

By
NICHOLAS
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Bring us together, Lord, lest separation
Erode communal amities and smother
A mustard seed of hope in man and nation
That might engender loving one another.
What edgy mind would whet divisive blades,
What calculating demon's subtle nod
Seduce and catalog in separate grades
The children of a soul-redeeming God?
We come in colors, Lord—a Joseph's coat;
Yet all our blood is of a single seed;
One Master rides earth's Galilean boat;
One voice the Voice humanity must heed—
Those nagging differences will fast subside
The day God's Word becomes our daily guide.

The Nineteenth Centennial of the **DESTRUCTION OF JERUSALEM**

ON AUGUST 28, 1970, 1900 years will have passed since the Temple of Jerusalem went up in flames, marking the culmination of the capture of the Holy City by the Romans. This nineteenth centennial deserves a brief review of the events that led to this disaster, one of the most famous catastrophes in the history of ancient times. That we are well informed about this momentous event and its causes is due to the detailed reports of the Jewish historian Flavius Josephus. Although Jerusalem has been captured and destroyed many times during its history of several thousand years, not one of the calamities has left such a deep impression on the memory of Jews and Christians alike as the capture and destruction of the Holy City by Titus in August, A.D. 70.

Causes of the Rebellion

Jerusalem fell into the hands of the Romans for the first time in 63 B.C. From that time on it was ruled either by Jewish or half-Jewish monarchs subject to Rome, such as the Maccabean Hyrcanus II, Herod the Great, and Agrippa I; or by imperial governors, such as the well-known Pontius Pilate of New Testament fame. Most of these rulers were unpopular or even hated by the people, who had a deep-seated longing for independence in their hearts. Especially were the Roman procurators, for the most part unworthy and vile officials, objects of implacable hatred.

While some causes for the rebellion against Roman rule in A.D. 66 must be sought in the false Messianic hopes of the Jews, or must be laid at the feet of fanatical Jewish leaders, the major blame falls on the Roman procurators, who did little to understand the peculiar religious conditions of Palestine, and who were eager to fill their pockets as quickly as possible with ill-gained or extorted riches and return to a carefree life in Italy. The last two procurators, Albinus (A.D. 62-64)

and Gessius Florus (A.D. 64-66), have been regarded as the worst representatives Rome could ever have imposed on a subject nation. Josephus says of Albinus: "There was no form of villainy which he omitted to practise" (*War*, II.XIV.1); and of Florus he states that he "ostentatiously paraded his outrages upon the nation. . . . He was the most cruel of men; for shame, none more shameless than he. . . . None invented more crafty methods of crime" (*ibid.*, 2).

In the spring of A.D. 66 Florus pushed his shamefulness to the utmost in Jewish eyes when he demanded that 17 talents of the Temple treasure be handed over to him. The people's patience was exhausted. The result was a great tumult of angry citizens in the streets of Jerusalem. Then a few witty fellows began to take up a mock collection of coppers for the "poverty-stricken" procurator. When Florus learned this he took bloody revenge for this mockery of his dignity and sent his cohorts through the streets of Jerusalem with an order to kill and plunder. Blocks of houses were burned down and many people were massacred in the streets, while other citizens, among them noblemen, were arrested and crucified.

Another massacre occurred the next day (June 4, 66) when two cohorts of soldiers arriving from Caesarea were mocked. However, this time the citizens resisted the murdering legionnaires, and the ensuing street fighting became so fierce that the Roman soldiers were driven into their barracks. Recognizing that the available forces were no match for the masses of rioting citizens, Florus withdrew to Caesarea, the administrative capital of Roman Palestine. He left only one cohort behind and charged the local officials with the responsibility of keeping law and order. However, Jerusalem was now in such a mood that only a miracle could have averted catastrophe.

Agrippa II, a great-grandson of

Herod, the king before whom the apostle Paul had defended his faith a few years earlier (Acts 26), came to Jerusalem and made a last effort to avert an open rebellion against Rome. He met only derision and rejection and was driven out of the city. Shortly thereafter the remaining Roman soldiers were perfidiously slaughtered after having been promised their lives if they would leave the city unarmed. Then the sacrifices for Caesar were stopped. The beginning of the rebellion against Rome and its might is dated the middle of August, 66.

The Roman Defeat

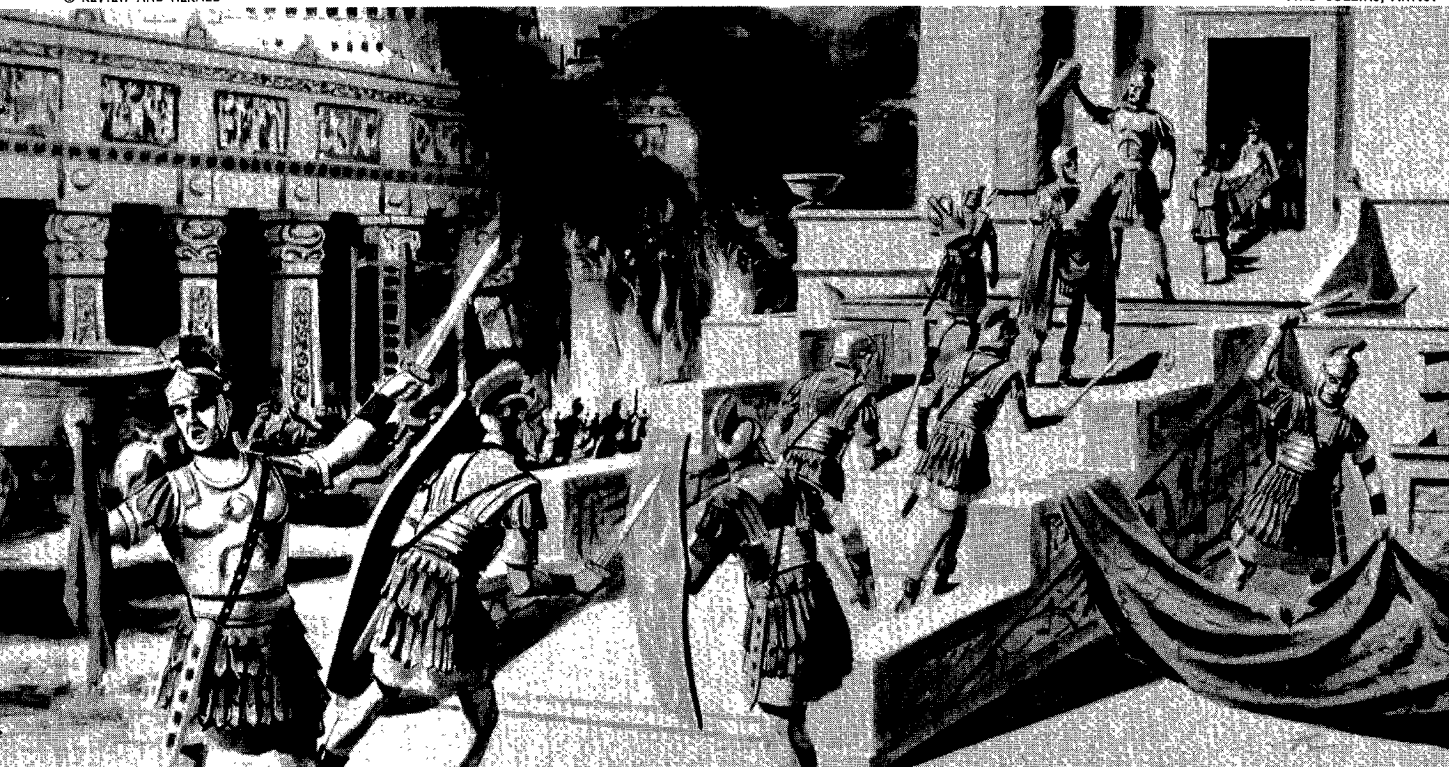
Recognizing the seriousness of the situation in Palestine, Cestius Gallus, the legate of Syria who was the immediate superior Roman official of Florus, took the Twelfth Legion and some auxiliary forces, altogether about 30,000 soldiers, and marched into Judea. He reached Jerusalem in the middle of October. At once his army experienced a bloody encounter with the brave and determined Jews. This showed him that his enemies could not easily be defeated. Although he captured the northernmost suburb of Jerusalem, his efforts to capture the Temple area failed. Since it was rather late in the season to begin a serious siege of the well-fortified city, he decided to retreat to Caesarea and spend the winter there.

During this retreat his army was attacked in the narrow defiles of the gorges at Beth-horon by the Jews of Jerusalem who had followed the Romans over the mountains. Cestius Gallus lost some 6,000 of his soldiers, or about one fifth of his army. His campaign had ended in total failure, and Rome's prestige had suffered a terrible blow. Convinced that the time of the Maccabees had returned, when little Judea had repeatedly defeated large Syrian armies and eventually gained its liberty, the victorious Jewish citizens returned to Jerusalem as proud heroes. They began to coin

By SIEGFRIED H. HORN

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FRED COLLINS, ARTIST



This month marks the nineteen-hundredth anniversary of the destruction of the Temple, which event completed the capture of Jerusalem by the Romans.

their own money, which carried the inscription "Jerusalem, the Holy One."

However, afraid that the city's fortunes could change again, some prudent citizens left Jerusalem at this time, and with them the members of the Christian church. They heeded the counsel of their Lord who had predicted these events and had advised them to flee when they would see the signs of these happenings (Matt. 24:15-21). The Christians of Jerusalem moved to Pella, a city of the Decapolis in the upper Jordan Valley, where they were safe from the ravages of the war to come.

By remembering their Lord's admonitions and heeding His advice, these early Christians set an example for later generations. If they had not left the city at this time in late October, 66, they would have been trapped in Jerusalem, for soon thereafter the city was subjected to the rule of ty-

rants and to internecine warfare. During that period no one, under penalty of death, was permitted to leave the city, while at the same time Jerusalem remained open for those who wanted to enter it from the outside.

The War Outside Jerusalem

For the next three and a half years Jerusalem did not share in the war against the Romans, although this fact seems hard to believe. Yet it is true that Jerusalem saw no Roman forces reappear before its walls until the spring of 70. This historical fact needs an explanation.

When the news of Cestius Gallus' defeat reached the Emperor Nero, who was in Greece at that time, he at once appointed Vespasian, a prudent and experienced general, to quench the Jewish rebellion. Vespasian received sufficient forces, altogether about 60,000 men, to do the job, and carried it out methodically and cleverly. He followed a strategy of caution which he knew would eventually guarantee success to the Roman arms

without great costs in men or materiel, although he realized that his strategy could not produce immediate and glamorous results. According to this strategy Vespasian began to conquer first the regions far removed from Jerusalem, the center of the rebellion.

He started with the conquest of Galilee in the summer of 67 and completed this campaign in November of the same year. During the next year he reconquered the Jewish territories of Transjordan and of the Jordan Valley; he also reoccupied Samaria and re-established Roman control in these territories. From the summer of 68 to the summer of 69, when three emperors followed one another in quick succession after Nero's death, Vespasian prudently waited for the outcome of the political situation in Rome and carried out few military activities.

In the summer of 69 the army of Egypt proclaimed him emperor. Soon the armies of other countries followed suit, and Vespasian gave over the task of capturing Jerusalem and the bring-

ing to an end of the Jewish war to his eldest son Titus, who had already demonstrated his military talents as a brave and resourceful general during the preceding years under his father's over-all command.

During these years of war in Judea, Vespasian had studiously avoided cutting off Jerusalem from the outside world. He had not wanted to sacrifice Roman blood unnecessarily in a long and costly siege, knowing that Jerusalem was a strongly fortified city defended by a fanatical and ruthless enemy who could choose only between death and slavery. But he also knew of the bloody strife that raged in the city between the major political parties, and counted on a gradual attrition of the defenders' strength and will to fight. He reasoned that in the end this civil strife inside the city would work to the advantage of the Roman cause.

Civil War in Jerusalem

Immediately after the defeat of Cestius Gallus in late October, 66, the city began to prepare itself for the inevitable showdown with the Romans. In the north the so-called third wall, the construction of which had been

begun years before by King Agrippa I but had been left uncompleted, was finished in a short time. Masses of grain were brought into the city and stored up for the time of siege. Arms were prepared, and the citizenry received training in the art of warfare and in defense techniques.

Toward the end of the year 67 began a period of terror and bloodshed such as hardly another city has ever experienced, and which can be compared only with the cruelties that occurred in Paris during the French Revolution in the eighteenth century. It was after the conquest of Galilee by Vespasian and Titus that John of Gischala, the Zealot leader who had escaped from Galilee with some of his fanatical followers, arrived in Jerusalem and began a reign of unprecedented terror. Many people, among them priests and noblemen, Pharisees and leaders, were accused of not being determined enough in waging a successful war against the Romans and were persecuted and murdered. Supported by wild and war-happy Idumeans, whom they had invited into the city, the Zealots killed so many Jews that after a while even these Idumeans became weary of mur-

dering and retreated from Jerusalem.

In the spring of 69 another leader of a gang of outlaws, Simon bar Giora, came into the city. He was welcomed by Jerusalem's citizens in the hope that he would check the tyrannical rule of John of Gischala. However, instead of being liberated from one tyrant, they soon realized they now had two tyrants. Later a third party was organized when Eleazar, under whose command Cestius Gallus had been defeated in 66, split with John. The three factions fought bloody battles in the streets of the Holy City, and eventually occupied different parts of Jerusalem: Simon was in control of the western and southern parts of Jerusalem; John occupied the Temple mount; while Eleazar held out in the inner court of the Temple.

During these fratricidal battles the huge grain supplies of the city, stored up for the expected siege, were destroyed by fire. While the Jews in Jerusalem thus destroyed one another in endless internecine fights, Vespasian and Titus took over the country and completed their preparations for the final onslaught on the capital. ♦♦

(Next week: The City Destroyed, the Temple Burned)

When You're YOUNG

By Miriam Wood

OPEN DOOR— "Locked in a room with open doors"—
LOCKED ROOM that's how a radio preacher whom I heard recently described the plight of a great many people. He didn't say that they are chained to a piece of furniture, or bound, or gagged; they're prisoners of their own making. Their chains are invisible, but every bit as effective as steel bands could ever be.

Open-door prisons are equipped with as many varieties of invisible bonds as prisoners bound by them. However, several seem to be in rather general use. The Closed Mind has a strangle hold on whole segments of mankind; gasping like expiring guppies, they resist every outside effort to free them. C.M.'s know what they know; they know, for instance, that some races were born to be superior to others, that preachers dishonor God unless they wear black suits and white shirts (preferably even when mowing the lawn), that the way it (whatever it is) has always been done is the only way it should be done . . . and so on. Poor creatures. All that sunlight, green grass, all those flowers, all that beauty just outside the open door. Well, the door may be open, but their minds certainly aren't.

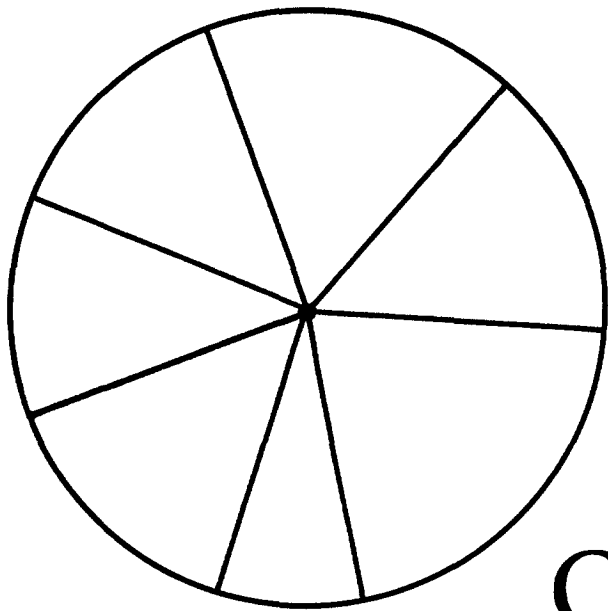
Another invisible chain doing yeoman duty is Ignorance—not of literature and science and art and psychology, but ignorance of a more basic type. This sort of ignorance is of things as they really are. Prisoners who're bound by these fetters often seem to be chafing with fury as they strain against their bonds, raging against leaders who "aren't doing anything" and a church that won't "commit itself" and a system "that allows no dissent." Just outside the open door, all the information exists as an antidote. They'd find docu-

mentary proof that leaders are doing a great deal, that the church is firmly committed both to serving God and to serving man, and that dissent is a tradition of the church.

Arrogance, that fatal flaw, mustn't be overlooked in even a brief survey of open-door captives. It encases its victims in figurative chains from crown to sole, with only an aperture through which their voices can be heard. That aperture is effective, though. Out of it pours forth a steady stream of scorn for lesser mortals and praise for the mummylike creatures themselves. No one else is so well informed, no one else so sophisticated, no one else so urbanized, no one else "knows the score." Everyone on the other side of the door is stupid, is a failure, isn't "meeting the need," isn't "keeping up to date." Probably these poor creatures have the least chance of extrication.

Rescue is sometimes attempted from the outside, usually with poor results. In fact, as the would-be rescuers march courageously through the open door, the captives almost always hurl themselves upon their benefactors in such fury that the latter are forced to retreat. A certain amount of panic seems mixed with the fury; the Closed Minds can't (or won't) risk new ideas; the Ignorant Ones tremble in the presence of accurate information; the Arrogant cover their eyes with their prison cloaks of personal, self-made superiority, lest they be blinded by the knowledge that they're really *not* super-beings.

No one needs to stay in that dreary room. He doesn't have to be a prisoner even one more instant. The open door is beckoning. If getting across its threshold is beyond his puny strength, Jesus Christ never fails in challenges of that sort.



In Christ We Are All One

By VIDA M. ROWAN

"Then walk it and talk it,
Then say it and pray it,
Then live it and give it,
A sermon in shoes!"

This song was to follow me and remain in my memory for many days after my Adventist friend, Harriet, and I returned from touring Europe at the time of the World Youth Congress. For me, brought up in the tradition of ancient Anglican hymns, this song was quite different and unfamiliar, yet I felt it really embodied the attitude of those young people I met who attended the youth congress.

When Harriet and I, who work together, first heard that one of her churches in southern California was sponsoring a tour of Europe at the time of the World Youth Congress, we jumped at the chance to go, though we were both over 30. Even though we knew that because of limited space in Zurich, Switzerland, we could not attend the congress, we decided to be satisfied with random reports and interesting side lights. Other women, Lutheran and Methodist, were also going. So off we went.

We landed in Frankfurt, Germany, and next morning took off on one of three buses for Switzerland via Heidelberg.

On the way we became acquainted with three young women, two of whom, Eda and Grace, were delegates to the youth congress and would leave the tour in a few days, rejoin-

ing us later. Christine, from Ceylon, had a mission school background. She stayed with the tour, and, as she was from the sponsoring church, helped the tour directors. She was in the clerical department of her local conference office.

Eda, vivacious and petite, was from Mexico. She had recently graduated from Loma Linda University in southern California, and after her European tour would take a teaching post in Illinois. Grace, also a teacher, had lived in Cuba most of her life but now worked in Riverside, California. She had a younger sister who had gone directly to youth congress with another group but would accompany Grace when she rejoined us.

Heidelberg was our first taste of medieval Europe, but since our time there was limited, it became first on a list of "Where I want to return someday," a list that grew.

The First Sabbath

This was on a Friday, and as day drew to its close, Harriet reminded me that the Sabbath would begin at sundown. I was excited about sharing the Sabbath with my Adventist friends, but I expected to attend church on Sunday, as well. However, it didn't turn out quite like that. That Sunday and every other we were on the bus early and rode all day.

The road to Brunnen, Switzerland, was longer than we had anticipated,

but when the sun went down, with Harriet's beautiful voice leading, the hymns began, "Day is dying in the west." Many others followed. The whole busload joined in. In the background we heard a soft whistled obbligato, like a muted flute, from one of the women from the conference office.

It was late when we reached Brunnen, but dinner was ready. After breakfast the next day we assembled for our worship service on the lawn overlooking Lake Lucerne in front of Brunnen's largest hotel. Wayne Hooper, music director for the Voice of Prophecy, was on our bus on his way to youth congress. He conducted song service for Sabbath school.

Mission Story

Among the fascinating things he told us was the story of a Japanese officer, Saburo Arakaki, who was responsible for the killing of many Americans during World War II and who was sentenced to life imprisonment in Hawaii. One of his buddies took the radio Bible correspondence course and became converted. He persuaded the officer, Arakaki, to enroll too, and eventually Arakaki also was converted.

After he grew to know the Master, his life within the prison became so changed that the United States Government rescinded his sentence and liberated him. He became an ordained minister and now works in Okinawa. For many years during his imprisonment he longed for revenge against the superior officer who commanded him to kill the Americans, planning to kill him if given the chance. Instead, he went to Japan as a Christian, sought out this particular officer, and with God's help, converted him to Christianity.

This story alone was enough to make one Sabbath meaningful, but we were to enjoy two more Sabbaths before we had to return. Our bus took us next through Austria, where each small village with its onion-shaped church tower and the numerous wayside shrines gave witness that these people love our Lord and are conscious of His presence in their daily lives.

Here in Austria our delegates left us to return to Zurich for the youth congress while we went on in our bus, crossing the Alps into Italy. We found the Italian countryside reminiscent of our own California, especially of the area around St. Helena and Healdsburg. Our bus, though filled mostly with women, had five couples aboard; one of the men was a church elder. Each morning on our departure from the hotel one of these men would lead us in prayer, asking

that the Lord would protect us and be with us on our daily journey. To us, this was the perfect way to begin the day.

Our second Sabbath found us in Rome, Italy. We crossed the Apennines at sundown and, again, the hymns vocally expressed our surroundings of grace and consciousness of God's presence. Early the next morning we were taken down into the Catacomb of Domatilla, one of many in Rome where the early Christians hid.

We saw only a little of the ten miles of narrow, twisted passageways, but enough to feel the devotion of our early Christian forebears who, for almost four centuries, were faithful unto death, willing to stay hidden in these dark holes to bear their children and bury their dead in order to keep the faith alive. To be able to live this way and yet love not only one another but their enemies is another witness to the overpowering love of God for His children.

Services Follow

Our Sabbath service followed this tour, but because we met in the hotel, it was limited to a discussion of the Sabbath school lesson.

In France sometimes we stopped to eat in a French village, finding it refreshing to go into a bakery, buy some strawberry tarts, then enjoy them back in the bus. Once Christine found a little old French lady, half-blind and with a cane, standing in the doorway of the village church, who, because it had been raining and was wet, begged her to help her cross the street. Christine responded with true Christian courtesy, despite language difficulties, even though it made her late for lunch. The old woman's reply was heartwarming, "*Américains sont très charmantes.*"

From France we crossed the channel by steamer to Dover, England. It was refreshing to hear English again, especially as the English speak it. The bus ride to London took us through some of the most beautiful countryside we had seen and, as the sun went down, our songs rose again to welcome the Sabbath. Even the bus driver joined in.

We had only one day in England, and it was a full one. We attended services in a church on Regent Street, London. There we met delegates from the youth congress and were reunited with Eda, Grace, and her sister Pamela, who had joined other young delegates after the congress for a few days' touring of Italy and France, then had flown to England to meet our group again.

These girls were given time during the service to tell some high lights of

the youth congress. Eda told how impressed she had been with the daily Youth in Action program.

"There were young men from many countries where things are very different from the way they are here at home," she told us. "They gave personal testimonies of the great persecutions they have had to go through in order to be Christians in their native land. One young man was a dynamic speaker. He told us he had been beaten repeatedly by his parents just for joining the Adventist Church."

Grace spoke next: "Another young man from Africa told us that persecution was what we had to learn to expect, that these trying times we live in today have all been foretold in Scripture. However, he was bubbling over with enthusiasm for the giant strides the church is making in his country. There are so many converts that laymen, as well as ministers, are baptizing people by the hundreds."

The girls told us that the exhibits at youth congress were quite informative. "They showed graphically where each Thirteenth Sabbath Offering went and exactly what was done with it. It was good to see this phase of our work shown so well."

Eda said that not all of the personal testimonies were from men. "There was a young girl from a village in Asia who wanted to train as a nurse in one of our hospitals, but her father beat her and threw her out of their house. She slept among rocks and begged food from a nearby village before she could make her way to the hospital."

We could have listened for hours to these fascinating reports, but the service came to an end all too soon.

The last day of our journey was spent on a steamer going down the Rhine River, which flows through beautiful country with a ruined castle crowning a hill here and there on either riverbank.

At one point Harriet said, "Many of our Christian roots are here in Europe. Right now we're in the land where the Reformation began, where so many of our ancestors started for the New World to find religious freedom."

We all fell silent, thinking of those courageous souls who left their fatherland centuries ago in order to worship God in the way they felt they must, just as the young people at youth congress gave witness of their sacrifices because of commitment to our Lord's work. It was a perfect ending to a perfect trip. And through it all our Lord was with us, daily, every step of the way; in the largest, crowded cathedral and in our own quiet bus, He was with us. ♦♦

W

TELL it like it is!" we cry. Commendable desire? I think so. Unfortunately, though, most youth of the world believe Christianity is not telling things like they are. They see it as having no relevance to real life. To them Christianity is nothing but a purveyor of euphemisms, happy fables, and saccharin sentimentalisms, all designed as a psychological pill—a drug to soothe octogenarians awaiting death and to provide a dream world for those too sensitive to face reality. It is, they echo Karl Marx, the opium of the people.

By such an evaluation of Christianity, some youth surprisingly clasp hands across the "generation gap" with their over-thirty seniors—the very persons whom they constantly accuse of gross hypocrisy. For the machine politician of the *status quo* and the businessman of the shady deal have always maintained (if not by profession, at least by their actions) that Christianity is fine—in its place—but that it simply would not work amid the hard facts of life. Ideals are fine as goals, they say, but in this iniquitous world the scrupulously honest are swindled, and the meek are trodden underfoot.

The Best Policy?

"I am afraid we must make the world honest," warned Bernard Shaw, "before we can honestly say to our children that honesty is the best policy."

Thus, on both sides of that mysterious pivot (which is said to be their thirtieth year) men equate Christianity with blind idealism. They set it at odds with realism, with truth, and with practicality.

But is such a view of the situation correct? Emphatically, No! On the contrary, the Christian is the only authentic realist. Only he sees things as they really are and tells them as they really are. His Guidebook,

By MITCHELL P. NICHOLAIDES

HO SAYS

rather than hiding from realities, points out sin in such a straightforward manner that worldlings, fearful "lest . . . [their] deeds should be re-proved" (John 3:20), shy away from it. It is they who seek escape from truth.

Unlike most people of the world, the Christian acknowledges the wickedness of his own natural heart and his inability by himself to change it. He admits, indeed he insists, that man can never achieve utopia on earth. "Even the standard set up by themselves they were incapable of reaching" without God (*Education*, p. 74). Though willing to work with men of good will, he remains undecieved by the false hopes of ecumenism and the United Nations. That is realism. And yet he just as firmly insists that utopia will come.

One large reason why many young adults misunderstand Christianity is that they have set up a false antithesis. Realists such as ourselves, they claim, are committed to seeking truth above all things else, even if it leads to the unpleasant and grotesque. Idealists such as you Christians accept only truth that is comfortable or pretty, they say. You ignore harsh truth.

The Christian, however, cannot agree that he is preoccupied with beauty to the sacrifice of truth. He knows that because infinite Love rules the universe, truth and beauty are one and the same. True, some of this world's realities are not beautiful—they are sordid, painful, stomach-turning. Yet they are "but for a moment," paling into insignificance beside an eternity of eons of "a far more exceeding and eternal weight of glory" (2 Cor. 4:17). The clinching evidence is that truth and beauty were and are incarnate in one Person, Jesus Christ. He is the One "altogether lovely," "the perfect ideal," and yet He is "the truth" (S. of Sol. 5:16; *Education*, p. 73;

John 14:6). How then can truth be ugly, or how can beauty be unreal?

Christianity is not only the uniquely true way of looking at things; it is also the only truly practical way of life. When Washington said, "Honesty is always the best policy," was he being blindly idealistic? Were his eyes closed to the fact that all around him rampant dishonesty was standard operating procedure?

No. He said it because in the long run honesty really is the best policy. The trouble with so-called pragmatists is their short-sightedness. They are like the man who uses a penny to replace a blown fuse. He gets results for a while, but his short-cut "solution" may finally create a much greater problem. His house may go up in flames. It may seem that meekness cannot hope to inherit the earth, and purity of heart may appear a futile way to attack the world's wickedness. But does turning the other cheek really make any less sense than putting in a fuse where an identical one has just failed? How true it is that "the Christian ideal has not been tried and found wanting; it has been found difficult and left untried."

What does he gain who discards Christianity as impractical? Would he become a man of great intellect? He has taken from his life the greatest thought that man the thinker ever had. Would he be a helper to his fellow man? He has lost the surest help that man the sinner ever found. Would he find security in his great riches? He has refused the only hope that man the mortal ever had. He has discarded what he could not lose in order to gain what he cannot keep—very impractical indeed.

In fact, youth of the world do not realize how very practical Christianity is. They overlook all the concrete, down-to-earth guidance that God has

always given His people. They overlook it intentionally because it would require practical, concrete changes in their lives. They prefer to caricature Christianity as a fabrication of gossamer ideals and abstract, scarcely visible, principles.

But look: Under Israel's theocracy, the poor were free to eat from the fields and vineyards of the prospering (Deut. 23:24, 25; Lev. 19:9, 10; see further in the *SDA Bible Dictionary*, article "Poor," p. 869). Debts were canceled every seventh year (Deut. 15:1-10). Every fiftieth year all land reverted to its original owner and slaves were freed (Lev. 25:24-28, 39-42). Such laws are obviously a little too practical for the modern businessman.

The Christian of today has received much counsel through the Lord's messenger on how to keep himself fit for the "sober realities of life" (*Messages to Young People*, p. 380). He is advised what to eat, how to dress, how to budget, what to read, and how to stay healthy. Men should have a knowledge of practical household duties, he is told, and women should know enough of mechanical things to meet life's emergencies (*Education*, pp. 216, 217). Ministers and teachers ought to "possess the knowledge and skill required for the practical duties of everyday life" (*Education*, p. 221). Such admonitions are hardly in the realm of abstract principles.

We should not forget, however, that ideals by themselves do often sway the realm of practical things. Wrote Ellen White, "Paul taught that religion is a practical, saving energy" (*The Acts of the Apostles*, p. 451).

Christianity blends idealism and pragmatism. It nurtures both truth and beauty. It has power unequalled, for it is the vision of the future to which the omniscient and omnipotent Lord leads us. ♦♦

CHRISTIANS ARE UNREALISTIC?

The Peril of Self-pity

By FRED STAUFFER

CHRIST wanted His disciples to be aware of the high cost of discipleship. When a scribe sought Him to gain prestige and said, "Master, I will follow thee whithersoever thou goest" (Matt. 8:19), Jesus pointed out to the would-be disciple that He could promise only an itinerant life that the scribe might find difficult and disagreeable.

Late in Christ's ministry Peter rebuked his Lord for contemplating a program of hardship and suffering as they planned their future: "Then

Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (chap. 16:22, 23).

We are told that "self-pity, which shrank from fellowship with Christ in suffering, prompted Peter's remonstrance" (*The Acts of the Apostles*, p. 525). Christ wanted His disciples to be aware of the high cost of disci-

pliship and alert to the dangers of self-pity. As it was with Peter then, so it is with some followers of Christ now. Genuine Christianity still costs the disciple much; there is still no place for self-pity if a Christian chooses to walk in the footsteps of his Master.

Self-pity causes some to shrink from fellowship with Christ and others to make of themselves martyrs or heroes. Self-pity is an expensive luxury. Unhappy marriages, poor health, financial insecurity, and discontentment in the church are only a few of the results of self-pity.

We read, "We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult."—*The Ministry of Healing*, p. 476. Little does the would-be disciple who flatters himself with self-pity realize the unhappiness he brings upon himself and to those about him. Jesus was quick to recognize the dangerous trap of self-pity and He would not allow Peter to linger with its temptation. Jesus never sought to deceive His followers into thinking that following Him would always be easy, agreeable, or pleasant.

Many people are unhappy with their Christian experience because they yield where Jesus did not. We read in *Medical Ministry*, page 177, "Self-pity is deteriorating to the characters of those who cherish it, and it exerts an influence that spoils the happiness of others."

This seemingly harmless indulgence caused the great personal defeat in the lives of some of God's greatest men. Moses unconsciously fell into sin by yielding to self-pity, creating the occasion when he dishonored his noble record before God and man. Elijah's great record was also blemished when he, in self-pity, fled from Queen Jezebel. Discouraged by his own self-pity and having followed his own impulse for self-preservation, he brought dishonor to the cause of God. He made then what he desired to be his last request, "And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life" (1 Kings 19:4).

Many of God's people, having forgotten that true discipleship involves cost and depressed by self-pity, are discouraged today. But as He had for Elijah, God has a better plan for His followers today. God in His great mercy and kindness freed Elijah from the trap of self-pity, and a short time later Elijah was translated. Translation would not have been his reward had he wallowed in self-pity.

In Grace Nies Fletcher's book *I Was Born Tomorrow*, page 241, she

FOR THE YOUNGER SET

Sharing the Dolls

By INEZ BRASIER

KERRY was tired of playing with her dolls. She was tired of her favorite new doll. And she was tired of her favorite old doll.

"I wish I had someone to play with," she told grandma, who was sitting on the porch with her book.

"I thought you loved your dolls. I thought you liked to play with them."

"I do, Grandma, but they can't talk. I wish there was a little girl like me to play with."

Every day it was the same. Kerry played with her dolls and grandma read her book. And every day Kerry said, "I wish there was a little girl like me to play with. She could talk with me. My dolls can't talk."

"I know, dear," grandma said. "I think there soon will be a girl to play with. You wait and see."

One morning when Kerry went out on the porch to play she saw someone by the house next door. And that someone was a little girl. "Grandma! There's a little girl by that house!"

"Yes, dear. We have neighbors now. They came last night after you went to bed."

Kerry picked up her favorite new doll. She walked across the yard to the little girl standing by her new home. "Please come to play with me. Please come to play with my dolls," she coaxed.

Marta, the new little girl, never said a word, but she knew what Kerry meant. She went over to Kerry's porch. Kerry began to sing to her dolls, and soon Marta joined her. But although Marta sang the same tune, somehow Kerry couldn't understand the words. But the two girls kept on singing together and smiling at each other.

Then Kerry tried to talk to Marta, but when Marta answered, Kerry couldn't understand what she was saying. She knew then that Marta had come from another country, where they talked a different language from the one she spoke. But the girls kept on laughing and talking and playing with the dolls anyway. And, somehow, each managed to understand what the other meant—most of the time, anyway.

After a while the little new girl went home. "Grandma," Kerry said as she and grandma sat down to eat their lunch, "I can say 'doll' the way she does. And she can say 'doll' and 'bed' and 'dress' and 'chair' the very same way I do."

Grandma smiled. "I know, dear."

"And, Grandma, it is fun playing with my dolls now. It is fun trying to say words the way she does and listening to her say words the way I do. Oh, Grandma, I can hardly wait for Marta to come back after lunch so we can play again with the dolls."

says: "Each man has his private Gethsemane from which he emerges either broken with self-pity to limp through the rest of his days, or he learns to say, 'Nevertheless not my will but thine,' and strides with new vigor to meet the rising sun."

Doing the will of God, even when it leads into a private Gethsemane, does indeed add new vigor to life. But if crippled by self-pity, mental martyrs limp through life and never grow in their Christian experience. Such a one must remember that his life will never be happy nor can he expect a hero's reward.

Satan suggested self-pity to Jesus by implying that His death on the cross was not necessary. Christ quickly rejected the offer of feeling sorry for Himself. Christ well knew that this was the first step in Satan's own fall when he began to feel sorry for himself, which led to jealousy, then envy, and finally open rebellion to the will of God.

Ellen White counseled that we should train our children to avoid self-pity: "We may do the children and the youth a lifelong good by teaching them to meet bravely these troubles and burdens. While we should give them sympathy, let it never be such as to foster self-pity."—*Education*, p. 295.

Christ Gives Remedy

Christ rebuked Peter severely, for He knew that self-pity would lead only to unhappiness and failure. But in this rebuke He gave the remedy: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24, 25).

Although these words were far from what the disciples wanted to hear, they were the words that needed to be said. True disciples in this world always bear a cross. There is no other way to live victoriously.

The apostle Paul knew the cost of discipleship, reminding Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:3, 4).

Paul could never have lived as he did had he yielded to self-pity. Many were the occasions when he too could have been trapped in self-pity; but Paul paid the cost of discipleship and endured hardness as a good soldier of Christ.

Jesus wanted His disciples not to be deceived by thinking that God would award them the crown if they

bore a cross of their own making. The cross of self-pity is a pretended cross. It becomes a coward's cross, not a hero's cross. "The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross."—*The Ministry of Healing*, p. 476.

Can we expect to pay less to be a true disciple of Christ today than it cost the first disciples? Peter learned the lesson of true discipleship. We do well to remember his words written

years after Christ's rebuke: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

True discipleship costs. So does self-pity. But self-pity is self-defeating, and genuine cross-bearing leads to rewards now as well as forever. ♦♦

Restoring the Divine Image

By R. S. WATTS

"And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

When man came from the hand of his Creator, he bore the image of God "both in outward resemblance and in character" (*Patriarchs and Prophets*, p. 45). God is a being, and man was made in His image. Adam was a perfect physical specimen without a trace of blemish. He was of "lofty stature and perfect symmetry" (*ibid.*).

"The Lord God formed man of the dust of the ground" (chap. 2:7). The pen of inspiration tells us that at that moment "a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being" (*The Ministry of Healing*, p. 415).

Image of God in Character

In character God created man a pure, sinless being. He was holy. He had no propensities toward evil, and yet had the power of choice. He was "not placed beyond the possibility of wrongdoing" (*Patriarchs and Prophets*, p. 48). Man could fall and did fall through transgressing. In disobeying, he became a subject of Satan, and "because of sin his posterity was born with inherent propensities of disobedience" (*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128).

Are we to equate "inherent propensities" with sin itself? No. That which is inherited is a carnal (sinful) nature which is predisposed to sin. Certain weaknesses and tendencies are thus "passed on" to posterity.

Satan shattered the divine image in man when he made Adam and Eve believe they could be the center of their own existence and set their own standards: "Ye shall be as gods, knowing good and evil" (Gen. 3:5).

In the ensuing rebellion man set up his own center of operation. He refused to respond to God's obedience. This created a split or divided loyalty at the center. Psychologists point out that this sort of thing tears a man apart. When this happened to Adam the moral image was tragically marred.

"Sin has marred and well-nigh obliterated the image of God in man."—*Patriarchs and Prophets*, p. 595. Through the deception of sin, Satan has succeeded in debasing the image of God in humanity.

Purpose of the Plan of Redemption

It is the purpose of the plan of redemption to restore in man this lost image. This can be accomplished through the merits and power of Jesus Christ. Although marred by the corroding effects of sin, the divine image in man may be renewed.

In fact, man today is on vantage ground with God, as pointed out in the following statement from the pen of Ellen G. White: "As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 5:12-19, p. 1074.

Willingness to accept by faith what God is doing through the impartation of the sinless character of Christ is important if we wish to have re-created in us the divine image and be fitted for heaven.

a letter to the wife of an unbelieving husband

By E. G. WHITE



J. BYRON LOGAN PHOTOS

WE RECEIVE many letters soliciting advice. One mother says her husband is an unbeliever. She has children but they are taught by the father to disrespect the mother. She is deeply burdened for her children. She does not know what course she can pursue. She then expresses her anxiety to do something in the cause of God, and inquires if I think she had a duty to leave her family if she is convinced she can do no good to them.

I would answer, my sister, I cannot see how you could be clear before the Lord and leave your husband and your children. I cannot think you would feel that you could do this yourself. The trials you may have may be of a very trying character. You may be often pained to the heart because disrespect is shown you; but I am sure

that it must be your duty to care for your own children. This is your field where you have your appointed work. It may be rocky and discouraging soil to work, but you have a Companion in all your efforts to do your duty unflinchingly, conscientiously, notwithstanding all the discouraging circumstances. Jesus is your Helper. Jesus came into our world to save lost and perishing souls and you are to consider that in this work you are a laborer together with God.

Do not shirk your responsibilities. Be a daily home missionary. Not only teach your children from their babyhood, but train them. Keep a steady, firm hold upon your children. You must not only tell them what to do but to the very best of your ability make their surroundings favorable and sow your precious seed in the love

and spirit of Jesus. Because Satan uses the father of your children to counteract your work, do not be discouraged; do not give up the conflict. Do as you wish them to do. Treat your husband with kindness at all times and on all occasions, and bind your children to your heart with the cords of love. This is your work; this is the burden you have to bear. Talk not your home trials to anyone but Jesus; pour them into His ear.

Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 10-14).

Grace is not inherited. A very bad

father may have a godly son; a Christian father a profligate son. Let mothers take up the burdens made doubly heavy for them by the course of the head of the household. This makes your work plain, to let your light shine in the household where Satan is at work to secure your children to himself. Shall he have them? Let the missionary spirit rise to the emergency and say, No, no; my children, although they have a godless father, are the purchase of the blood of Christ. I am their mother. I will seek the Lord in faith, in humility, that He will not only save my children but their father, to repentance. Talk not and plead not for the sympathy of your husband and your children, but simply live the life of Christ. In words, in spirit, in character, in meekness, in patience and forbearance, in cheerfulness, be a signpost pointing out the way, the path that leads heavenward.

Be a witness for Christ. Exemplify the strength of the Christian's hope, which is cast into that within the veil. Reveal that the anchor holds you under all circumstances. Let your home be made pleasant and cheerful. Jesus—you must rely on Jesus every moment. Draw your strength from Jesus. He will give you that which you ask in sincerity. If you seek Him with your whole heart He will be found of you.

Mother's Work Needed

God does not call mothers away from home missionary work which will leave their children under the control of influences that are demoralizing and ruinous to the soul. Are not her children in need of missionary labor? Are not her children worth earnest and prayerful effort? Shall she neglect home missionary work for a larger field? Let her try her skill in her own home—take up her appointed, God-given work. If she has utterly failed, it is because she has not had faith or may not have presented the truth and lived the truth as it is in Jesus. Let her, after years of apparent failure, try again other methods, seeking counsel of God. Present His promises on your knees before Him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering" (James 1:5).

Have you felt your lot was hard, and complained and murmured? Then as you received no help in this line, begin another course of action. Speak kindly, be cheerful. Because you have Jesus as your Helper, break forth in songs of praise. When

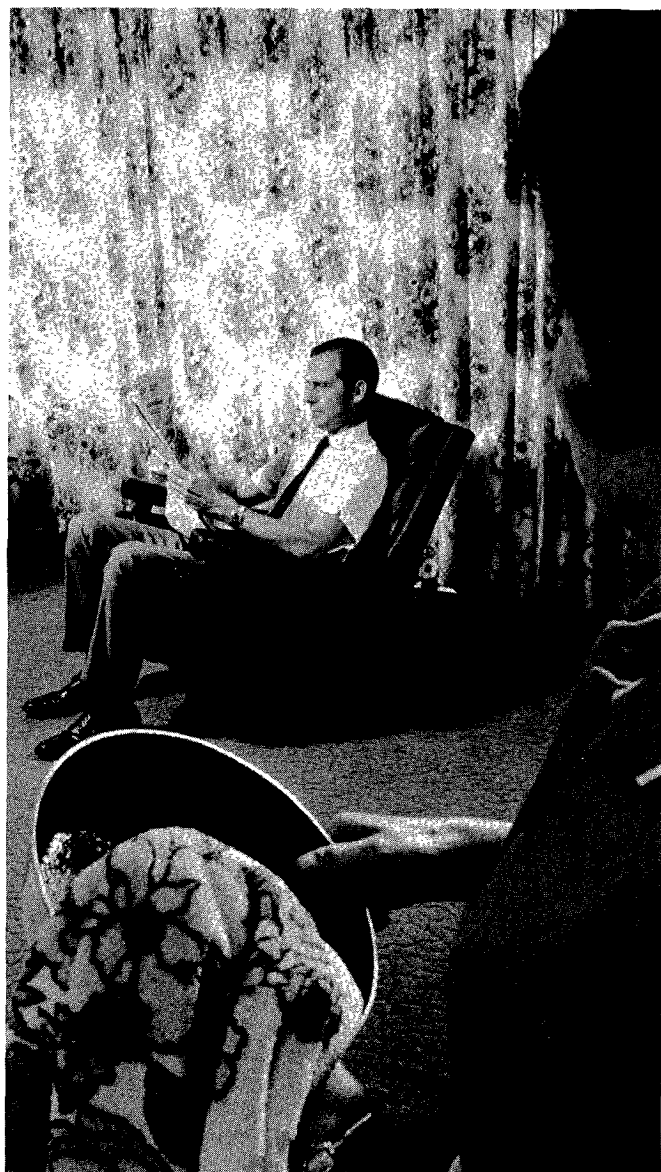
tempted, when reviled, revile not again; and labor with your children while there is one out of Christ. Sow the seed, the living seed, deep into the soil of the heart. Let your words be wisely chosen. Consider yourself as God's appointed missionary, to be the light of your home.

Again I say, It is not like the works of God to call the mother away from her husband and from her children to engage in what she considers higher work. Take right hold of the duties lying directly in your path.

I am pained when I receive letters from mothers who have children inquiring, Shall I leave my children to do missionary work? In the fear and love of God, I say, become a home missionary. Educate yourself in Bible ways and means that you may be a successful worker in your own home, for you see they need to be saved for

they are sinners. Do not forsake your post of duty because of the unpleasantness of it. There are many living martyrs today who suffer in silence, who trust in God when they are abused with the tongue and who are tantalized, who are hurt and wounded by coarse, harsh denunciations, whose lot seems to be to live and to suffer, receiving comfort only from Jesus who is the Source of their strength. Such souls are missionaries. They are Christ's noble ones, and their names are written in the Lamb's Book of Life.

Remember, Jesus knows it all—every sorrow, every grief—He will not leave you to sink, for His arms are beneath you. You may be an enlightenment to a whole neighborhood if you are indeed patient, kind, forbearing. In this, my sister, consider your questions answered.—Manuscript 9, 1868.



ALAMOGORDO AND CHRIST'S SECOND COMING

Twenty-five years ago this month, on August 6, 1945, the world learned that it had entered the apocalyptic Atomic Age. This age had been born only three weeks before on the sands of Alamogordo, New Mexico, in an incredible flash of light, an appalling roar, and a fearful mushroom cloud rising 40,000 feet into the dawn sky.

It was announced on that day that an atom bomb had been exploded over Hiroshima, Japan. On that day more than 70,000 human beings were incinerated or died later of the aftereffects of that one bomb.

Those of us who were old enough at the time to grasp something of the significance of the event can surely recall the sense of fearful awe that swept over us when we heard of the explosion. For we learned that in those stupendous blasts the basic stuff of which our world is made had been ripped apart in holocaustic fury. We felt that we stood at the vestibule of some terribly final, yet incomprehensible, horror. Some were even gripped by an anxiety that, should more bombs be exploded, the very earth might fission into one vast and mighty roar caused by some uncontrollable chain reaction. And that would be the end.

But it was merely a passing feeling, even when the bomb became a permanently threatening annihilator hanging over our heads far more lethally than any sword of Damocles. And 25 years after Hiroshima, Tokyo newspapers report that when in August, 1969, shrine bells chimed at the exact moment the bomb had exploded over Hiroshima, reminding people to stop and pray, hardly a person paid attention. So easily do we forget.

A More Tremendous Event

When we recall the awesomeness of those atomic explosions we are reminded of a far more tremendous event yet future—Christ's second coming.

We remember as a young lad, belonging to another denomination, going with our parents to some Adventist evangelistic meetings.

We recall the still pictures on the screen, representing the return of Jesus. First a cloud, small, far off. Then with each successive picture it became larger, closer, and larger and closer still, until the great white cloud, with Christ seated upon it as King of kings and Lord of lords, filled the screen.

That was an awesome sight to a small boy not yet in his teens, who hadn't heard much of Christ's coming. And in an agony of realization he knew that he was not ready for Jesus to come.

Many years have gone by since that evening. And the sense of need, of urgency felt then, has not always been so vivid, so real.

And that is the way it is with most of us.

Perhaps even we Adventists need some gripping sermons, from burning lips, reminding us more vividly of that event. Perhaps we need to be reminded more often of that day when all faces shall gather paleness, and the anguished cry shall arise from the lips of multitudes, "Who shall be able to stand?"

But—how often we need to be reminded of this—His coming is "nearer to us now than when we first believed" (Rom. 13:11, R.S.V.).

Possibly we need to be reminded of that dreadful hour when "every mountain and island . . . [shall be] moved out of their places" (Rev. 6:14).

Perhaps we, even Seventh-day Adventists, need to be reminded more frequently that "we must all appear be-

fore the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:10-14).

T. A. D.

FAITH UNDER ATTACK

In a recent issue of *The Presbyterian Journal* (May 6, 1970) Bill Melden, a college senior, asserts that "Christ and Christianity . . . are actively, constantly attacked in the university classroom by men and women whose academic status lends credence to their statements in the minds of their students." This aggressive, hostile attitude toward Christ and Christianity represents a change from that of only a few years ago when the Christian faith was either ignored or shrugged off with a snicker.

Mr. Melden declares that today's "'cult of irreverence' is expansive and multifaceted. It ranges from vicious attacks on Christian belief in the classroom to sarcastic sacrilege in the pages of student newspapers." He says that a Christian student who attends a secular institution may expect "nothing but ridicule, unfairness, and intellectual stripes from those who seek to scourge true faith wherever they see it."

To illustrate his point, Mr. Melden describes an incident that took place on the first day of a class in "Introduction to the Bible." The professor enters the room and without a word to the class, throws a copy of the Bible on the floor. Then he says, "I just want to show, class, that lightning will not strike simply because I'm not showing 'proper respect' to this book." Picking up the Bible, he opens it and rips out a few pages. "See, class? Still no lightning!"

Throughout the first semester the professor attacks the inspiration of the Scriptures. During the second semester he endeavors to undermine confidence in Jesus Christ as the Son of God. In his opening statement he says: "Please do not, either in discussion or on a test, refer to this man as 'Jesus Christ.' He was not the Christ. He was merely a rather inspiring historical figure—a minor seditionist who was completely misunderstood by his peers—themselves ignorant Jews doggedly awaiting the coming of a non-existent Messiah."

Mr. Melden says: "Examples, from my own experience and the experience of others, could go on endlessly—the Darwinian biology professor who pointedly sneers at the Genesis account of creation, the psychology professor who goes out of his way to explain conversion experiences as self-induced delusions. . . . To put it bluntly, the student who tries to defend his Christian beliefs in the classroom will immediately be subjected to intellectual bullying and intimidation which is as totally unjustified as it is brutal."

One of Today's "Best Buys"

We are not fearful that the Word of God will be destroyed by the slanders of unbelievers. Nor are we attacking secular universities. We feel, however, that

current trends point up sharply one reason the Adventist Church operates its own system of schools.

At times we hear church members complain about the high cost of Christian education. But considering its value, Christian education is one of today's "best buys." Parents who want to see their children saved will cheerfully pay any price to have their children in schools where God is revered, where His Word is held sacred, and where faith is strengthened, not undermined. They will refuse to expose their children unnecessarily to faith-destroying philosophies and practices even as they guard them against physical dangers. They will place their youth in schools of God's own planting, doing their part to answer the prayer, "May we be ready as a united family to meet Jesus when He comes."

The question, Shall I send my child to a public school or to a church school? admits of only one answer.

K. H. W.

\$2.5 MILLION FOR A BIBLE

Earlier this year one of the 13 Gutenberg Bibles in the United States went on the market. The price asked was \$2.5 million to \$2.75 million.

This rare Bible was produced about A.D. 1450 as one of the first books printed from movable type. It was the Latin Vulgate in its medieval form, a text later revised by popes and scholars.

The value of this ancient two-volume book lies not in its text type, nor alone in the fact that it is a Bible, but in that it is one of the earliest books printed. In earlier

centuries copies of the Bible had been laboriously written out by hand. With the invention of printing they could be reproduced with less expense. As techniques have improved in later centuries, the Bible has become available to all.

What a contrast between Gutenberg's limited edition of 200 Bibles and the large editions printed today! In 1969 the American Bible Society reported a record Scripture distribution of 76,216,553 copies, an increase of 47.6 per cent over 1968. Of these copies 660,250 were complete Bibles, 6,876,794 New Testaments, 8,063,216 portions (one or more books of the Bible), 60,240,150 selections (less than a book of the Bible), 369,671 talking Bible records and tapes, and 6,472 Braille volumes.

We laud and support this massive distribution. We regret that the Bible's messages are not finding their way into the hearts of more of those who purchase copies of the Book or receive copies as gifts. Many Bibles remain unread or if read are not understood, or if understood are not permitted to affect conduct. Men do not sufficiently recognize the value of the Bible's messages.

What is their value? This cannot be measured in dollars and cents. The Christ presented in the Bible, the salvation offered, is worth infinitely more than the \$2.5 million asked for the Gutenberg Bible. Those who have acquired the pearl of great price would not part with their treasure for many times that sum; in fact, for no sum whatever.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

D. F. N.

LETTERS ... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

TITHING ALL INCREASE

As we use the produce from our garden, we tithe its market value. We do not subtract the price of the fertilizer, but tithe as does the worker who tithes his entire wages.

The Lord has wonderfully kept His promise to rebuke the devourer for our sake as He promised in Malachi 3:11.

We have never sprayed our plants with anything. We now have beans with no beetles; Irish potatoes with not one potato bug; cucumbers with no worms. We even have wild rabbits romping in our garden every day, and we let them. They have not feasted on our vegetables yet.

CLYDE E. DEMPSEY

Hixson, Tennessee

IN LOVE WITH FAT

A recent recipe [May 7, 1970] recalled a current advertisement: "Many Americans have a love affair with fat."

This recipe contained (among other things) ½ stick butter, 2 cups whipping cream, 4 egg yolks, and 4 tablespoons Parmesan cheese—all high-cholesterol foods. This was designed to serve only four to six people.

Appearing in our church paper, it would seemingly give a stamp of approval, even though it appeared in an advertisement. Would it not be possible to have future recipes passed by some dietitian or board of dietitians who are known to be well versed in Adventist principles?

I believe we dilute our influence when we teach the preparation of foods in the simplest way and yet promote the sale of the vegetable proteins in this manner.

Yours for no gap between preaching and practicing.

ELEANOR R. STEWART, M.D.

Vienna, Virginia

GAPS AND SUGGESTIONS

The mission stories in the last half of the REVIEW have always been of special interest to me. I don't remember when I first discovered them, but they were my first regular reading in the REVIEW when I was a child, long before I learned to enjoy the rest of the paper. I was reminded of this when I read "I Visited Angola" [April 30], which prompted me to write this letter.

The Young Adult section in the REVIEW is the best of all the excellent additions in recent years. I feel that something along health reform lines is much needed also. This subject needs to be presented in our church paper in a way that will meet the needs of our members today, here and now, in this great wilderness of supermarkets, super-sweets, and super-abundance of money to spend on all the latest ways in which to indulge the appetite!

As to that "gap" between the under and the over 30's ["Closing the Unity Gap," April 30, 1970], I haven't been able to find much of a

gap between myself and the under-30 generation. Seems to me there is a gap for those who have been instrumental in creating one, however.

To my thinking, there is no real generation gap except as it is in the minds of those who feel it. We all must make an effort to understand other groups and the other side of things.

Unity in diversity is one of our greatest assets—if only we can achieve it! Diversity of age we have always with us, yet there can be the greatest unity and cooperation in a group of all ages when they tackle something that has a part for each one to perform. In the most basic of all groups—the family—we see too many of the younger members, boys especially, for whom nothing is provided. Boys who just wander around looking for something to do are a sad sight.

MRS. GRACE SALISBURY

Portland, Oregon

PERTINENT AND TIMELY

The editorial "Music for Worship and Witness" [May 7, 1970] contained some of the most pertinent comments I have read on this controversial subject. For those of us involved directly in providing music for worship and in educating future church musicians there is a great need for wisdom in choosing music. What a tremendous challenge the church musician has in offering only the best in his Master's service! I too believe that there is a place for Bach's music and for the gospel song, and the discussion of the appropriate use of both worship and witness music was very timely.

ELOISE SAGER

Spangle, Washington

Workers Re-establish Operations in East Nigeria

By TH. KRISTENSEN
President, West African Union Mission

"We have lost everything except our souls," said one of our East Nigerian brethren whom Dr. K. Muller and I met shortly after the civil war ended.

Having received permission to visit eastern Nigeria, we flew into Port Harcourt, the capital in Rivers State, planning to visit our centers in the interior. However, we found that there was no public transportation. So, for several days we had to walk ten to 20 miles under the burning tropical sun. We slept by night without mosquito nets and were forced to drink unboiled river water.

When we finally reached the Ahoada County Hospital we found only empty rooms. There were no beds, tables, or chairs. The X-ray machine had been destroyed. The surgical instruments were gone. Even the deep water pump had been taken away. The bore hole had been destroyed with hand grenades by enemy soldiers before they left the hospital.

Ahoada Hospital has now been reopened by its former medical director, Sam DeShay, and the people in this part of the country, who have been without medical help for more than two years, are receiving help. At this writing Dr. DeShay has 70 patients in the hospital and about 200 daily in the clinic. There should be two doctors, but we have only one, and his furlough is long overdue. So far we have not been able to find a doctor who is willing to help.

When we reached Aba, where our headquarters used to be, army officers were most helpful and provided a car for us. This made it possible for us to contact many of our mission leaders, school principals, pastors, and church groups.

We visited Ihie Secondary School and Teacher Training College. It used to have 800 boarding students. All the buildings are still standing, but there is no furniture. Most of the library books have disappeared. The school has now been reopened and has 700 students.

Our mission headquarters was badly damaged. There are an office building and 12 bungalows. One double building must be pulled down. The other buildings need new roofs, ceilings, windows, doors, and some of the walls repaired.

On Sabbath we met with 1,400 of our believers in Aba in the Assemblies of God church, since none of our own churches were available. It was a real joy to meet with our believers again after a three-year separation. Many of them had just returned from hiding in the jungle during the last days of the battle. They had lost all their earthly possessions, but not their faith in God.

At the time I write this our churches

are again organized into districts with district pastors. Each district has a welfare organization that is responsible for distribution of food and funds to the needy.

Much work has been involved in rebuilding our mission headquarters, churches, pastors' houses, and other buildings. The situation has improved during the past months, but the people will still need help until the October harvest.

Dr. Muller is still assisting our brethren in East Nigeria as the union representative.

We are thankful for the help received from the General Conference and the Northern European Division as well as for personal gifts.

The war has been over now for some months, but sorrow still fills the hearts of many who have lost loved ones. Three of our ordained ministers and about 600 of our members lost their lives. We sorrow with those who are left alone, but look forward to the coming of our Lord.

The difficulties and problems facing us in West Africa are numerous, but the opportunity for soul winning is unlimited.

PHILIPPINES:

Winners in Five-Day Plan Tell of Victories

"Madam, how long have you been smoking?"

"Sixty years," came the reply from the pleasant-looking woman.

"How old were you when you began?"

"Eight years old," she said, but quickly added, "It is never too late to change a bad habit."

"Sir, how many packs a day do you usually smoke?"

"Five packs," was the answer.

"And why do you wish to stop?"

"I'd like to lose the 10 per cent mental handicap you say smokers have."

"How did it go today, madam?"

"Horrible! I vomited and was miserable all day."

The next night this same woman was all smiles as she said, "My cousin even waved the 'white sticks' in front of my nose, but I just went to the window and took the deep-breathing exercises you told me to do, and I feel wonderful. I began smoking when I was 15 years old; I'm 35 now and have three children. I don't want them to smoke; and if I'm a



R. O. Heald (left) and J. R. Bailey worked as the team in the Manila Five-Day Plan.

victim how can I tell them to leave it alone?"

These were only a few of the thrilling testimonies heard at a recent Five-Day Plan held in the venerable Manila Hotel by J. R. Bailey and R. O. Heald, ministerial secretary and medical secretary of the North Philippine Union Mission, respectively. The program was well planned and organized by B. G. Mary, temperance secretary of the North Philippine Union Mission. The response was such that the hotel switchboard was jammed with calls for two days, and two sessions were held every night for 150 smokers.

One of the interesting results was the demand by the smokers for a cooking class. They had noticed in the control booklet that steak and condiments were to be avoided. They wanted to know how to prepare low-cholesterol vegetarian dishes. They also wanted to have further sessions on other phases of better living; and, above all, they wanted more Five-Day Plans to help others share their victory.

The majority of the participants were professional men and businessmen who



A participant in the Five-Day Plan held in Manila expresses his appreciation publicly.

had smoked an average of 1 to 6 packs a day for 27 years. A reunion was scheduled for the group at the Manila Sanitarium and Hospital three weeks after the session closed.

A reporter from the largest newspaper in the Philippines, who attended each night, stopped smoking his three packs a day and wrote his impressions in the newspaper every day, stimulating a widespread interest throughout Manila.

The success of the Five-Day Plan is an example of what can be done when the medical ministry and the gospel ministry unite their efforts in presenting a phase of our message. Our hope is that this concept of combining the medical with the gospel ministry will be broadened to include the presentation of our entire message to the world, the restoration of man to the image of his Creator.

ROGER O. HEALD, M.D.
*Departmental Secretary
 North Philippine Union Mission*

SOUTH INDIA:

**Fifty-seven Baptized
 Despite Opposition**

An evangelistic series held in Nazareth, South India, has resulted in 57 being baptized in an area where only four had become Adventists over a period of 63 years since our work began there. Working with a team of laymen and students from the nearby Prakasapuram church, John Willmott, Tamil Section evangelist, preached six nights a week for almost two months to congregations averaging 1,200. The baptism was held in June.

Community pressure and family loyalties make it difficult to join the Adventist Church, as the experience of a young

university graduate illustrates. The young man, Ebenezer, who lived with his family, decided to attend the meetings, but was at first dissuaded by some of his friends, who told him that Adventists preach against Jesus Christ. But his curiosity soon overcame his prejudice.

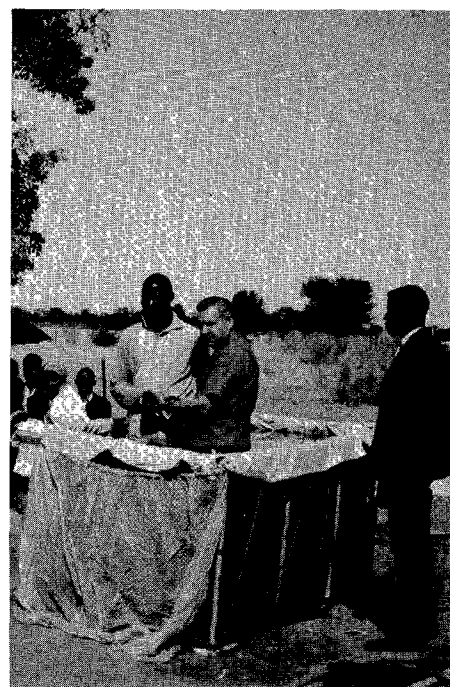
He quickly realized that the stories he had heard were untrue and eventually decided to be baptized. He immediately ran into opposition from his family, who locked him in a room and placed a guard outside to watch him. Two days before the baptism he was told that he would be leaving Nazareth with a relative to visit the city of Madurai, 120 miles away. He was to remain there with his friends until the baptism was over. He agreed to the suggestion. Consequently, the guard placed over him was relaxed, enabling him to slip away unseen to Pastor Willmott. He was baptized immediately. On his return from Madurai he told his family of his baptism.

In preparing for the meetings Elder Willmott erected a pandal (a tent without sides) seating 1,000 people. Local religious leaders forecast that not even 100 people would attend. One religious leader traveled 30 miles to preach against Adventism. Nevertheless, every night for 30 nights there was a large attendance. Some who were warned to stay away replied: "The preacher is not preaching Seventh-day Adventism. When he does, we will stop attending. He is preaching the Bible, and so long as he preaches the Bible we will continue to attend."

Two unsuccessful attempts were made to disrupt the meetings.

More than half the local council was in regular attendance, which contributed greatly to the progress of the meetings.

R. D. RICHES
*Departmental Secretary
 South India Union*



**Ovamboland, South West
 Africa, Has First Baptism**

J. D. Coetzee, president of the South West Africa Field, recently baptized Manuel Vicinti, a teacher and the first person ever to be baptized into the Adventist Church in Ovamboland, South West Africa. We have no church building in Ovamboland.

A. O. COETZEE
*PR Secretary
 South African Union Conference*

ETHIOPIA:

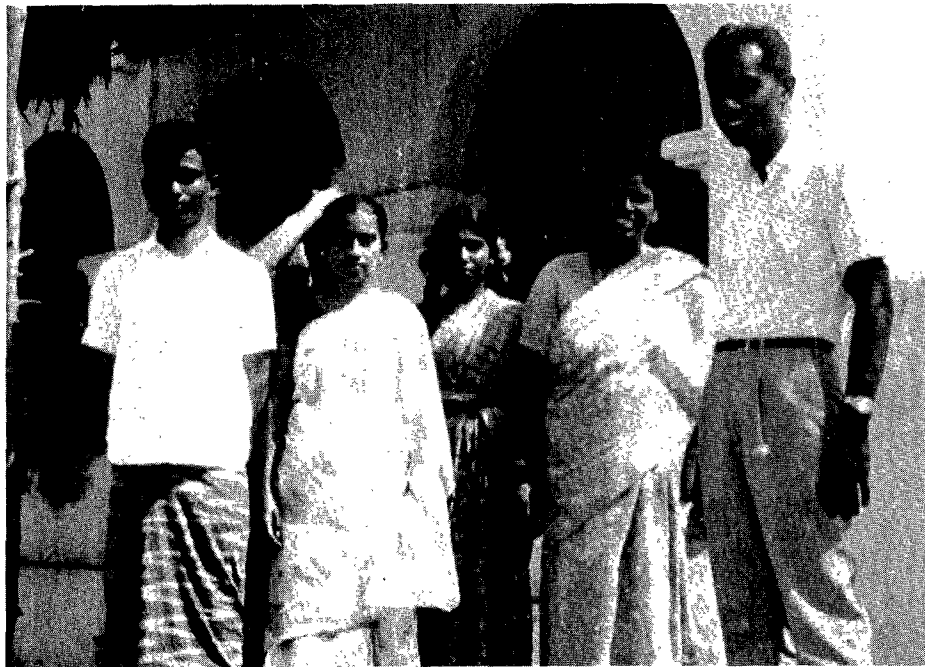
**Winning Devil Devotees
 for Christ in Ethiopia**

My mother had lost three boys before I was born. Each of them died a few weeks after birth. Hoping to have a boy that would live, she went to a witch doctor for help. She began to take food and drink to him and to serve him faithfully.

After a few years she gave birth to another boy. She didn't believe he would live, but she took him to the witch doctor, who named him Negaro, meaning "Gift of God." He told her that she got this child as a result of her faithfulness to him. From then on, my mother took Negaro, who was I, with her to the house of the witch doctor every worship day.

If a family worships the devil, anyone in the family may become devil possessed. This was the experience of the oldest of my two sisters. She became a witch doctor. Therefore, as the custom was, we all worshipped her for more than three years as our family God until I was given a New Testament by one of my classmates at the government school I attended. There I read the story of Jesus and the miracles He did in casting out devils.

I asked myself, "If Jesus is the only Saviour, and if He casts out the devil,



John Willmott, South India Tamil Section evangelist, visits outside the Prakasapuram church with four of the 57 candidates baptized after a two-month tent meeting.

why should I worship him?" A great battle started in my heart. My soul was troubled. I finally decided that I would not worship the devil. I stopped going to my sister's home and to the home of the other witch doctors. I also decided not to eat or drink what was offered to the devil.

This brought unhappiness to my family, and especially to my mother, who worried that I would die for what I had done. Everybody in the community thought I was going to die. The people tried to kill me because of my beliefs, but the Lord protected me. It was during those early days that I learned to pray in my heart. I didn't know how to pray, but I could feel something telling me to pray.

About that time my brother-in-law, who was not then an Adventist, urged me to go to the Adventist school. I accepted his counsel and went to the Gimbie Adventist school. I found the teachers and students humble and kind. They were happy and seemed to have definite aims for life. The school influence began to change my life.

After one year of earnest prayer and study of the Scriptures I was baptized. A few months passed and I wanted to take our message back to my family, which was still in the hands of the devil. Depending on the power and guidance of God, I returned to do battle with the spirits. I prayed earnestly for the power of the Holy Spirit. Every Sabbath I went to my village and taught my family. The devil d'dn't like it and brought trouble. But the Lord helped me. After many serious battles my family turned to God. But the final and most terrible battle was with my older sister who was possessed by Satan. The devil didn't want to leave her because he had made her his home for almost 35 years. With earnest prayer and fasting, he was finally cast out. My sister, who had practiced witchcraft for more than ten years, is now a dedicated Adventist, waiting for the soon coming of the Lord.

After my own family turned to God, I began to work in the community. Eight were converted, and three years ago we built a church near my mother's home. After a time 24 more were baptized. This year 54 persons accepted Jesus, of whom seven had been possessed by evil spirits. Almost 150 are now attending the church.

NEGARO

TANZANIA:

First Three Baptized From Masai Tribe

Three Masai women were baptized recently in the North-East Tanzania Field at Suji Mission, our field headquarters. They were the first from this tribe to be baptized into the Adventist Church after six years of labor in Masailand.

When a call was made for workers to go to Masailand in February, 1964, eight young men from the Pare tribe responded. Many wondered whether the departing youth would return alive, and



Successful Five-Day Plan Held in Sierra Leone

Twenty-six of the 75 people who attended the first Five-Day Plan ever held in Sierra Leone were successful in quitting smoking. The Plan, held in the Paramount Hotel, Freetown, was conducted by Dr. E. T. Wilson (kneeling, right) and Pastor W. S. Whaley (front row, dark suit).

J. M. HAMMOND
President, Sierra Leone Mission

with good reason. The Masai and the Pare are traditionally mortal enemies.

But the youth preached the gospel of love to the warlike Masai. They opened three branch Sabbath schools. Although some of them continued to work faithfully through the years, there were no apparent results. Then, in January of this year, the request for the Masai baptism was brought before the field committee. When these illiterate candidates were examined, the workers were amazed at the women's knowledge of the Bible.

Thus these Masai women, along with other, non-Masai candidates, were baptized by Pastors R. D. Spear, lay activities and Sabbath school secretary for the Tanzania Union, and T. Abraham, Sabbath school secretary for the North-East Tanzania Field. At the baptism the husbands of two of the women gave testimonies of the changes in the lives of their wives, and themselves expressed a desire to live better lives.

A. J. KISAKA
Evangelist, North-East Tanzania Field

Manila Times Features Adventist Family

By W. P. BRADLEY

A feature story in the Manila Times recently told of the struggles of a Filipino SDA family to educate their children. It related how Dominador Nicolas and his wife, Solome, had faced an uphill struggle since they were married 34 years ago, endeavoring to rear their 12 children and if possible to give them a college education.

During this time they leased a five-hectare (12-acre) rice farm, and the wife opened a stall in the market as an outlet for their garden produce. On this small farm they raised chickens, cows, goats, and turkeys, and also cultivated vegetables intensively.

What about the children? What have they achieved? Hermogenes, the oldest, Bachelor of Theology; Daniel, an accountant; and Elizabeth, medical technologist, are working in California. Lydia is a counselor at the Manila Sanitarium; Oseas is an instructor at Philippine Union College; Ester is a graduate of a medical school in Manila; Josefina is a graduate nurse; Dominador Jr., is a college graduate; Pablo has a B.A. degree in premedical studies; Merlinda and Preciosa are both high school graduates; Rebecca is a senior in high school.

The newspaper story goes on to say that Dominador is a lay preacher of the Seventh-day Adventist Church and that he cites two factors that have made his life successful: hard work and an unshakable faith in God. We believe he might have added: a fervent hope in the triumph of the third angel's message.



From left: E. Krye, artist, and R. Utt, book editor, Pacific Press; H. Baerg, art director, Review and Herald; S. Eldridge, art director, Southern Publishing Association.

Atlantic Union

✦ Twenty-nine received certificates on Sabbath, June 20, during Testimony Countdown graduation exercises held at the Southampton, Bermuda, church. R. A. James was the class instructor; W. Lewis, Bermuda Mission lay activities secretary, presented the certificates to the graduates. This is the first of a planned annual Testimony Countdown series for the church.

✦ Joseph E. Rennard, radiologic technologist, was chosen to receive the title Radiologic Technology Student of the Year, 1970, at the New England Memorial Hospital. He was presented with an inscribed sterling silver tray by the Mallinckrodt Chemical Company, and a "Student of the Year" certificate by the Squibb Pharmaceutical Company.

✦ Two Greater New York Conference Adventist young people—Faith Schnirring, of the Jackson Heights, Bronx, church school, and Craig Hawley, of the Babylon, Suffolk County, church school—were declared grand prize winners in a Bible knowledge test in which youth from other denominations participated. The contestants appeared on the "Living Bible Radio Quiz," which is heard in the New York City area each Sunday morning. The program, sponsored by the American Bible Society, has been on the air for a quarter of a century. The Adventist team appeared twice—first in a regular round of contestants and then in a special round utilizing only previous winners. Faith and Craig were awarded a number of prizes for their skill in using the Scriptures.

✦ Mrs. Jean Prest, of South Lancaster, Massachusetts, has been appointed elementary supervisor of the Southern New England Conference Education Department. Mrs. Prest recently received her degree from Atlantic Union College. She has been employed by Atlantic Union College in the program of coordinated supervision in the church schools within the Atlantic Union.

EMMA KIRK, Correspondent

Art Council Studies Publication Needs

By KENNETH J. HOLLAND
Editor, These Times

An art council, sponsored by the General Conference Publishing Department, met from July 27 to 29 in Minneapolis, Minnesota. During the council the church artists, editors, publishing house administrators, and General Conference officers and Publishing Department secretaries attending discussed art and advertising ideas.

Called primarily as an attempt to upgrade the visual appeal of Adventist books and magazines, the council formulated several recommendations and practical suggestions that may be useful to art staffs in our 46 world publishing houses.

D. A. McAdams, General Conference publishing secretary, and Carson Adams, General Conference associate secretary, led out. Theodore Carcich, General Conference vice-president was chairman.

The council participants recognized as their chief concern the challenge of reaching men in a changing, secular society with the claims of the gospel of Jesus Christ by the use of professionally prepared visual presentations of truth in our books and periodicals. It was pointed out that the publishing department's record sales of \$46 million last year, although a remarkable achievement, is only a beginning.

Throughout the session the 22-man group discussed subjects such as styles of art and how they might fit into our publications, advanced training for artists, marketing research, advertising, and the corporate image of the church.

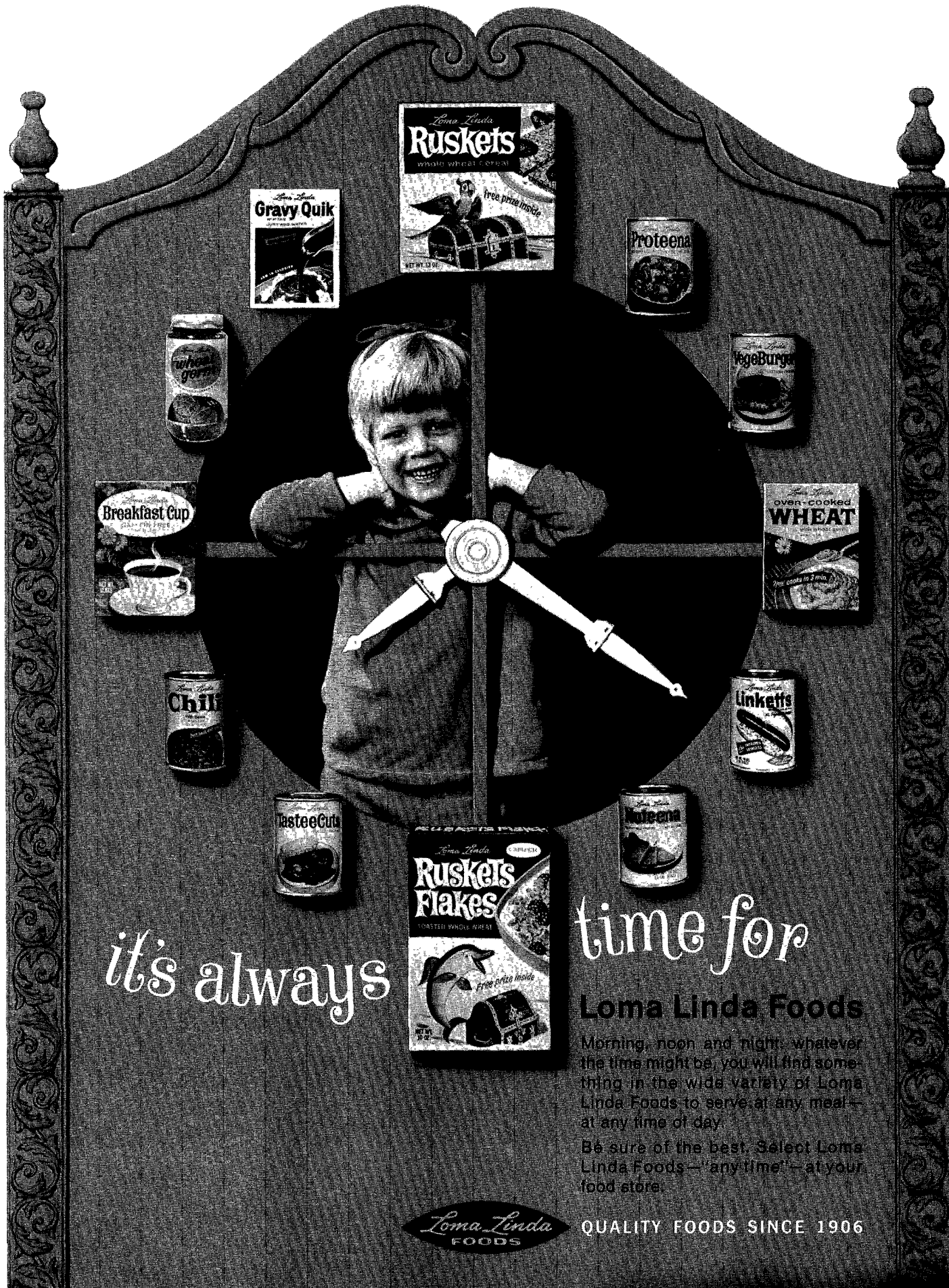
The council also tackled the problem of how to reach the world's ethnic groups, one of which is the 24 million blacks in the United States. It also recognized the momentous implications of the following statement of Ellen G. White: "The power and efficiency of our work depend largely on the character of the literature that comes from our presses."—*Testimonies*, vol. 7, p. 150.

With this challenge in mind, the council drew up a number of recommendations.

Participants in the council included Don Hunter, General Conference associate secretary; C. E. Palmer, Review and Herald Publishing Association general manager; C. L. Paddock, Southern Publishing Association general manager; Leonard Bohner, Pacific Press Publishing Association general manager; Shirley Eldridge, Joe Malmede and Dean Tucker, Southern Publishing Association art director and assistant artists, respectively; Charles Cook, art editor of *These Times*; Kenneth Holland, *These Times* editor; Howard Larkin and Eric Krye, art director and assistant artist of Pacific Press; Richard Utt, Pacific Press book editor; L. B. Reynolds, General Conference Sabbath School Department associate secretary; Kenneth H. Wood, REVIEW editor; Harry Baerg, Ray Hill and Russ Harlan, art director and assistant artists, respectively, of the Review and Herald Publishing Association; Alan Collins, professor of art at Atlantic Union College; and Gregory Constantine, professor of art at Andrews University.

From left: Raymond Hill, layout artist, REVIEW; Alan Collins, professor of art, Atlantic Union College; talk with D. A. McAdams, GC Publishing Department secretary.





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QUALITY FOODS SINCE 1906

Central Union

Annual Military Chaplains' Conference Held in Denver

Seventeen military and civilian chaplains met in the South Denver, Colorado, Seventh-day Adventist church, July 20 to 23 for the fifteenth chaplains' conference called by the National Service Organization. Clark Smith and Charles Martin, of the General Conference MV Department, led out in the conference.

Twenty-five ministers spend their full time ministering to the spiritual needs of men in military service. Fourteen are military, and 11 are civilian, chaplains. Seven are presently serving outside continental United States—one in Germany, four in Vietnam, one in Korea, and one in Alaska—and were not able to attend the meetings.

Devotional studies were presented by Gordon M. Hyde, of the Biblical Research Committee of the General Conference.

Considerable time was spent at the conference discussing recent Selective Service changes, as well as new developments in the military and how these developments affect the young people of our church. However, the major area of study concerned ways in which the church might provide more effective assistance to our Adventist servicemen.

CHARLES MARTIN, *Associate Director National Service Organization*

✦ A groundbreaking service for the Big Piney, Wyoming, church was held on April 6.

✦ A Navajo children's singing group from the LaVida Mission School near Farmington, New Mexico, visited Denver, Colorado, recently to appear on a television program. They also sang in public concerts and in churches in Colorado, New Mexico, and Arizona. Mr. and Mrs. Ray Wegh from the mission accompanied the children.

CLARA ANDERSON, *Correspondent*

Columbia Union

COLUMBIA UNION COLLEGE

✦ The Building and Equipment Fund of Columbia Union College has reached a total of more than \$60,000. Some 540 donors have contributed more than \$16,000 since the Columbia Hall fire, February 19.

✦ Graduation exercises for CUC's summer trimester were held at the Sligo SDA church, August 7 and 8. Speakers were Dr. Winton H. Beaven, dean, Kettering College of Medical Arts; Frank Knittel, academic dean, Southern Missionary College;

and Thomas Ipes, pastor, Pittsburgh Shadyside church. Class officers were Thomas Ipes, Jr., president; Connie Beaven, vice-president; Melvin Adams, treasurer; Joan Justiss, secretary; and James Dotson, pastor. Dr. George Stevens, associate professor of religion, served as class sponsor. There were 75 graduates.

✦ Columbia Union College began food catering service for the Review and Herald Publishing Association cafeteria August 17. According to Roger Greenley, CUC food service director, the cafeteria is providing basically the same noon meal that is served to CUC students. The cafeteria serves employees of the General Conference, the Review and Herald, visitors to the two institutions, and community members.

✦ CUC radio station WGTS-FM recently sponsored "Time Counts," a public health service series produced by WGTS-FM in conjunction with the American Cancer Society. Dr. Eugene P. Rubacky, public education chairman of the society's Montgomery unit, was the moderator of the four half-hour programs.

ZELLA HOLBERT, *Correspondent*

Lake Union

Retiring Adventist Physician Honored by Michigan Town

Adventist physician Dr. Fred Boothby, of Lawrence, Michigan, was honored by a Boothby Day town celebration prior to his retirement on August 1. Some 2,000 per-

sons participated in the celebration, many of whom were among the more than 2,500 babies delivered by him in his 39 years of service to that community.

Although the Lawrence Jaycees spearheaded the organized community Thank you, nearly every organization in the area helped. The local American Legion supplied an honor guard for the parade. At the reception held for Dr. Boothby, four civic organizations presented him with plaques, also a wall clock for his church.

When Dr. Boothby arrived in Lawrence, in 1931, he was told he couldn't possibly last longer than six months, but the young doctor held on. Later, he was instrumental in founding both Lake View Hospital in Paw Paw and the Watervliet Community Hospital.

Dr. Fred, as many of his patients call him, has inspired others to take up some phase of medicine. His son, Charles, is a medical technician. Two of his brothers are doctors and another is a nurse. His two daughters married doctors.

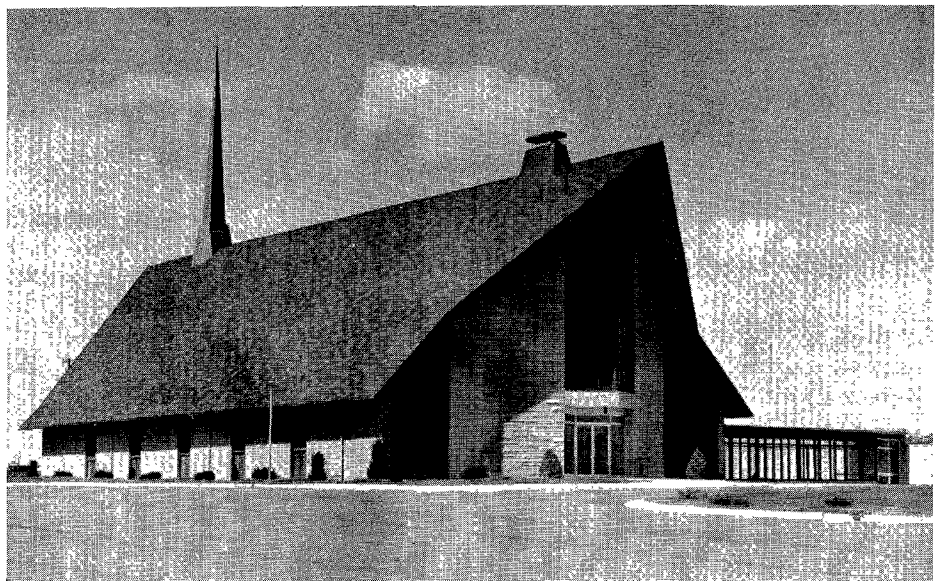
✦ On Friday evening, April 24, 51 Master Guides were invested at Indiana Academy.

✦ The Chicago West Suburban School is currently building a gymnasium to complete its school plant.

✦ The Fort Atkinson, Wisconsin, church was dedicated in July. Church membership is 45.

✦ Caleb Alonso, Andrews University theology undergraduate, led youth in a public discussion of pot in Hartford Park, recently. A local radio station, which had advertised the program, became flooded with questions regarding the program. It is planned to follow with a similar session in Milwaukee.

GORDON ENGEN, *Correspondent*



Rockford, Illinois, Church Dedicated

The Rockford, Illinois, church was dedicated on May 16, 1970. Theodore Carcich, general vice-president of the General Conference, was the speaker. L. J. Marsa is the pastor.

E. L. ALLEN
PR Secretary, Illinois Conference

Northern Union

- ✦ Siegfried Roeske (North Dakota) and Norman Ostrander (Minnesota) were ordained at the Northern Union camp meeting this summer.
- ✦ Eight people were baptized June 17 as a result of R. R. Patzer's evangelistic campaign in the Aberdeen, South Dakota, church.
- ✦ The Iowa camp meeting store and snack bar operated by the local Health and Welfare federations made \$1,500 in sales during the camp meeting. The profits will be used for welfare work.

- ✦ A Pathfinder camporee and fair were held at Sheyenne River Academy, Harvey, North Dakota, June 19-21. On Sabbath afternoon the Pathfinders distributed advertisements for Joe Crews's camp meeting lectures in Harvey.
- ✦ As a result of radio appeals for worn bed sheets, the Dorcas Society of the Hot Springs, South Dakota, church was able to send a large shipment of bandages, made from the sheets, to Africa to be used in treating lepers.
- ✦ Groundbreaking ceremonies were held on Sunday, July 19, for a 650-seat sanctuary at Des Moines, Iowa. Iowa Conference president E. L. Marley and other conference officials took part in the ceremony.

L. H. NETTEBURG, *Correspondent*

Pacific Union

- ✦ Lillie Jones, raised in a typical Navajo hogan near the Monument Valley Mission, graduated May 27 at the Sherman High School, Riverside, California. Lillie, the only Adventist in her class of 150 Indian students, received high honors and was class valedictorian.
- ✦ The literature evangelists of Central California Conference delivered \$40,205.37 worth of literature during the recent Big Week. They are the only literature evangelist group in the Pacific Union Conference to surpass the \$40,000 delivery figure in any given week, according to P. H. Kamilos, publishing department secretary.

✦ On May 30 the Seaside church was organized with 37 charter members. M. C. Torkelsen, Central California Conference president, spoke.

✦ Some 1,500 members of Spanish churches in the Southeastern California Conference held their annual meeting at San Diego recently. Among the speakers were Alfredo Aeschlimann, Mexico Union Mission president; and Melvin L. Lukens, conference president.

✦ Two evangelistic crusades are being conducted this summer in the high desert area of the Southeastern California Conference by ministerial interns Dan Savino and Phil Lizzi.

✦ Orange County Adventist Youth in Action held an exhibit at the Orange County Fair in Costa Mesa, California, in mid-July, enrolling many people in the Amazing Facts program and signing up nearly 3,000 youth for *Wayout* magazine.

✦ Norman E. Snipes, Tucson Sharon church pastor, Saul J. Visser, Phoenix Spanish church pastor, and Stephen L. McPherson, the Prescott, Sedona, and Verde Valley church pastor were ordained at the Arizona Conference camp meeting held at Prescott recently.

✦ The Duane Corwin-Jerry Dill evangelistic team has baptized 39 this year in three crusades conducted at Sonora, Santa Cruz, and San Francisco.

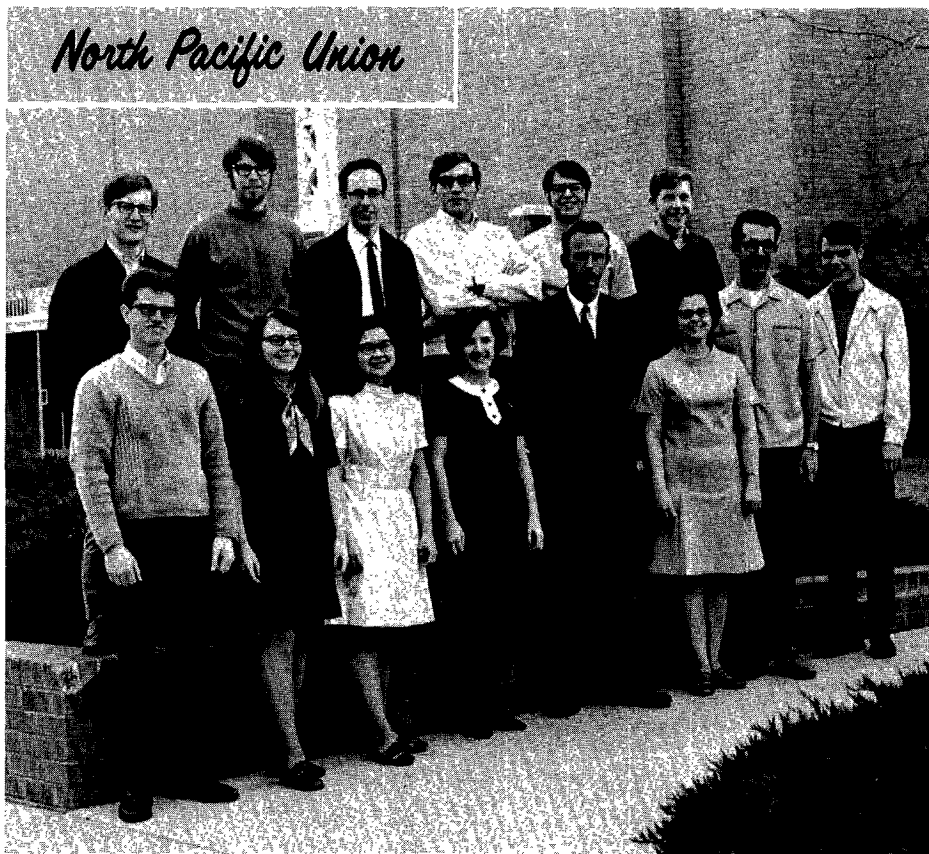
✦ The Central California Conference Morrow Bay company was organized into a church on July 11 with 56 charter members. M. C. Torkelsen, conference president, led in the organization service for the new church, which is pastored by Walter Streifling.

✦ The Stanley Harris-Bill Hoffman evangelistic team recently completed a crusade in the Yucaipa church, Southeastern California Conference. Forty-one were baptized.

✦ Bachelor of Arts or Science degrees were conferred upon 60 candidates and the Master of Arts degree upon 20 candidates in the summer commencement service held at Pacific Union College, August 20.

MARGARET FOLLETT, *Correspondent*

North Pacific Union



Seventeen From Walla Walla College Are Student Missionaries

Seventeen Walla Walla College students are sharing in the Student Missionary Program in four world divisions this summer. Fourteen of the 17 are, from left: Dale Long, construction work at Inca Union College; June Dasher, secretary in the Guatemala Mission office, Guatemala City; Betty Pena, Colegio Adventista del Ecuador; Wanda Ottman, English teacher, Japan Mission College; Bert Jager, a former student missionary; Mr. and Mrs. Charles Geary, industrial education teacher and nurse, Calcutta Vocational College, British Honduras; W. Lloyd Schomburg, work on Phuket Island; Ray M. Knapp, English teacher in elementary schools in Beirut, Lebanon; Bob Finkbiner, ministerial assistant in Jamaica; Lester Merklin, Jr., Bible teacher and boys' dean, Calcutta Vocational College, British Honduras; Rick Wilkinson, working with evangelistic students in Indonesia; Jon Kattenhorn, English teacher, Osaka Center, Japan; Ron Jolliffe, who previously served in evangelistic and construction projects in Honduras. Not pictured are Barbara Lawson, who is instructing in French at Colombia-Venezuela Union College; Barbara Dixon, physical education teacher at Southeast Asia Union College, Singapore; and Jan Suelzle, nurse in a hospital in Bolivia.

MAE M. LAY

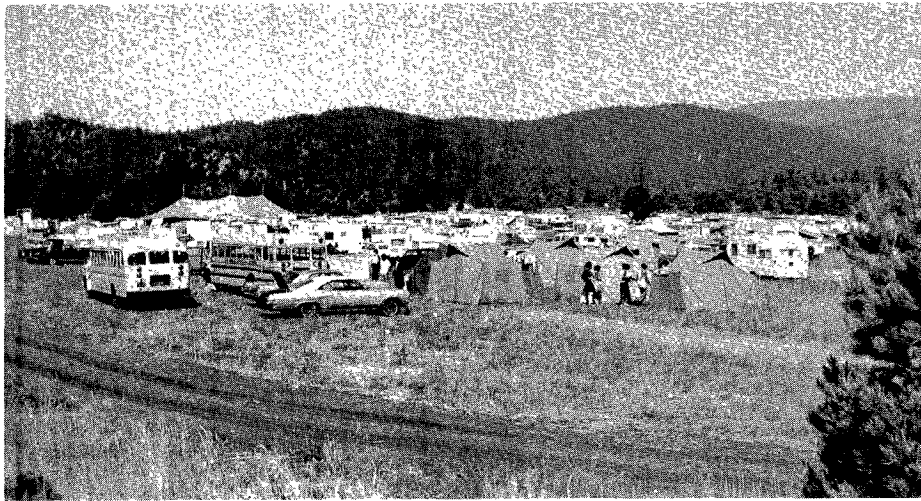


Seventh-day Adventist Optometrists Meet in Hawaii

The Association of Seventh-day Adventist Optometrists met in Honolulu, July 1-5, in connection with the American Optometric Association, whose annual convention took place in the same city. There are approximately 200 Seventh-day Adventist optometrists in the North American Division, some of whom are pictured. Meetings were held Friday evening, Sabbath, and Sabbath evening.

Officers for the coming year are: president, Dr. George Iwasha, Payette, Idaho; vice-president, Dr. Donald Hardt, Paradise, California; secretary-treasurer, Dr. Stanley Pugh, Tacoma, Washington.

R. R. BIETZ



Campers' Camp Meeting Held in Southern California

The Southern California Conference conducted a campers' camp meeting in Frazier Park, California, the weekend of July 10 to 12. This was the first time it has tried such a camp meeting.

More than 1,200 people were in attendance on Sabbath. Adult meetings were held in a tent seating 800, while the children and youth met for their services in cleared areas in the woods.

Each family was required to bring their own water, food, sleeping accommodations, and seating. Only sanitary facilities were furnished by the camp.

Speakers for the weekend were Helmuth Retzer, conference president; J. J. Robertson, Vallejo Drive church pastor; W. J. Blacker, Pacific Union Conference president; Dr. Mervyn Hardinge from Loma Linda University; and Eric Ward, pastor of the Berean church in Los Angeles.

A similar camp is planned for 1971.

S. A. YAKUSH

PR Secretary, Southern California Conference

Message Magazine Staff Adds New Member

Charles M. Willis recently joined the Southern Publishing Association periodical department as an associate circulation manager. He will give special attention to the nationwide promotion of *The Message Magazine*, as well as helping to promote *These Times* and *The Adventist Home*.

Before moving to Nashville, Elder Willis was a field representative for the Review and Herald periodical department. A native of Spartanburg, South Carolina, he has held positions of responsibility in the Seventh-day Adventist publishing work since 1940.

PAULA BECKER
PR Director

Southern Publishing Association

✦ Walter R. Livingstone, Jr., has joined Hialeah Hospital, Florida, as its new director of continuing education. Mr. Livingstone had been a public-health physician with the Dade County Department of Public Health.

✦ Annual homecoming services were held in the Sheffield, Alabama, church on Sabbath, July 11. H. E. Metcalf, Southern Union Conference ministerial secretary, was the featured speaker.

✦ Carolina Conference pastors have reported 200 baptisms for the first six months of 1970.

✦ Eight persons were baptized in Durham, North Carolina, as a result of evangelistic meetings held by W. D. Brass, conference evangelist.

✦ Twenty-one persons in the Greensboro, North Carolina, district have completed a lay training course under the guidance of H. L. Heath and J. C. Estes, Jr.

✦ The Florida Sanitarium and Hospital has been given the highest accreditation granted by the Joint Commission on Accreditation of Hospitals.

✦ Sixteen literature evangelists and associates held a group canvass June 22-26, in Murphy, North Carolina. One hundred and seventeen families were enrolled in the Bible correspondence course, 351 pieces of free literature distributed, and \$5,975.50 worth of books sold.

✦ Seventy-four boys and girls attended friendship camp, July 12-19, at Kentucky-Tennessee's Indian Creek Camp. This special church-sponsored camp is held yearly for underprivileged children in the conference.

✦ The disaster van for the Kentucky-Tennessee Conference was displayed at the Frankfort, Kentucky, fair previous to a conference-wide tour.

✦ An Andrews University Field School of Evangelism was held this summer at

St. Matthews, Kentucky. E. C. Banks directed the series entitled "Adventures in Real Living." General meetings were held four nights weekly. Two nights were used in small group discussions in homes within the area. E. H. Roy and Dr. J. H. Leland assisted.

✦ A \$32,000 evangelism offering was received at the South Atlantic camp meetings.

✦ New schools will open in Naples, Port Charlotte, and Winter Haven, Florida, this fall.

✦ One hundred and ninety-eight Southern Missionary College students received degrees during the recent commencement services. Weekend speakers were Frank Knittel, academic dean; Willis J. Hackett and R. R. Bietz, General Conference vice-presidents; and Bill Tol, associate pastor of the Ooltewah, Tennessee, Adventist church.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ A new Health and Welfare service center was opened recently in Baton Rouge, Louisiana. The ribbon-cutting ceremony was performed by representatives of the mayor and sheriff of Baton Rouge.

✦ Bids on the construction of a new clinic building for the Jay Memorial Hospital have been approved and construction begins immediately.

✦ A lay congress held in Dallas, Texas, during May for the Southwest Region Conference had as its theme "A Clarion Call to a Finished Work." The congress was spearheaded by W. J. Cleveland, president of the Southwest Region Conference, and O. A. Jackson, lay activities secretary.

✦ John McGee of Jay, Oklahoma, recently celebrated his ninety-ninth birthday. Brother McGee credits his long life to his obedience to the health principles outlined in the Spirit of Prophecy writings.

✦ Twenty-three persons were baptized in the Odessa, Texas, church as a result of evangelistic meetings recently completed by Milton Hinkle and Isaac Laura.

✦ The membership of the Southwestern Union Conference was 26,241 as of June 30. This is 1,104 more than at the same time in 1969.

✦ The new Little Rock Seventh-day Adventist church opened its doors for worship on Sabbath, June 27. The new church is located at 8700 Rodney Parham Road, Little Rock, Arkansas.

✦ Hollis Morel, pastor of the Amarillo, Texas, church, recently obtained 2,600 pairs of Hush-Puppy shoes for disaster victims in Lubbock, Texas, and persuaded

the United States Army to fly them into Lubbock. Another Texico pastor, Milton Hinkle, received more than \$2,000 worth of clothing from the Gibson Discount Stores of Midland for distribution to tornado victims.

J. N. MORGAN, *Correspondent*

Andrews University

✦ A \$1 million drive initiated in January, 1970, among the businessmen of southwestern Michigan to help build the new science complex now under construction at Andrews University has gone over the top with a total of \$1,011,169.25. The other \$2 million of the \$3 million building are underwritten by the General Conference, the Lake Union Conference, Andrews University alumni, and friends. The new buildings will house three divisions of the science department: chemistry, biology, and physics and mathematics.

✦ The Federal Communications Commission has authorized Andrews University

to operate an FM radio station with possible call letters of WAUS-FM. The station will utilize a power of 17,000 watts at 90.0 MHz. Transmitter building and studios are under construction.

✦ Receiving degrees at the June 7, 1970, commencement exercises at AU were 331 students from the three divisions of the university: 25 from the Seventh-day Adventist Theological Seminary, 69 from the School of Graduate Studies, and 237 from the college.

✦ An *S.D.A. Seminary Theological Bibliography*, prepared by the Seminary faculty and edited by a special student forum editorial committee, was published June 1. This 110-page bibliography lists more than 600 annotated books in the fields of church and ministry, Old Testament, New Testament, systematic theology, missions, and church history.

✦ During the past school year 120 stories, poems, and essays written in Harry W. Taylor's creative writing classes were accepted for publication by the *Review and Herald*, *Message*, *Guide*, *Insight*, *Life and Health*, and other church magazines. The outstanding writer this year was Myrtle Fitzgerald, who received 13 acceptances.

O. YOUNG, *Correspondent*



Journalism Workshop Held at Andrews University

A journalism workshop for editors, held at Andrews University, July 1 to 17, provided an opportunity for editors at Seventh-day Adventist publishing houses, especially those overseas, to study their profession, its problems, objectives, philosophies, and needs, and to examine communications theory as it applies to the publishing activities of the church, especially in its international aspects. Above (left to right) are: Gene Jennings (seated), a Berrien Springs student majoring in journalism at Andrews University; Richard Utt, book editor, Pacific Press Publishing Association, Mountain View, California; Olavi Rouhe of the Finland Publishing House; Kenneth H. Wood, REVIEW editor; Dr. Robert G. Hacker, associate professor of journalism, Rochester Institute of Technology; and Dr. C. A. Oliphant, chairman of the Andrews journalism department.

HORACE SHAW

PR Director, Andrews University

This Week...

Siegfried Horn, a scholar and writer familiar to REVIEW readers, reminds us this week of an anniversary most of us have forgotten, if in fact, we were ever really aware of it. A.D. 70 is the year, but relatively few know that August 28 was the day in which the Temple in Jerusalem was destroyed by Titus. Christ prophesied that not one stone would be left on top of another—that prophecy was fulfilled August 28.

Dr. Horn, professor of archeology and history of antiquity at Andrews University, began his denominational work in 1930 as a ministerial intern in Amsterdam. Two years later, he went as MV secretary and mission director to the Dutch East Indies Union Mission with headquarters in Batavia (now Djakarta). When war came in 1940, he was interned and spent six and one-half years in various camps.

They were not, however, wasted years for Dr. Horn. He translated the Bible from original languages into German and wrote it out in longhand. He taught Hebrew and Greek to fellow prisoners and wrote the manuscripts for several books. One of them, a commentary on Ezra and Nehemiah, formed the basis for the exposition of those books in *The SDA Bible Commentary*.

After his release in 1946, he came to the United States, where he completed his

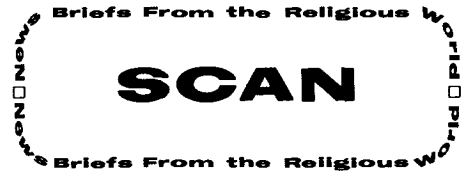
B.A. degree at Walla Walla College in 1947; he had taken college work previously at Newbold College. He earned his Master's from the SDA Theological Seminary in 1948, and his Ph.D. from the University of Chicago in 1951.

At that time he connected with the Seminary as a professor. He moved to Berrien Springs, Michigan, when the Seminary became part of Andrews University.

The letter from Ellen White to the wife of an unbelieving husband, which appears in the Family Living pages this week (page 10), may seem on the surface to be aimed at a relatively small group of Adventist women. This is not the case, and those who read the article carefully will discover this fact. There are important underlying principles.

For example, in one place Mrs. White says, "Talk not and plead not for the sympathy of your husband and your children, but simply live the life of Christ." Simply to live the life of Christ may often be the best policy also when dealing with non-Adventist friends outside the home.

Here's another example: "God does not call mothers away from home missionary work which will leave their children under the control of influences that are demoralizing and ruinous to the soul. . . . Shall she neglect home missionary work for a larger field? Let her try her skill in her own home—take up her appointed, God-given work."



SWEDENBORGIAN MARK BI-CENTENARY OF THEOLOGIAN'S BASIS FOR CHURCH

LONDON—Quietly, almost unobtrusively, 500 Swedenborgian delegates from all over the world gathered here for a five-day World Assembly to "mark the greatest event in their New Church—the completion of the True Christian Religion two centuries ago." The True Christian Religion was the last great work of Emanuel Swedenborg, eminent Swedish scientist and philosopher, who turned to theology when he was 54 and died in London on March 29, 1772. Followers of the New Church are named after him. He stated that these works were directly inspired by God as a new revelation for the present age, and today the New Church exists wherever these teachings are accepted. New Churchmen believe they will ultimately pervade Christianity everywhere. Speakers included the Reverend Andre Diaconoff of St. Paul, Minnesota, who described the spiritual meaning and significance of New Jerusalem—"the Holy City which is the capitol of the Kingdom where the Lord God Jesus Christ reigns"—and the Reverend Richard H. Tafel of Philadelphia, who described the 200 years of the New Age that have followed Swedenborg and the Second Coming which he experienced.

EVANGELICALS PLANNING CONFERENCE ON BIBLICAL PROPHECY IN ISRAEL

PHILADELPHIA—A committee of noted preachers, professors, and theologians have called a conference on Biblical prophecy in Jerusalem, June 15-18, 1971, to "restudy the Bible's pertinent prophecies and to proclaim their message for our time." Cochairmen of the committee are Dr. W. A. Criswell of Dallas, past-president of the Southern Baptist Convention, and Dr. Harold J. Ockenga, a founder of the National Association of Evangelicals and president of Gordon-Conwell Theological Seminary in Wenham, Massachusetts. Dr. Carl F. Henry, professor of theology at Eastern Baptist Seminary in Philadelphia and founding editor of *Christianity Today*, is chairman of the conference's program committee. Some 3,000 people will be invited to the conference.

SPANISH HIERARCHY CALLS FOR FREE LABOR UNIONS

MADRID—Spain's Catholic bishops ended their annual conference by calling upon the Spanish Government to strive harder to eliminate social injustices and create more favorable conditions for workers. In a statement widely circulated in the Spanish media, the bishops reiterated their appeal for "independent and representative" labor unions, as well as the right of assembly and association for all Spaniards. "We feel obliged to ask those who hold political and economic power that above all they continue trying still more to eliminate the unjust differences that separate some men from others and some regions of the nation from others," the bishops said.

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW AND HERALD. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

VOP Nite Owl Acquires Time on Clear-Channel Station

The "Nite Owl" program of the Voice of Prophecy is now being broadcast over the powerful clear-channel radio station KSL, 1160, Salt Lake City, Utah. Listeners in 17 Western States, Texas, Oklahoma, Kansas, Nebraska, and the Dakotas, and all mainland States westward, and in the three western provinces of Canada, can hear the program at midnight, Mountain time, each Saturday night.

Details for car windows promoting the broadcast over the new powerful station can be obtained for ten cents each from Box 55, Los Angeles, California 90053.

It is hoped that Adventists in Western North America will tell their friends and those they meet about the broadcast.

ALVIN G. MUNSON

Laymen Showing Increased Interest in Evangelism

Laymen in many parts of North America have demonstrated an increased interest in the church's evangelistic program by attending lay activities workshops and training classes conducted during camp meeting programs in 1970. A. W. Bauer, Lake Union Conference lay activities secretary, reports a successful lay activities hour at the Illinois camp meeting, and R. W. Bates, lay activities secretary of the Lake Region Conference, reports the graduation of a Christian service training class on the last Sabbath of the Lake Region camp meeting.

Similar reports have reached us from other camp meetings.

V. W. SCHOEN

Missions Extension Offering Received September 12

The 1970 Missions Extension Offering will be received in all of our churches on Sabbath, September 12.

Needy projects in all our divisions benefit from this annual offering. These projects include evangelistic facilities and equipment, help for workers' training schools, youth camps, and the expansion of our medical work. The needs of our worldwide work are constantly expanding, and the church is called upon to meet the new developments as openings come.

ROBERT E. OSBORN

South African Publishers Launch New Health Journal

A recent addition to the circle of Seventh-day Adventist publications is South Africa's new health magazine, *Home and Health*, published by the Sentinel Publishing Association in Cape Town.

Like the South African *Signs of the Times*, it appears concurrently in the country's two official European languages, English and Afrikaans. G. E. Garne, the *Signs* editor, is also editor of the new health journal.

The Sentinel previously printed a small temperance quarterly, *Think*, which was edited from division headquarters in Salisbury and published under the auspices of the division temperance department. This magazine has now gone out of circulation as the new journal covers temperance features in addition to the wider aspects of our health message.

Home and Health is a 36-page publication with a four-color cover and is also a quarterly at present. It has been well received by the South African public, with subscriptions reaching the publishing house in every mail. In addition to being sold by our colporteurs, magazine workers, and students, it is being distributed throughout the country by South Africa's leading newspaper distributor, Central News Agency. Of the first edition, more than 80 per cent of those accepted by C.N.A. were sold. *Home and Health* sells for 25 cents (S.A.), the equivalent of approximately 40 cents, U.S.A. Annual subscription (four issues) is R1.00, which is approximately \$1.50.

Ellen G. White Book Praised by Priest

A Redemptorist Father, pastor of a church in St. Louis, Missouri, ethnically a Jew, spiritually a Roman Catholic, was sent a copy of the Ellen G. White book *Life at Its Best*, by Samuel Jacobson, one of our Jewish Adventists.

In a letter of appreciation he wrote: "Your book *Life at Its Best* is an excellent production, and it must be doing great work in the field. After I read it I sent it to a Baptist niece of mine. I am sure she will find it engrossing. The Christian spirit of that book almost shouts from its pages."

The Catholic priest expressed the sentiment of Adventists everywhere, and of many thousands of persons outside of our church who are reading the Spirit of Prophecy books. *Life at Its Best* is known also as *The Ministry of Healing*.

D. A. DELAFIELD

New Zealand Radio Station Accepts Adventist Broadcast

The Seventh-day Adventist Church will go on the air in New Zealand for the first time September 7. For more than 35 years broadcasts have been confined to one or two low-power amateur stations. Now radio "i," a nongovernment, commercial station, has accepted our broadcasts and will begin release in Auckland, the nation's largest city, with a population in excess of half a million.

Radio "i" is a new publicly owned station. Until recently all radio and television in New Zealand were government operated, and Adventist programs were excluded. Licenses have recently been granted to a few public companies including radio "i."

In a three-month contract the church has agreed to release a daily five-minute broadcast, a weekly 15-minute program,

and a series of radio spots. Total cost of the project is \$NZ12,000. Max G. Townend, Australasian Division radio-television secretary, reports that the programs will be prepared in the denominational radio and television studios in Sydney, Australia. Speaker for the broadcast is Roy C. Naden, director of Advent Radio-Television Productions.

Laymen will cooperate with the broadcasts in extensive surveys. The gift-Bible course, "The Bible's Answer," will be extensively distributed, and evangelistic campaigns will follow.

WALTER SCRAGG

Iceland Secondary School Celebrates 20th Anniversary

Recently our Iceland Secondary School celebrated its twentieth anniversary. Commenting on the occasion J. H. Jonsson, the principal, writes: "We feel, with our workers and members, that our school is doing its intended work in character building and in training workers. A conference treasurer, ministerial interns, and a printer have graduated from our school. Half the baptisms in Iceland in the past ten years have come from our school. We are most grateful to God for His leading. For nearly two years we have enjoyed thermal heat, and from the new greenhouse we have been selling cucumbers and tomatoes since the beginning of March. At the anniversary celebration the secretary of the educational department of Iceland; the senator representing this part of our country; O. J. Olsen, the founder of the school; and W. D. Eva, president of the Northern European Division, participated."

J. E. EDWARDS

IN BRIEF

✦ Death: Mrs. Matilda Krieger McElhany, widow of J. L. McElhany (president of the General Conference 1936-1950), August 11, in Lodi, California.

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