Ron Age, of the Nature's Storehouse Food Store, had served their diet needs.

### Canadian Union

● The first Portuguese It Is Written program was telecast in Montreal, Quebec, May 2 to 13. Henry Feyerabend, a pastor in Toronto, Ontario, served as host-commentator.

● On May 23, the official opening weekend of Camp Keswick in Ontario, two men from Timmins, Ontario, were baptized in Lake Rosseau. A small company of believers is now meeting in Timmins, where Bob Sparenberg is planning to conduct a series of meetings in September.

● More than 50 people attended a nutrition workshop conducted at Vernon, British Columbia, recently. Classes in cooking and nutrition are planned to continue once a month.

● Pastor and Mrs. Helmer Heghesan and two sons, on furlough from Lima, Peru, were guests of the Rutland, British Columbia, church on April 2.

● Seven students from the Chetwynd, British Columbia, school were baptized after the spring Week of Prayer conducted by Pat Scott, pastor.

● Six new members joined the Prince George, British Columbia, church through baptism recently.

### Central Union

● The Nebraska Conference evangelistic team recently completed a series of meetings in Scottsbluff, where 33 persons were baptized.

● Richard Halversen, Wyoming Conference evangelist, worked with the pastor of the Torrington church in a series of meetings that resulted in 14 baptisms.

● Recently ground was broken in Alliance, Nebraska, for a new church building, which will seat 175. Completion is scheduled for the latter part of this year.

● Meetings held in Colorado Springs, Colorado, by J. Lynn Martell, Ministerial secretary of the Central Union Conference; Henry Reid, singing evangelist; and Bunny Reid,

organist, closed June 4 with the baptism of 97 persons. Sidney W. English, pastor of the local church, also worked with the evangelistic group during the series.

### Columbia Union

- Some 250 Pennsylvania youth attended a recent rally in Coudersport, Pennsylvania, where they viewed the film *Eighteen* and heard the New Life Singers from Pittsburgh.

- A retirement party for Arthur Workman came at the end of 34 years and hundreds of thousands of miles as driver of the van that moved pastors, teachers, and literature evangelists in and out of the Ohio Conference. He has worn out four tractors and three trailers during this time.

- As part of the career curriculum being developed at Blue Mountain Academy, Hamburg, Pennsylvania, secretarial students spent a day off campus, working in the departments of the Pennsylvania Conference office and the Reading Rehabilitation Hospital.

- For the second consecutive year, students of the Lynchburg, Virginia, church school won most of the prizes in the area temperance contest sponsored by the local Women's Christian Temperance Union.

- The West Philadelphia, Pennsylvania, church in the Allegheny East Conference recently raised \$15,000 toward its building fund, to commemorate G. L. Braxton's six months as pastor of that congregation.

### Lake Union

- Irwin Hansen is the new administrator of Hinsdale Hospital, Hinsdale, Illinois. Formerly he was assistant administrator. He replaces L. Earl Laurence, new president of the Great Lakes Adventist Health Services, Inc.

- The Wisconsin Indian was featured at a recent Pathfinder fair held at Wisconsin Academy, Columbus, Wisconsin. Each Pathfinder club

had a special booth depicting events in the lives of Indian people in Wisconsin.

- A New Life Seminar was conducted at the Sturgeon Bay, Wisconsin, church to initiate services in the new church building.

- Sixty-six seniors graduated from Wisconsin Academy, Columbus, Wisconsin, this year.

- The Urandale, Michigan, church was featured on television recently when Glenn Hill, pastor, interviewed church members in 60-second sign-off messages.

- The Detroit Metropolitan church in Michigan voted recently to purchase 21 white-bound copies of *The Desire of Ages* to present to State legislators as tokens of friendship.

- The Battle Creek Sanitarium Hospital in Michigan held an open house on May 15 to celebrate the opening of its fourth floor. Designated as an addition to the existing 39-bed mental-health unit, the new floor has a 41-bed capacity, raising the mental-health unit's total capacity to 80 beds.

### North Pacific Union

- Two new churches—Weiser Spanish and Meridian—were received into conference fellowship during the recent Idaho Conference session.

- Eighteen persons were baptized at the climax of the Russell Burrill evangelistic series in Farmington, Washington.

- Kathleen Zolber, professor of nutrition and director of dietetics education and internship at Loma Linda University's School of Medicine, has been named alumna of the year for Walla Walla College.

- Paul Nelson, North Pacific Union Ministerial secretary, recently completed an evangelistic campaign in Coeur d'Alene, Idaho, with 22 baptisms and professions of faith. Reuben Remboldt, union secretary, has been conducting meetings in Lakeview, Oregon.

### Northern Union

- Five television stations in North Dakota are now releasing *The Quiet Hour SEARCH* telecast. This makes it possible for all the residents in that State to hear and see the Story of Redemption. The speaker is LaVerne Tucker. His wife, Alma, and their son William, also a minister, assist in the musical part of the telecast. North Dakota is the first State to be covered completely by the SEARCH program.

- On June 11, church members at the Iowa Conference camp meeting gave the largest offering ever received for evangelism—\$80,020.

### Southern Union

- Speakers for the ninetieth commencement weekend of Oakwood College, Huntsville, Alabama, were as follows: R. C. Connor, district pastor, Charlotte, North Carolina, consecration; J. Paul Monk, Jr., chaplain, U.S. Army, Fort Hamilton Manor, New York, baccalaureate; and Samuel D. Proctor, professor of education, Rutgers University, New Brunswick, New Jersey, commencement. There were 103 graduates.

- One hundred and sixty-nine Sabbath school teachers attended the Première Performance in Sabbath School Teaching Seminar, May 13 to 15, at Southern Missionary College. General, union, and the local conference officials and departmental leaders were joined by laymen in the 12 hours of instruction. Participants are now qualified to conduct teacher-enrichment courses in their local areas.

### Southwestern Union

- The year 1978 has been designated "Isaiah 58 Year" for the Southwestern Union. Emphasis will be placed on deeds of kindness and mercy.

- Ministers who baptize a number of people equal to 10 percent of their membership will meet at Southwestern Adventist College during the first week of January, 1978,

for inspiration, planning, study, prayer, and recreation.

- Ron Halvorsen has just completed a three-week crusade in San Antonio, Texas. As a result, there have been 43 baptisms. Robert Wood and David Evans, associate pastor of the Laurel Heights church, along with George Reid, of Southwestern Adventist College, and 19 ministerial students assisted in this crusade.

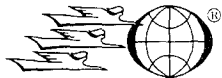
### Loma Linda University

- Commencement services for Loma Linda University were held Sunday, June 12, on the Loma Linda campus. Students receiving degrees included 181 from the School of Allied Health Professions; 51 from the School of Education; 42 from the School of Dentistry (dental assisting and dental hygiene only; dental students will receive degrees in December); 290 from the College of Arts and Sciences; 170 from the School of Health; and 67 from the Graduate School. Seventy-nine School of Medicine graduates received degrees in late May.

- C. Warren Becker, professor of music and Pioneer Memorial church organist at Andrews University, was the first to play the recently completed 127-rank, 7,121-pipe Casavant organ at the University church, Loma Linda, California. It took five years and \$242,000 to complete the organ, which is adequate for any type of organ literature. Before the concert Dr. Becker explained some of the components added in the last few months.

- A continuing-education seminar was held for Seventh-day Adventist nurse-anesthetists at Loma Linda University, in conjunction with the Association of Seventh-day Adventist Nurses' annual meeting in May. Because of the interest expressed by participants, it is planned to have continuing-education seminars on a yearly basis, according to Arthur N. Norcliffe, of the Department of Anesthesiology, Loma Linda University.

## Review



**Advent Review & Sabbath Herald**  
127th Year of Continuous Publication

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### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December.

## Camp Meeting Schedule

**Atlantic Union**  
Greater New York  
Spanish July 9

**Canadian Union**  
Alberta  
Beauvallon July 15-17  
Foothills Camp July 1-9  
Peace River July 15-17  
British Columbia August 5-13  
Manitoba-Saskatchewan  
Blackstrap July 1-9  
Clear Lake July 13-16  
Maritime July 8-16  
Newfoundland July 20-24  
Ontario July 1-9  
Quebec July 22-30

**Central Union**  
Wyoming August 2-7

**Columbia Union**  
Allegheny East June 30-July 9  
Allegheny West June 30-July 9  
Chesapeake July 8-16  
New Jersey July 3-9  
Spanish

**Lake Union**  
Illinois  
Little Grassy Youth Camp September 14-17  
Michigan July 14-23  
Grand Ledge  
Wisconsin  
Silver Lake  
Campground July 28-August 6

**North Pacific Union**  
Alaska  
South Central August 3-7  
Southeastern July 29-31  
Montana July 8-16  
Oregon July 15-23

**Pacific Union**  
Arizona July 14-23  
Central California August 4-13  
Hawaii September 21-24  
Northern California  
Pacific Union College (Spanish) July 29-August 1  
Redwood Area (Weott) July 21-30  
Southeastern California  
Anaheim October 7, 8  
Southern California  
Lancaster October 7, 8  
Lynwood (Spanish) July 6-9  
Newbury Park September 23, 24  
Pomona October 21, 22

**Southwestern Union**  
Oklahoma July 8-16  
Texas July 1-9  
Texico July 22-30

## To New Posts

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

**Frances Barron**, teacher, Colorado Conference, formerly teacher, Southeastern California Conference.

**Howard Barron**, junior academy principal, Colorado Conference, formerly teacher, Southeastern California Conference.

**Mike Coe**, evangelist, Missouri Conference, formerly pastor, North Dakota Conference.

**Don Edwards**, evangelist, Missouri Conference, formerly evangelist, North Dakota Conference.

**Arlie Fandrich**, teacher, College View Academy, Lincoln, Nebraska, formerly teacher, Maplewood Academy, Hutchinson, Minnesota.

**A. D. Holmes**, principal, College View Academy, Lincoln, Nebraska, formerly teacher, Gem State Academy, Caldwell, Idaho.

**David Allen Holmes**, principal and teacher, Nebraska Conference, formerly teacher, Greater New York Conference.

**Leonard Lang**, teacher, Nebraska Conference, formerly teacher, Kentucky-Tennessee Conference.

**Bruce Merison**, pastor-teacher, Colorado Conference, formerly literature evangelist, Southeastern California Conference.

**David Leo Morris**, teacher, Nebraska Conference, formerly teacher, Iowa Conference.

**Jere Patzer**, youth director, North Pacific Union Conference, formerly youth director, Oregon Conference.

**Murvin Edward Peltó**, teacher, Colorado Conference, formerly teacher, Southern California Conference.

**Chris Robinson**, director of public relations, Andrews University, formerly assistant director of public relations, Portland Adventist Hospital, Oregon.

**Robert J. Robinson**, director of personnel, Andrews University, formerly teacher, Columbia Union College.

**Dale Snarr**, assistant professor, Walla Walla College, from Salinas, California.

**Richard W. Wilmot**, secretary-treasurer, Canadian Union Conference, formerly secretary-treasurer, Idaho Conference.

**Jim Wyche**, principal, Sunnydale Academy, Centralia, Missouri, formerly principal, Atlanta Junior Academy, Georgia.

## ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

**Charles M. Crawford (SOS)**, to serve as worker in treasury/trust and association departments, Far Eastern Division, Singapore, and **May Belle (Redfield) Crawford**, of Winter Park, Florida, left San Francisco, California, March 2, 1977.

**Melvin E. Johnson (LLU '61) (SS)**, to serve as dentist, Pakistan

Union, Lahore, Pakistan, of Hamilton, Montana, left New York City, November 23, 1976.

**David F. Lim (LLU) (SS)**, to serve as physician in medical student elective-time service, Hong-kong Adventist Hospital, Hong Kong, and **D. Diane (Parker) Lim (LLU-LSC '74)**, of Loma Linda, California, left Los Angeles, California, March 1, 1977.

## Deaths

**CONSTANTINO**, Abraham P.—b. May 10, 1910, Sta. Rosa, Nueva Ecija, Philippines; d. May 23, 1977. He served as publishing secretary of South-Central Luzon Mission and Northeast Luzon Mission, and as pastor-evangelist of Central Luzon Mission, for a total of 36 years. Survivors include his wife, eight children, and 31 grandchildren.

**CARR**, Lorence A.—b. Feb. 26, 1890, Hand County, S.D.; d. April 6, 1977, Thousand Oaks, Calif. He served in denominational work for a total of 40 years. His service included work at Washington Adventist Hospital, Takoma Park, Maryland; Paradise Valley Hospital, National City, California; Glendale Adventist Medical Center, Glendale, California; and Loma Linda University Medical Center, Loma Linda, California; and five years as a missionary in China. Survivors include his wife, Ethel; three daughters, Louise Hoatson, Annela Reynolds, and Marjorie Durst; six grandchildren; two great-grandsons; and one sister, Laura Smith.

**LAGREIDE**, Alice Taylor—b. April 6, 1892, Baltimore, Md.; d. May 6, 1977, Loma Linda, Calif. She served for many years as a teacher in Seventh-day Adventist elementary and secondary schools in Washington and California. Survivors include two daughters, Mildred McConnell and Marjorie Smick; five grandchildren; and five great-grandchildren.

## Coming

**July**  
9 Christian Record Braille Foundation Offering

**August**  
6 Unentered areas evangelism  
6 Church Lay Activities Offering  
13 Oakwood College Offering

**September**  
3 Lay Preachers' Day  
3 Church Lay Activities Offering  
10 Missions Extension Offering  
10 to Oct. 8 Review and Herald, Guide, Insight campaign  
17 Bible Emphasis Day  
24 Pathfinders  
24 Thirteenth Sabbath Offering (Euro-Africa Division)

**October**  
1-8 Health Emphasis Week  
15 Sabbath School Community Guest Day  
15 Community Relations Day  
22 Temperance Offering

## Teachers Take New S.S. Course

One hundred and one key adult and youth Sabbath school teachers of the Southern Union Conference were awarded Teacher Instruction Certificates at a training session for teachers at Southern Missionary College, May 13 to 15.

The Performance in Sabbath School Teaching program is designed to prepare Sabbath school teachers to teach others in churches and districts. These teachers will be resource teachers to assist

conference Sabbath school directors, pastors, and Sabbath school councils in an on-going program of teacher training.

The recently developed program, an audio-visual course, was introduced and received with enthusiasm. It is a concentrated 12-hour course designed to motivate Sabbath school teachers to share more effectively the Word of God in the Sabbath school class.

The teaching staff of 14 at SMC was composed of General Conference, union conference, and college instructors. Class presentations

included both theory and practice in discussion techniques, microteaching, reference procedures, and the use and creation of visual aids for adult and youth Sabbath school teaching.

Fernon Retzer, Southern Union Conference Sabbath school director, comments, "Our goal is to make the Sabbath school class so interesting, inspiring, and informative that people will be motivated to attend and to study regularly."

CHARLES L. BROOKS

## Six Colombian Youth Drown

Six young people drowned at the youth camp of the Pacific Colombia Mission on May 19, in a sudden rush of turbulent water.

On May 18, 80 youth arrived at Santa Rosa de Cabal with their directors for the first camp of the year. The next afternoon, after an hour of swimming, a group of young people started to get out of the river to return to camp.

At that moment a colporteur who was standing on a knoll saw turbulent water upstream, carrying poles, rocks, and trees, headed for the group of 16, who had held one another's hands as they walked out of the tranquil water. He gestured and shouted, but it was too late. The youth were tossed about by the sudden fury of the water.

The youth director and five young men made heroic efforts to save the others in their group, but six lost their lives.

AIDA DE OSORIO

## K-12 Board Holds First Meeting

After seven years of study and discussion, the North American Division has created a semiadministrative Board of Education K-12 to direct the development of elementary and secondary education in Canada and the United States. Its first meet-

ing, held at Walla Walla College on June 6, focused on the financing of the educational system. It voted approval of educational subsidies equated to minimum percentages of the gross tithe income of each organization.

Under the chairmanship of Neal C. Wilson, General Conference vice-president for North America, the board received the report of the executive secretary, Charles B. Hirsch, and examined the statistics that would serve as a basis for decision-making and long-range planning. Economy of time and travel, as well as other common interests, led to synchronizing the meetings of the K-12 board with those of the Board of Higher Education, which has been functioning for five years.

CHARLES R. TAYLOR



## ASIAN MINISTERS HONOR PIONEER MISSIONARY

Lewis V. Finster, 103, pioneer missionary to the Philippines, was honored by the Fellowship of Asian Adventist Ministers (FAAM) of Southern California during their third annual convocation on May 14 in Glendale, California. Elder Finster is pictured receiving a certificate of appreciation from R. A. Wilcox, secretary of the North American Division Missions Committee, who was convocation guest speaker, while George T. Atiga, FAAM president, and Mrs. Finster look on.

The venerable missionary, now retired in Riverside, California, was cited as "the sower who went out to sow in the Philippines in 1908, when there was not one Filipino Adventist and where there are now some 180,000."

Also honored were five other former missionaries to the Far East. Honored posthumously were Harry W. Miller, internationally famous goiter specialist, inventor of soyolac and builder/benefactor of at least a dozen hospitals in China, Hong Kong, Taiwan, and the Philippines; and Andrews N. Nelson, who served as president of Japan Missionary College and Philippine Union College, and founded Mountain View College. A. M. Ragsdale was honored for having served for nine years in the Philippines as union MV and education secretary and as postwar acting president of Philippine Union College; Howard Lee for pioneering the educational work in Korea; and R. J. Brines, teacher and medical missionary.

BAN B. ALSAYBAR

Associate Pastor  
Central Filipino Church

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