



Review

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Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

--Education, p. 13

Is the Message Getting Through?

I COULD be a Christian if it weren't for my neighbor," the man said to me.

I was a student missionary on a suburban project with the Adventist Collegiate Taskforce. I was using a religious interest survey to interview Mr. Parker. He was about 35, a machine operator in an aircraft plant. His two children—Vickie, eight, and Jimmy, ten—had attended a day camp. I had visited the Parker home several times.

The neighbor interested me. How could a neighbor keep him from Christ? I asked for details. The neighbor lived next door. He was a good neighbor—always helpful, cheerful, and gave free sermons.

Mr. Parker gave me the following account:

"Take Saturday, for example. I was out mowing my lawn. When my neighbor and his family came home from church we stopped to chat.

"Hi, what's new?" I said.

"Nothing," said my neighbor, "except the good news that Christ died to save sinners, and that sure includes you."

"That's new? You've been playing that line to me for ten years. Like a stuck record."

"Yeah, well, the only thing new would be if you'd listen to it for a change," said the neighbor, then added, "Beware lest thou forget the Lord."

"You can forget it as far as I'm concerned," I told him and tried to start a conversation on something else—the weather, politics, Vietnam.

"But the neighbor kept clobbering me with what must be stuff from the Bible, such as the mark of the beast and the wicked shall be burned up.

"Well, he got through to me all right. I was mad. So, I said, 'Look, if you care so much about my soul, where were you when I was looking for a job last year?'"

"Well, I was busy," my neighbor answered. "You know, between my job, and the church, and my Adventist Men's group, I'm pretty tied down."

"Yeah—you were busy taking care of yourself, that's what, if I know you. And I needed help, but did you come to help me? No. You didn't care."

"Care? Of course I care. Why I've warned you over and over. The Bible

says, "It is appointed unto man once to die, but after this . . . judgment," he replied, standing there with his Bible in his hand.

"Sure, you've told me you care, but show me," I insisted. "Even I can see the difference."

Proclaiming the message? Yes, in a way. That Adventist was preaching, but it was not the New Testament gospel. A message was getting through. In fact, the medium—the Adventist himself—was the only message his neighbor was getting.

Such evangelism, so divorced from human needs and so unrelated to contemporary life, not only leaves the hearer unmoved, it makes him resist the gospel by giving him an untrue representation of what the gospel is. It may actually be the stumbling block that keeps the hearer from ever having a chance to say Yes to Jesus Christ!

Is such impersonal witnessing common among Seventh-day Adventists? Maybe not everywhere, but it is too frequent for too many of us.

Is it because we don't care enough about people, don't love deeply enough to get involved in the life of another—to take the time to listen to him, to look through his eyes, to think as he thinks, to sit where he sits?

We feel safer passing it out in neat little sermons and leaflets—prepackaged by someone else for someone else. Maybe we even think this is what evangelism is all about—communicating words to people.

The doctrine that should precede all other doctrines and that binds together into a meaningful whole all Biblical truth is the doctrine of love. The doctrine of love cannot be preached by words alone, from pulpits, tracts, books, or broadcasts. The words must be made flesh where people live and struggle—in the marketplace, in the streets, and in the homes.

An Unacceptable Solution

Too often theological studies are proclaimed without relating them to the person and his needs. Many secular minds are tuning out Christianity because it is presented to them as unreal and unrelated to life. Somehow we've succeeded in making the believable unbelievable, the real unreal.

How do some professed Christians

get out of this predicament? They say we must discard the old message and come up with a new one. Rewrite theology, they insist, and forget about the old-fashioned concepts of sin and salvation. Talk about an "atheistic gospel," a God who is dead, situational ethics. Such "gospels" may change thought patterns but they seldom change the man.

Jesus would never have done that! Such watered-down religion is worthless and hypocritical! It doesn't really help anyone. Any Christian who has seen the changing, revitalizing power of conversion in his life or that of another cannot trade it for gradualism or token beliefs.

On the other hand, there are professed Christians who would merely shout louder, using traditional methods. The answer, they believe, lies in putting a greater degree of zeal and power into the old methods and words even if the people don't listen and don't accept it.

These church members often indict approaches that attempt to give the good news in new ways and in non-churchy language as not constituting evangelism. They say, "Why should we be afraid to tell people that they need Jesus and that they are sinners? What is to be gained by hiding the gospel? We should not pull any punches!"

That kind of approach has become a classic. Be frank and factual! If they tune you out, that's their problem. Our job is just to sow seeds. Never mind the results.

Which way then for effective evangelism? How are we to finish the work?

Let's take Christ's example. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs and won their confidence. Then He bade them, 'Follow Me.'"—*Christian Service*, p. 119.

First, our Lord mingled with worldly men and women. He listened and observed. He became acquainted with their customs, habits, and culture. He gleaned knowledge about their inner thoughts from the music and art and literature they produced.

To communicate the gospel we must know two things. We must know the gospel—have a real experience in

our own lives, and we must know the world—have a real knowledge of those who need the gospel.

We need to do research before we launch out in missionary projects. Our programs will be much more effective if we have a factual profile of our target audience. We need to concentrate on the growing number of non-Christians as well as the decreasing number of the church-oriented. Our visitation will be much more Christlike if we take the time to know more about the one we are seeking to win—his job, his family, his needs, his interests, his problems, and his background.

Practical Help

Second, our Lord helped people in practical ways. He preached the doctrine of love as vigorously as He did the fatherhood of God or the judgment. The Spirit of Prophecy writings say that He spent more time healing than preaching. He ministered to people's needs. We need to balance our use of words with practical action. For every Bible study, we need a Five-Day Plan to Stop Smoking. For every series of meetings, series of broadcasts, literature distribution project, we need an equal number of welfare services, tutoring projects, job-training classes, day camps, and teen centers.

In many training classes on how to witness, I've had people ask me, "How do I get a hearing? How do I reach the secular men and women in my community?" The answer is really quite simple. By getting involved in community service programs where these unreachables are either coming for help or volunteering their services for their fellow men. I have seen the pattern work again and again. A dedicated Adventist housewife takes off a morning each week to work as a teacher's aide in a day care center for working mothers. She meets and becomes friendly with a young secretary who leaves her three-year-old at the center. Soon the young secretary is taking Bible studies.

Winning Confidence

A consecrated Adventist realtor donates one afternoon each week to teaching a job-opportunities class in real estate. He meets a 45-year-old warehouse foreman who is being

forced to retrain because his company is going out of business. They struggle together to get the man established in his new job, and together they meet the problems of family adjustment. One day the ex-foreman is in church for the first time.

Third, Jesus won the confidence of individuals. He did not simply participate in a faceless group, even a community service group. His service was disinterested, that is, without thought of personal gain, but His love for those He served was unyielding. We must learn to relate to individuals as we "do good" in work projects or courteously conduct our business affairs. We must reach across the barriers our society has raised between persons and mold loving relationships with those around us—unselfish, humble, patient relationships.

Fourth, "Then, He bade them, 'Follow Me.'" After He had demonstrated the doctrine of love, and they had accepted it and understood it, *then* He asked them to admit they were sinners and accept His saving atonement and keep His commandments. He did not impatiently, selfishly rush on to those important doctrines that relate the person directly to God as Lord; He selflessly waited until they had in their own way come to the right moment when speaking of these doctrines would be best appreciated.

We must follow His example. "Christ's method alone will give true success in reaching the people." We must learn the timing and flexibility that made Christ the Master soul winner. We must know how and when to concentrate on the gospel as love through our actions, and how and when to use the wide array of communications media available to us as we teach the full message that indeed answers the questions in the hearts and minds everywhere.

When we have achieved this kind of evangelistic methodology, we will succeed in the work God has given to His last generation. When we have achieved this kind of Christlike life style, we will be endowed with the spiritual power and renewal that will bring a revival in our church and our lives. Then the message will sweep the world in a burning, challenging movement. ♦♦

Ye Have Eternal Life

ONE morning I opened the door to greet an evangelist who was holding a series of meetings a few blocks down the street. He and a local church member were making calls. We fell into a pleasant conversation on spiritual themes. Suddenly, as if to startle me, he gave me a penetrating look and asked abruptly, "Are you saved?"

"Yes, I am," I quietly replied.

He seemed to be nonplused. Evidently, he had expected me to answer hesitantly, "I don't know" or "I hope so." He was prepared to follow that with the appeal to make full surrender to Christ. As it was, he had no further comment.

How sure can we be of salvation? Some say it is presumption to make such a claim. Just what is presumption? According to the dictionary, it is taking something for granted without proof; venturing boldly beyond what one has ground for, or permission. Is it presumption to take God's word at face value and act upon it

with complete confidence? I do not believe it is.

How meaningful, then, become the statements of Jesus in the tenth chapter of John's gospel: "I am the good shepherd. . . My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (verses 11, 27-29).

Only Our Sins Can Separate

When we commit our lives unreservedly to God, no powers of earth or hell can snatch us away from Him. We are safe in His hand. There is only one thing that can separate us from Him, our own sins.

"Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your

sins have hid his face from you, that he will not hear" (Isa. 59:1, 2). The lost soul can find no one to blame but himself. As long as we rest confidently in God's hand we are safe.

In the fifth chapter of 1 John are found some of the most assuring, stabilizing statements of all the Scriptures. "He that hath the Son hath life" (verse 12). That is present tense—now. He has already begun to possess and enjoy the spiritual life and fellowship with God that he will experience throughout eternity in an ever-broadening experience.

"These things I have written unto you that believe on the name of the Son of God; that ye may know that ye *have* eternal life, and that ye may believe on the name of the Son of God" (verse 13). Could anything be more plain and positive? Is it presumption to believe and accept this assuring declaration? On the contrary, is it not an affront to God to doubt, to refuse this Heavenly blessing? But, you say, I am not worthy to claim such a high spiritual attainment. I am too sinful. Does God say you must be sinless to receive this life? He does give the warning, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). It is quite possible to lose our standing by rejecting God and turning again to the beggarly elements of the world. We are always free to choose.

By telling us we have eternal life, John is not saying that we are sinless. Sometimes his words in 1 John 3:9 are misunderstood: "Whosoever is born of God doth not commit sin." This is clarified by other translations that render the passage, "does not practice sin" or "does not habitually

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HEART to HEART

By ETHEL R. PAGE

commit sin." This attainment is within the possible fulfillment of every Christian.

Yet he is not expected to gain victory over sin by his own strength. Any spiritual attainment is through Christ alone. He gives life and maintains it. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

There is a difference between deliberate, willful sin and the mistakes of impulse or emotion. The Christian may in an unguarded moment fall into error. This is not willful sin, for when he realizes his mistake, he repents and immediately seeks forgiveness. This does not make him less dear to the loving Father. The error is turned into victory and he is careful not to repeat it.

Imitating Christ

Sanctification is the work of a lifetime. Christian experience should constantly progress and come to maturity. But as long as Satan reigns, there will be temptations, besetments, and obstacles to overcome. Christ is our perfect example. We cannot be His equal, but God expects us to imitate Him according to our individual ability given by Him. Christ's atonement for sin is the only hope for the sinner. If he casts himself upon the merits of the Saviour, and trusts completely, salvation is assured.

We cannot be perfect in the same way Christ was perfect. We *can* be perfect in our sphere as Christ is perfect in His sphere. The perfect man is one who is wholly dedicated to the Lord, pressing toward the mark. It is to him that John addresses the words, "These things have I written unto you . . . that ye may know that ye have eternal life" (1 John 5:13). ♦♦

Auburn, Washington

Dear People of God Around the World:

The fifty-first session of the General Conference is history. Now we look forward to a new quinquennium. (The terminology for a five-year period still sounds a bit strange, doesn't it?) While we are looking ahead perhaps it would also be helpful for us to look backward for a few minutes. While the events of the session are still fresh in our minds, let us see what lessons we can draw from the past that may help us in planning the next session, if the Lord tarries.

I have urged our leaders to write their reactions and suggestions, and we have had many letters as a result. I want to share some of these with you. Perhaps you, too, have some reactions and suggestions you would like to share with us.

From the letters received and from personal conversations, it is evident the majority of our people felt it was a good, Spirit-filled session, calculated to arouse and encourage God's people, to strengthen faith in the Advent message, and to challenge all to a greater sense of need and of mission.

One special impression was expressed over and over—we are truly an international church. New faces from outside North America now seen among the General Conference staff support this fact, and it should be this way, since more than 75 per cent of our members reside outside North America. This being true, it is the consensus that the next General Conference session should be held outside of North America. Where? Mexico City, London, Vienna, and other cities have been mentioned. These suggestions will be given serious consideration. Perhaps the next session will be held on another continent.

It is quite generally felt that our sessions are becoming too large to be effective as instruments to transact church business. Apparently thousands of people come to meet friends and enjoy a social season more than to seek a spiritual blessing and to do the work of the Lord. It was sadly noted that during much of the session hundreds (perhaps thousands?) of people were thronging the lobbies and halls instead of attending the meetings. Even some of the non-Adventist attendants, who were unfailingly courteous and helpful, commented on some of the ir-

reverence shown on the Sabbath of fasting and prayer, and the uncooperative attitude encountered when they tried to prevent all sorts of debris from littering the halls. It is generally felt we have much to learn when it comes to reverence and orderliness.

Some other denominations have reached the conclusion that large meetings are not conducive to effective transaction of church business, and they are restricting attendance. Many feel we should do likewise.

Some feel that certain traditional features of General Conference sessions are not as meaningful today as they once were, and that careful consideration should be given to either omitting them or drastically "overhauling" them.

In this category are included the growing number of exhibits and special projects. Everyone wants a booth! Responsible committees making preparation for the Atlantic City meeting had to refuse a number of requests and to limit expenditures on those granted, but still much money was spent for exhibits. Perhaps the funds could be spent more effectively for more worthy projects the world around.

Many felt the meetings were too long—two full weeks for precouncil and session meetings. This is a long time for so many workers to be out of their fields, and it is expensive to provide housing and meals for such a large number for so long a time. Here is another area at which we should look in an effort to save money for the cause.

Others feel that the missions pageant could well be omitted or substantially limited, that strictly business sessions should be held with only one weekend for a strong spiritual emphasis open to nondelegates as well as delegates.

I thought you would be interested in some of the suggestions that were made. If you attended the session and have helpful suggestions to make, I will be happy to hear from you.

Yours for Spirit-filled sessions,

The Temple Burned; The City Destroyed

By SIEGFRIED H. HORN

IN APRIL, A.D. 70, Titus reached Jerusalem with his legions. For three and one-half years no Roman army had seen the Holy City. Even now with the enemy camping outside the city, the party strife of the Jews continued. When Eleazar's party opened the Temple gates on the Feast of Passover to allow visitors to perform their religious duties, John's followers, using this opportunity to enter the Temple area with weapons hidden under their garments, attacked Eleazar's followers and, after some fighting, eliminated them. From now on there were only two factions, that of John, in the eastern part of the city, and that of Simon, in the western and southern parts. Finally and belatedly when the actual siege started in earnest in early May, the two parties began to coordinate their actions of defense and worked together by fighting unitedly against the Romans.

Titus directed his first attack against the northern suburbs protected by the recently finished third wall. Supported by battering-rams brought up against the walls over earthen ramps, his armies breached the wall on May 25. The Roman soldiers thus gained access to the northern part of the city. A few days later the second wall was battered down, but the Roman legionnaires were driven back. However, by June 4 this wall was also securely in Roman hands and with it the northern suburbs. Titus now offered the Jews clemency if they would surrender their city, but the fanatical defenders of Jerusalem refused to give in, even though a terrible famine raged in the city causing desperate citizens to resort to cannibalism.

The defenders having refused, Titus resumed his attacks. This time

he directed them against the strong Castle of Antonia, in which Paul had once been held prisoner (Acts 22:24, ff.). The Antonia lay north of the Temple and, being built on higher ground than the Temple, controlled the sacred area. However, the resourceful Jews foiled this attack on the Antonia. From inside the city walls they dug subterranean tunnels underneath the ramps on which the battering-rams stood, shored them up with wooden props, then set the props on fire and retreated. In this way the earth over them caved in, causing the battering-rams to tumble into the trenches thus formed and to be consumed by fire.

Before Titus rebuilt the destroyed ramps and battering-rams, he had a ten-foot-high stone wall erected all around the doomed city to make it impossible for supplies to reach Jerusalem or for any Jew to escape from the city. Any deserters were picked up and crucified in the sight of the beleaguered defenders on the wall.

Daily Sacrifices Terminated

On July 22, after new ramps and battering-rams had been built, the attack on the Antonia was repeated, and two days later this strong fortress was in Roman hands. In the days following it was destroyed and razed by the Roman legionnaires. On August 6 the daily sacrifices were offered for the last time in the Jerusalem Temple. In spite of war and famine these daily sacrifices had been offered without interruption, and even now, Josephus says, the sacrifices were not stopped on account of the severe famine but rather because of a lack of men to administer them, since every able-bodied man was sorely needed to guard and defend the city.

At this time Titus appealed once

more to the Jews to surrender, but as before he received a defiant rejection to his offers. Immediately he prepared to attack the Temple area, which was surrounded on all sides by strong walls. Ramps were built toward the northern Temple walls and battering-rams again began their work. However, they made little impression on the strong walls and, on August 26, Titus gave orders to destroy the gates by fire and thus gain entrance to the Temple courts.

On the following day, Titus held a war council with his chief officers. It was decided to spare the Temple building if at all possible. However, a fierce man-to-man fight began on August 28 when the Roman soldiers entered the outer courts through the burned-out gates and attempted to push the Jews out of the Temple area. The defenders fought with desperate courage and twice pushed back the advancing legionnaires.

Finally the Jews were driven into the inner Temple court. It was at this moment that a Roman soldier threw a torch into a chamber of the actual Temple building which immediately caught fire.

Some Sanctuary Furniture Saved

When Titus heard this he hastened to the Temple with his chief officers and at once gave orders that the fire be put out. But the fighting was going on all around and no one paid attention to his commands. Titus, being eager to see for himself what the interior of the holy building looked like, entered the burning structure to see whether the rumor was true that the Most Holy Place was an empty room. With the help of a few soldiers at least some of the precious furniture of the sanctuary was saved—the seven-armed lampstand, the table of shewbread, the silver trumpets, and the scrolls of the Holy Bible. But the buildings were lost. On August 28 in the year A.D. 70 the glorious house of God, which every Jew had considered the most holy place on earth, burned down. This sad event was the fulfillment of a prediction made by Jesus, who had foreseen Jerusalem's dreadful end almost four decades earlier (Matt. 23:38; 24:1, 2).

John of Gischala and his followers of fanatical Zealots were able to escape to the upper city, west of the Temple area. These desperate men were far from ready to give up the fighting. Titus once more, and for the last time, called upon the Jews and their leaders to surrender. But he was no longer willing to grant their demand that their lives be spared and their freedom be guaranteed in return for surrender. Hence once again

the Roman soldiers had to build ramps, this time against the walls that separated the Temple area from the western part of the city.

Four weeks after the Temple had been destroyed, the western part of the city fell into the hands of the attacking forces. The Roman standards were erected over the fallen city while victory-drunk soldiers ran through the streets of Jerusalem murdering whomsoever they encountered, all the time looting and putting buildings to the torch. The victory was complete on September 26, 139 days after the siege had started.

Fate of Survivors

Those who were not killed in the final capture of the city were sent to the mines as slaves or kept to fight against wild animals, or as gladiators against one another, in the circuses of the empire. Among the captives were also the two leaders, Simon bar-Giora and John of Gischala. John, the embodiment of cruelty who had

never shown pity toward antagonists, now begged for mercy. He was granted his life, but was incarcerated for life in a Roman dungeon. Simon bar-Giora, too proud to ask for clemency, was shipped off to Rome and, after having been forced to take part with many other captured Jews in the victory procession of Vespasian and Titus, was executed.

Surviving Monuments

Jerusalem, the Holy City, was thoroughly destroyed. Only three towers of the former palace of Herod in the western part of the city were left standing to serve as monuments and remain as witnesses to the city's former strength. One of these towers, called "David's Tower," which is at present part of the Citadel in the Old City of Jerusalem, still stands as a memorial of the city of Jesus' time. Part of the city wall was spared to protect the camp of the Roman legion left in the ruins of Jerusalem as a garrison.

Addressing his army after completing his task, Titus praised their deeds, decorated many soldiers for feats of bravery, offered sacrifices to the Roman gods, and celebrated the victory of the empire's arms with a great feast. Then he turned the command of the armed forces and the country over to his generals and traveled to Caesarea Philippi to visit King Agrippa II. Later he went to Caesarea Maritima, and successively to Beirut, Antioch, and Alexandria before sailing for Rome. In each of these cities victory celebrations were held in which hosts of captured Jews were forced either to fight as gladiators against one another or to battle wild animals in the circuses.

A sad plight had befallen the Jewish nation and Jerusalem, its capital. Yet the Holy City rose again from its ashes, and the crushed people did not vanish. Phoenixlike they recovered from this and subsequent catastrophes. ♦♦

(Concluded)

When You're YOUNG

By Miriam Wood

FOUR NOMINATIONS

What, in your opinion, are the four most important character qualities a person can possess? For purposes of clarification, let's agree that this person is already a sincere, practicing Christian. This takes care of the quality of kindness, without which a human being rapidly becomes *sub-human*. It—practical Christianity—also builds in morality, respect for God and parents, the desire and ability to regard all men as brothers, honesty, truthfulness. Simply stated, real Christianity takes care of the basic structure of the human character. It does not, however, account for the entire range of behavior and attitude. A pretty broad area remains, subject to change, cultivation, or neglect, entirely at the inclination of the person himself. Obviously, it was never Christ's intention to leave His children nothing to do for themselves.

Having pondered for some time the question with which we began, and having compiled and discarded and rearranged many lists, I've now settled on four character elements that I'm nominating as most vital for a successful human being to have. (My use of the word "successful" doesn't, in this case, carry the connotation of "rich" "famous," et cetera. I'm thinking of a "successful" human being as one who lives, feels, and acts to his maximum capacity.)

First on my list is courage. A liberal supply of this element enables a person to take unpopular positions on moral and humanitarian issues when the position is right. It makes possible an all-dimensional life for its possessor, with a splendid disregard of consequences. Come poverty, broken legs, heartaches, headaches, rejection—a courageous human being will live and do and climb and see and love. This isn't to imply that he'll never be afraid. Quite the contrary. He may often have "the dreads" clear down into his vitals, but he'll go forward, or stand up, or get on the plane, or do whatever else is called for, regardless.

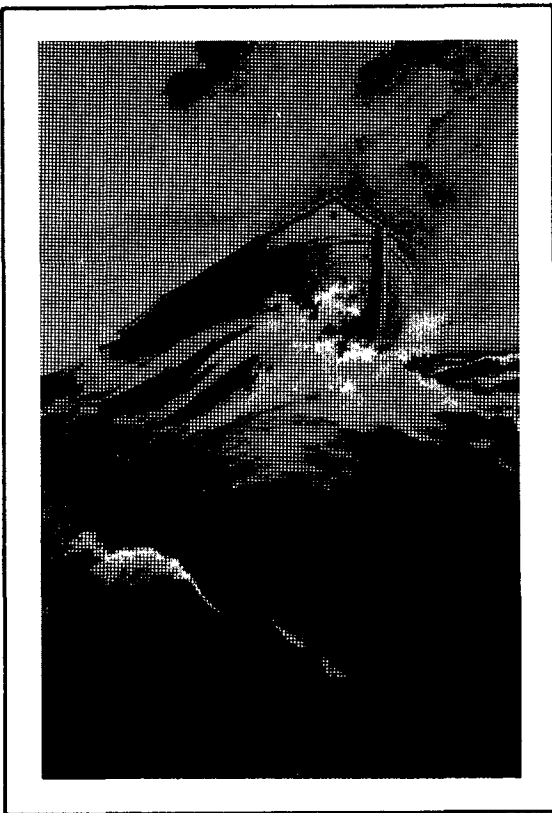
In second place comes dependability. "Breathes there a man with soul so dead, who never to himself hath said" that he'd like to smite hip and thigh every undependable, unreliable, spaghetti-spined caricature of a human being in his orbit!

Dependability keeps the world moving along smoothly. People who are *where* they promise to be *when* they promise to be, having *done* what they promised to do, certainly ought to have a special corner of heaven reserved for them. In a nerve-shattering world of continual stress, happiness is knowing you can count on people, knowing they're dependable. Thus there would be no mission-storyless Sabbath schools, no potato-saladless picnics, no gasless cars. I'm sure you can add dozens of items to this roster.

Coming in third is enthusiasm. Even when misdirected, this trait literally sweeps you up and carries you along on the crest of the wave. A human being who's enthusiastic delivers himself and those around him from the Horrid Hum-Drums. He makes life and its ramifications, large and small, seem worth the struggle. Whether he's cultivating three tomato plants or getting an education or running a projector or waxing the dormitory floors, he's a bright-eyed bundle of contagious force who electrifies his peers. Without enthusiasm, a person goes "ho-humming" his way through life, half-alive.

Finally, the crowning quality—a sense of humor. In spite of life's complexities and heartaches, the blessed human who can see "the funny side" is a thing of beauty and a joy forever to his lucky acquaintances. Surrounded by long-faced, grim associates, his eyes twinkle deliciously as he realizes how outrageously and ridiculously pompous many people insist on being. If he drops the birthday cake in the middle of the floor, he can laugh at his own clumsiness, and congratulate himself that at least he didn't drop it on the guest of honor—his boss. People's tiny foibles aren't ugly and disturbing to the humorous human; they're everlastingly piquant material for his private chuckles. Since he doesn't take himself too seriously, he is understanding and undemanding with others. Dr. Reinhold Niebuhr, a distinguished theologian, has said (though not precisely in these words) that both faith and laughter deal with the incongruities of life.

Well, these are my four nominations. What four would you choose?



As in the Days of Noah

By HAROLD G. COFFIN

ONE OF the events in the early history of the earth that is most important as a guide to us in the times in which we live is the destruction of the surface of the earth and the living things on it by a great flooding of water. This tragedy, made necessary by the awful wickedness of man, occurred in the days of Noah. His patience with pre-Flood man having become exhausted, God saw that justice required action. But before the sentence was executed, He made an earnest and impressive appeal to the godless by the preaching and activities of Noah. For 120 years Noah preached and demonstrated the sincerity of his work with the hammer blows upon the rising structure of a giant boat. All the then-known world became aware of the great and startling message Noah urged upon them.

The Advent message of the soon coming of Christ and the associated destruction of the earth and the death of the wicked has been preached by this church for about 125 years. This message is just as startling as that of Noah's, and it requires just as definite a commitment on the part of the hearers.

A total abandon characterized the long-lived men of Noah's time. Every imagination of their thoughts was only evil continually. According to Ellen G. White, property and possessions were unrespected. Strong men took what they wished. Appetites were satisfied in gluttony. Even human life

was lightly regarded. There were bloodshed and violence everywhere. The similarity to our world is only too obvious. The human population is fast approaching what appears to be a total disregard of morality and decency. Once again God cannot allow such a state to continue long without His justice being questioned by the watching universe.

Evidences Confirming Message

Many in the crowd outside the ark were believers in God. They were not all idol worshipers. But the Spirit of Prophecy writings tell us they were foremost in turning against Noah's message. The same will be true today. Men within the Christian churches will be foremost in opposing the truth. We must all stand on our own feet even within the church. The wheat and the tares will grow together until the end. The church will not enter the ark of safety en masse.

God gave the antediluvians a final and dramatic evidence of the truthfulness of Noah's message. Shortly before the closing of the great door of the ark, animals were seen making their way to the ark and entering that door. Those living in the last days of earth's sinful history are also given startling signs of the times. For decades we within the church have looked for the joining of religious movements and the enforcement of Sunday laws. We see this happening before our eyes today. Other startling signs of the end are also everywhere evident.

It seems incredible that only eight persons out of the pre-Flood population were saved. The rejection of truth and righteousness by the great majorities is not unusual—majorities are seldom right. Even when the Son of God came down to this earth to live and teach men, how few accepted His words of life, how few were willing to follow Him against the opinion of authority and against the popular tide.

But let us apply this lesson more closely to our situation. How many in the church really believe that Jesus is coming soon? At one time Mrs. White wrote that not one in twenty was ready.

"It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. . . .

"I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon His backslidden people, who are as dry bones, that they may live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to surprise the sleepers off guard and unready. May the Lord grant to bring His Holy Spirit upon hearts that are now at ease, that they may no longer sleep as do others, but watch and be sober."—*General Conference Bulletin*, 1893, pp. 132, 133.

That statement was made many years ago. The proportion may have changed for better or for worse. But if you were one of twenty persons lined up before a firing squad and you knew that only one of the twenty would escape the impending execution, surely your hope would be very small. Fortunately, all of us have opportunity yet to remedy this situation and to make sure that we will be among those who will enter the ark and be saved. We need but to believe the message of God with all our hearts and act upon it by going through that door into the safety of God's protection and into the plan of God's great future.

But Satan is working furiously to upset the faith of church members and to keep asleep those who are asleep. Voices are heard casting doubts on nearly every Bible doctrine. Could it be that the pioneers of our message were wrong, that some of the pillars of faith built up with tears and persevering prayer are in error? Never! Could it be that those doctrines that have been supported by the inspired writings of Ellen G. White and that have stood firm for more than 100 years against all attempts to topple them are now found to be incorrect? Never! How tragic if the jeers of the mob, the persuasive evidence of learned men, or the dazzling pleasures of the masses should cause us to stumble off the gangway that leads to the open door of the ark. That door is still open. Let us press on a little while longer, keeping our eyes on the goal and believing firmly the message that has brought us thus far on our way.

Out of all this comparison with the destruction of the world in Noah's day and the end of the world in our day, the spectacular deliverance is the aspect that thrills us most. As the storm broke upon the antediluvian world, the jeers and threats changed to cries of fear and pleading for entrance into the ark. The sound of the elements and the fear expressed by the animals within the ark probably largely drowned out the desperate voices outside the thick walls. What mixed feelings there must have been in the hearts of those inside. There was sadness for relatives and friends outside who were being swept away. But even as they mourned for those lost, they rejoiced in the marvelous deliverance. How glad Noah and his family were for the firm, strong beams and planks that resisted all the attacks of the elements. Only the best material and the most careful workmanship had been involved in its construction. And the blueprint was from God. What a great sensation of

thankfulness and praise must have flooded over them as they huddled together amid the smell of straw and pitch. The light that entered the window at the top probably was dimmed by the black, angry clouds that filled the sky.

Final Deliverance of the Saints

The deliverance of the saints at the coming of Christ comes at a time when all seems hopeless. Evil men are rushing upon the companies of the faithful to destroy them. Suddenly the heavens appear to open and close. A great voice comes from an area of glorious light, saying "It is done" (*The Great Controversy*, p. 636). Evil men are stopped in their tracks. The righteous look with transfixed faces, the worry and anguish all gone. They have waited for their Lord and now He is coming. Now the night of darkness, the night of sin, pain, and sorrow is over. Joy and gratitude beyond description flood their souls. Soon the small black cloud is seen in the distance. As it comes nearer, angels gather up the saints in a great redeemed throng to meet their Lord in the air.

The first act of the eight occupants upon leaving the ark was an act prompted by gratitude. Stones were gathered for an altar upon which to offer sacrifice. God was honored. He set in the sky a bow that would be a comfort to these people and others

following them. When the redeemed stand on the sea of glass before the throne of God, they too will be filled with gratitude for God's redemptive power. God's mercy has sought out sinners and lifted them up to everlasting life.

Earth's sorry history is almost ended. The plagues will soon fall. A time of trouble such as the world has never seen is nearly on us. Soon all things earthly will be swept up in devastation. But, thank God, the door of safety and mercy is still open. We must enter quickly without delay.

Reconstruct in your mind Noah's last plea to the throngs outside the ark. The animals have entered. The door is about to be shut. Noah stands silhouetted against the dark background of the great open door. His arms are outstretched to these people. He pleads with them, he appeals to them with all earnestness and sincerity. He probably calls many of them by name.

Christ stands at the open door of the ark today calling our names. He stretches out His arms as He utters His earnest invitations. We see on them the nail scars. His great love for us is heard in the tender entreaty of His voice. Let each child of God make certain that his experience will be as expressed in the words of Matthew 25:10: "And they that were ready went in with him . . . : and the door was shut." ♦♦

FOR THE YOUNGER SET

When Blackie Called Mother

By INEZ BRASIER

"BLACKIE is the very best cat in all the world. I know she is," Tommy told mother when she was getting dinner.

"Oh, now, Tommy! I am sure other little boys like you have cats as nice as Blackie."

"But, Mother, she is the best cat. I know she is." Tommy said it every day.

Tommy always said good night to his little cat every time he went to bed. But one night he did not say good night. And the next day he did not say a word about Blackie. He just sat still. He was too sick to think of Blackie. And he did not think of her for one, two, three, four, five, six days.

But his little cat thought of him. She jumped up on his bed every time mother left the door open. And when the door was shut she sat beside it. "Meow! Meow!" she said and looked up at mother.

One day mother said, "Tommy is getting well. Tomorrow you may play with him."

Now, mother was very tired and sleepy after taking care of Tommy for one, two, three, four, five, six days. She lay down

to rest and slept so well she didn't hear Tommy call her. She didn't hear him drop the glass of water that was on the little table beside his bed. She didn't hear him fall out of bed so that he cut his arm on the broken glass.

But Blackie heard Tommy call. She heard him drop the glass of water. She heard him fall out of bed. She ran to the couch where mother was sleeping. She jumped up on mother.

Mother did not wake up.

Blackie looked at mother. Then she called "Meow! Meow!" very, very loudly. She called again and again. "Me-ow! Me-ow! Me-ow!"

Then mother heard. She jumped up and ran to Tommy's room. She put him back in bed. She called Dr. Layne to fix Tommy's arm.

"I am so glad Blackie called me," mother said.

"It is a good thing she called you," Dr. Layne agreed. "You have a very fine little cat."

Tommie tried to smile. "Blackie is the best cat in all the world. I know she is."

And mother knew too.

THE LIGHTED WAY By J. ERIC SAUNDERS

I PITY you! O, I pity you! I know someone who went crazy over that business and is now in a mental hospital."

Such was the response of the deacon at the door of my former church, a large congregation in one of Western Canada's cities, when I told him about the evangelistic lectures of the Adventist church that I had been attending.

He quickly arranged for the pastor to see me. Through his Sunday services I had gained a respect for the pastor as a reasonable, understanding man. I found him such when I visited him.

He grasped my hand and inquired what he could do for me. When I told him of the new teachings I had been considering, which I believed to be adequately supported by Scripture and history, he responded, "You know, sometimes I think that we place too much stress on the unimportant. But come to my study where we can talk."

In the more than two-score years that have passed since then, I have forgotten what he said, but I remember that he had prayer with me and wished me Godspeed.

Power of Immediate Obedience

But this was not all. A few days later, back on my little farm, I received a letter, bearing the church imprint. In the pastor's note were these words: "I believe much in the illuminative power of immediate obedience."

I pondered the statement until the meaning became clear to my mind. If I obey what I know to be right, more light will come on subjects not yet clear. I determined to become a Sabbathkeeper.

But I was not yet clear concerning the Spirit of Prophecy. Traveling one Sabbath to a meeting in company

with an Adventist neighbor and J. L. Wilson, who later became my father-in-law, a matter was presented for which I could not recall Biblical proof. To my question, "What authority have we for that?" my neighbor replied, "Elder Wilson, will you answer that question?"

Elder Wilson had a quiet, convincing manner. "You must understand, Brother Saunders," he began, "that there is a prophetess in our church." My immediate response was, "Go slow; all the prophets are dead long ago."

Elder Wilson answered my doubt-

ful attitude by continuing, "That may seem strange to you now, but you will understand when you read her writings and compare them with the Bible."

"I will certainly do that," I responded. And what a flood of blessed light has come from a diligent study of Ellen G. White's Heaven-inspired books and articles.

The Sundaykeeping pastor's counsel is still cherished. In the language of Solomon, "The path of the righteous is like the light of dawn, which shines brighter and brighter until full day" (Prov. 4:18, R.S.V.). ♦♦

The Wayside Pulpit

By Harry M. Tippett

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28.

Many people conceive of God as being too remote, too unapproachable, too much concerned with the great things of His universe to give heed to their petitions. Countless thousands of these pray to dead saints to intercede for them. But name-dropping of saints has no influence in heaven. Our only mediator is Christ who was "touched with the feeling of our infirmities."

How sad it is that when someone comes to the end of his resources and declares, "All I can do is pray," he hears, "Oh, is it as bad as that?" To save our prayers only for crises and emergencies is to miss the promised communion with God and fellowship with Christ. "Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you can-

not weary Him. . . . Take to Him everything that perplexes the mind. . . . Nothing that in any way concerns our peace is too small for Him to notice." —*Steps to Christ*, p. 100.

In his book *Your God Is Too Small*, J. B. Phillips explores at length this failure to see the wonder of God's love and will toward us. The Bible portrays His providence, His power, His plan, and His peace in sharp outlines. If we have been only faintly pursuing Him, perhaps our most frequent prayer should be:

"Open mine eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free."

The wonderful key, of course, is prayer, "the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence." —*Ibid.*, pp. 94, 95.

How Much Church Work Is Too Much?

I have had a similar experience to that of the person who wrote the article "Home Comes First" [April 30, 1970], as no doubt has every wife and mother who has ever accepted a church responsibility. However, I feel this problem is so many-sided that a solution to it may be entirely different for two different people. This article brought to my mind a recent exasperating experience, one from which I gained some insight that might be helpful to another discouraged soul facing a similar situation. Life is full of pitfalls and blunders. But if one's mistakes may help another avoid the same fall, it might somehow compensate for the errors he makes.

Like the writer of the above-mentioned article, I accepted every church duty requested of me, believing that since I had the time, talent, and desire, it was a call from the Lord. Often in spite of physical illness, I worked slavishly and desperately in a valiant effort to make whatever had to be done a success.

I do not believe while I performed my obligations that I ever neglected my home and family (at least I was never accused of it). But after a few years I began to become discouraged because my husband and others did not share my enthusiasm and zeal for my endeavors and did not lend a helping hand when I felt I needed it. Later I began to feel somewhat resentful and antagonistic toward fellow church members who did not support what I was trying to accomplish. I felt they were not carrying their share of the responsibilities of the church, adding to mine.

Illness Overcomes

In time I came close to having a complete nervous breakdown and had to give up everything involving leadership or responsibility of any kind. This was terribly hard for me to accept or understand. I accepted physical illness as a blessing from the Lord in teaching me patience and endurance. But I could not see how my loving Father could allow my usefulness to be completely destroyed and possibly my very soul because of my guilt feelings and the contempt I could not seem to overcome toward fellow believers, while I had been faithfully trying to perform with greatest diligence every known duty assigned me. I often thought of the verses in the Bible, "I will keep him in perfect peace whose mind is stayed on me," and "Happy is the man whose trust is in the Lord." Hadn't I read the Bible and church literature and meditated about the love of God and His goodness in my spare time? Didn't I trust God's leadership in everything that happened to me? And hadn't I always acknowledged and humbly thanked God for His blessings to me? But I was not happy and I did not have peace. I began to doubt that God's promises applied to me.

After many months of prayer and soul searching, I believe I am now beginning to see myself for what I am and see why

I became so desperately entangled in the web of depression even while trying so faithfully to do my utmost for the Lord.

My problem, and no doubt that of many others struggling to perform nobly the work of the Lord, was not so much that I was overburdened but that my attitude was not right. I wanted everything I did to be a great success, and rightly so, but I was thinking of the success of myself rather than of success of the work of the Lord. I can now look back on the many times I feverishly tackled the tasks I felt had to be done, so busy doing good that I did not have time to ask the help of the One for whom I was working. I also was concerned about what other church members would think of me if I did not lend my assistance to whatever function I felt obliged to support. I assumed that since it was His work, naturally He would give His blessing to it, but I did not acknowledge need of His help.

Although at first I felt guilty for shirk-

Tools—Our Talents

By BESSIE SANDERS SORENSEN

When the Lord of hosts has a work to be done,

**A task He can trust to man,
He searches for one who is willing to go,
Standing ready with tools in his hand.**

**When Moses was called he was holding a rod
He had used forty years in his task;**

**The Lord sent him forth—he was given no more—
He succeeded, he did as was asked.**

**David, a lad, while guarding the sheep
Used a sling he had fashioned by hand;
When moved by the Spirit to deliver God's flock,
Five stones and his sling cleared the land.**

**A small lowly needle was what Dorcas had,
The naked and cold to keep dressed;
Her work was so urgent that when it had ceased
The Lord called her back—she was blessed.**

**By the lake stood a lad with his lunch in his hand;
When Jesus asked him to come
And help feed the hungry—he questioned it not,
He was willing. The task could be done.**

**God has placed in your hand some tool to be used;
When you're needed, go answer that call;
Remember each has a gift to be used,
That gift may be large—may be small.**

**He gave you that gift—one He knew you could use
To further His cause here below;
Then cherish it well and use it for Him;
When He calls be ready and go.**

ing what I believed was my duty to God, I now feel that He is telling me to lay aside my official church duties and rest for a while—maybe for some greater work later (greater in His eyes, not necessarily in the eyes of others or myself). I don't know and it doesn't matter. What this experience has shown me is that no one, no matter how good or how dedicated or talented, can accomplish anything for the Lord without His blessing and guidance.

Mother's Example

I do not believe the fact that our families may become rebellious, belligerent, or uninterested in the church is necessarily because we are too devoted to the church program. What better example can a mother set for her children than lending her assistance to one of their Sabbath school divisions, MV or Pathfinder programs, or doing Dorcas work, whether attending weekly Dorcas meetings or by staying in her home and mending, cooking, cleaning, baby-sitting for or listening to her own family and the needy or even the not needy in her neighborhood? The children can be taught very young the rewards of doing for others and that this is why we are in this world—to bring happiness to others.

In thinking back on my own childhood, I have often wondered why my own mother, although a wonderful and good person, did not participate in any organized activity. My father and most of our family and friends were not Adventists, but to me, the only difference between us and them was the fact that Mother and we children attended church on Saturday and they on Sunday. Mother did not attend prayer meeting, Dorcas, MV, evangelistic meetings, help with the Ingathering program, or assist in any of the Sabbath school divisions. She did hold various responsible positions in the local political and civic organizations and devoted many hours of her time to planning or participating in various entertainment and fund-raising projects of these groups. I am sure whatever cause Mother was working for was a noble one, and she also did her share of personal welfare ministry for our neighbors and friends. She was a good person and a devoted mother and wife, but so were most of our friends and relatives who belonged to other churches. She, no doubt, had her reasons for devoting her energies elsewhere than to her own church. I never asked, but for years there was a doubt in my mind as to whether our church as an organization had any more value than any other.

Satan is desperately working every angle to destroy not only our own souls and those of our families but our usefulness in helping others find happiness, fulfillment, and peace in Jesus. If he fails in one way, he will attempt another. So we must lay our plans, our questions, our problems before the Lord every single day before we make one decision or attempt any task or obligation, no matter how noble, and humbly acknowledge our complete dependence on Him. Then He is free to give us the help and blessing without which we can accomplish nothing.

NAME WITHHELD

To Linger, to Listen, to Love

By CORA STARK WOODS

EVERYBODY'S talking, nobody's saying anything, and nobody's listening." The words of the song blared from the radio in the car parked beside ours. The light changed and the flashy convertible sped away. But long after, the words lingered in my mind.

No doubt, they were penned by the rebelling, demonstrating generation for the so-called establishment. And what about the establishment? My thoughts went back to the church business meeting of the night before. Truly, everybody was talking, no one was saying much, and most certainly no one was listening.

We had all arrived with positive, preconceived opinions. For the most part, we were civilized enough to await our turn—besides, we could plan our next speech while the other fellow was talking. The votes were cast and we left, gloating or grumbling, depending on whose views the outcome favored, our own convictions strengthened. This meeting was not so different from many other business, church board, and committee meetings.

Categories of Conversationalists

The philosophical words of this song apply to the social realm of life. If you ever have occasion to sit on the outskirts of several group conversations, perhaps at a bus terminal, a hospital waiting room, or even at a

church social, you will find it most revealing. In any typical conversation situation, you hear the story toppers, the subtle and not-so-subtle self-promoters, the refined critics, the out-and-out critics, the agreeers, and the disagreeers. Then there are the nonstoppers, the interrupters, the superfluous detailers, and perhaps a few baby-bragging grandmothers. Most common of all are the repeaters.

If you could place yourself in the group, where would you fit in? Probably in several of these categories.

In connection with one experience I encountered three of these conversation types. I had been admitted to the hospital for minor surgery. My husband and I were enjoying our last few minutes together before his departure. Our light-hearted chatter was interrupted by the appearance of my grave-faced doctor. Since this was not his normal expression, I sensed some problem. Reluctantly but firmly he announced that my presurgical X-ray showed a shadow on my lung. He said, "After your surgery, you must undergo more tests to track down the cause of the shadow." Stunned, I inquired if I could not postpone the tests for the two weeks remaining of the school year. He answered emphatically, "No, absolutely not. There must be no delay."

He did not intend to frighten me, but apparently he thought I was unaware of the significance of the

shadow on the film. I understood all too well and wanted my teacher-husband with me during those tests and whatever would follow. The hospital lounge afforded no privacy. We searched each other's eyes for reassurance, clasped hands, and parted before our emotions could be obvious to one another and to onlookers.

Tears and Fears

I made my way to my lonely room and prepared for bed. During the next few hours, three doctors came and probed me with their fingers and their questions. Then I was left alone. I turned on the tiny television over my head and swung it out in front of me. The pictures racing through my mind obliterated those on the screen. I watched without seeing; I heard without listening. Instead, passing before my eyes was the panorama of my life, the beautiful memories of the past, the hopes and dreams of the future.

I pictured my baby granddaughter growing up without a grandmother, I envisioned my loved ones at Thanksgiving and Christmas. Tears and fears blurred my vision. After several hours, my nurse came with a sleeping pill, which I gratefully accepted. Meanwhile, my husband arrived home weary from the long trip and his apprehensions. He walked into the empty house and sat down and wrote me a beautiful letter that I will always treasure. Morning came and the minor surgery went off as scheduled. I was roused often for the usual pulse, blood pressure, and temperature readings. Even in my semi-consciousness, I shuddered, remembering. I searched for a chest incision and finding none, I drifted off to sleep, lulled by the pouring rain on the roof.

The next morning I was wheeled upstairs for extensive X-rays. Outwardly, I was casual, even flippant; inwardly I was frightened. The technician disappeared between each picture and I searched his face apprehensively. At last he smiled and said, "It's not for me to say, but don't lose any sleep over this." I was wheeled back to my room and before I could collect my thoughts, my doctor appeared smiling broadly. Then he spoke those beautiful, unforgettable words: "I guess we got you all upset for nothing; apparently the first film was defective. All others showed no shadow." Gratefully, I thanked him and he walked away.

Someone has defined happiness as the feeling you would experience if you lost everything you now possess and just got it back. I could not ex-

. . . every man is
in some way superior,
and we can learn
from him.

press it better. I immediately called my husband who was just leaving to visit me. I said, "You're not going to visit me, you're going to take me home. It was all a mistake; I'm fine." His voice revealed the relief in his whole being. Several hours later when he entered my room, we were oblivious to our surroundings. It was like Christmas mornings, birthdays, and anniversaries all coming together on the first day of spring.

We drove home in the sunshine, overflowing with praise and gratitude to God. As I entered my home the telephone was ringing and I quickly answered it. I was so eager to share my joy with the one who inquired about my surgery. As soon as I mentioned the word X-ray, the caller was reminded of a similar but much worse experience, which she told in great detail. I listened to the story toppler but somehow, her timing was bad and I felt weary and my joy went unshared.

Again the telephone rang. This inquirer was an agreer who said "uh huh" and "My, isn't that interesting?" in all the wrong places. My third caller was an out-and-out critic, who railed on doctors and hospitals in general. Each time I hung up the receiver feeling limp and hollow. I wondered sadly how many times I had treated my friends the same way. I made some resolutions about talking and listening!

Occasions of Frustration

I cannot escape from the thoughts inspired by that pop song. As I contemplate the different types of conversationalists, I recall other occasions of frustration. The nonstoppers and the interrupters need no comment. The self-promoters are really in need of reassurance and a little appreciation is the remedy. The disagreeers can be cured by the listener who keeps switching her viewpoint—a lady's privilege!

When I think of the superfluous detailer, I am reminded of the man

who interrupts his story by saying, "I can't remember whether I knocked or rang the doorbell"! In this accelerated age, one must start at the climax and go backward or forward depending on the degree of interest shown—or maybe quit with the climax. The refined critics are the most dangerous—with hand cupped over mouth, they say, "I don't mean to be critical, *but*—" From then on anything goes, the listener as guilty as the talker.

Hopefully, we are innocent of some of these faults, but certainly we have all been repeaters. Why are we so guilty of this? First, most of us talk too much. Next, we do not have the proper respect for the listener. If we had a genuine regard for his opinions and gave him a chance to express them, we would remember what we said and to whom. My favorite "baby-bragging grandma" story is the one about the grandma who went to a ladies' club meeting with her purse bulging with pictures and her head filled with brilliant baby quotes. When she returned, her son-in-law asked how the ladies liked the grandchildren. Completely disgruntled, she answered, "I never got to say anything or show any pictures—all the other ladies brought their pictures!"

How often our conversation turns into a contest with the listeners coming out the losers—or so it seems. It has been said that every man is in some way our superior and we can learn from him. How much do we learn when we are talking?

The Professional Listener

The song declares that "nobody's listening" but another hospital experience proves at least one exception. I was hospitalized four days undergoing various tests in an effort to locate the cause of a digestive disturbance. In the four days, my doctor came in and out of my room many times, despite the 90° temperature of the building.

One by one the tests proved normal, and question after question came from the doctor. I was certain he had concluded that I was a fortyish, frustrated female and, in addition, a

hypochondriac. My defenses were up; I knew all about professional listeners. I decided to make a flat statement that I thought would wind up this whole session. Ignoring his questioning, I said, "I consider that I have a minimum of frustrations."

I expected him to walk out of my room. Instead, he picked up a book that I had been reading and inquired about its content. Actually, the book was a clue to my problem. Possibly this was a guess on his part; possibly his years of experience gave him extra intuition.

As I told him about the book, my defenses gave way and his skillful questioning enabled me to unburden my fears. Not only was he skilled in the art of conversation, but his exits and entrances were smooth, unlike the customary abruptness of busy people. I heard of a patient who asked her doctor, "How does one get to be one of those persons you are hurrying to instead of away from?"

Since my tests were normal, this doctor had no further obligation, but he knew how to linger and to listen. As I studied his face, I sensed compassion that was genuine. Months later, I was made even more aware of the wisdom and sensitivity of this doctor. During a routine check-up I picked up a picture of his children. Sadly, he said, "We lost a little one in the mission field." Had he told me this while I was ill, how insignificant my fears concerning the legal complications of my granddaughter's pending adoption would have seemed by comparison. I remember how gently he had talked about the overconcern of mothers of only children. I was resentful despite his tactfulness. A year later he told me that he was an only child. This Christian doctor taught me an unforgettable lesson in the art of listening.

The Art of Two-Way Conversation

The pastor who listens to his parishioners during the week will be listened to by his parishioners on Sabbath. He feels the pulse of his members and can preach accordingly. The doctor who listens to his patients finds out *why* they hurt as well as *where*

How often our conversation turns into a contest with the listeners coming out the losers.

they hurt. But pastors and doctors have limited time and energy. How much we could spare them if we could learn the art of two-way conversation! We have become a tuned-out generation as a matter of self-preservation. How can we tune back in?

Among the many how-to-do-it books, perhaps Dale Carnegie's *How to Win Friends and Influence People* is the most widely read. The very title suggests self-seeking, but even if it is read with a selfish motive, practicing the principles therein brings the needs of others into focus. Many times a good result comes from a wrong motive. In every church you find women who come to show their clothes and men who come to impress these women. There are status seekers, and social climbers, but regardless of why they walk in, they walk out better for having been there. So it is with the how-to-do-it books. In trying to gain a blessing, we become a blessing.

What better place to practice this art than in your own home? I remember my pastor asking me if my husband had informed me about a cer-

tain matter. I jokingly said, "Oh, probably he did but I wasn't listening." He asked a question that changed my life. "Did you ever stop to think that this is why men stop talking to their wives?" And so, rather late in life, I happily discovered that my husband was not always the quiet man I had presumed him to be.

The Golden Rule

The best how-to-do-it formula is found in the Book of books, concisely in the golden rule. A number of times I have been asked to notify the church members by telephone of an unscheduled event. Calling the members has been a most rewarding though time-consuming experience. I have learned that there are as many problems as there are people. Many of these folks have no one with whom to share these problems. If we could become more effective in our visitation, our pastors could be spared for soul winning, our doctors for emergencies, and we could save one another many dollars spent on emotion-caused illness.

Especially FOR WOMEN

By Betty Holbrook

THOSE "SAVOURY MORSELS" "You don't have to believe everything you hear, but you can repeat it." We laughed. Could it have been a guilty, self-condemning laugh?

Margie went home to mother, Jim's job "fell through," Tom and Jeanie's engagement is broken—and we can give you all the details without knowing any of the facts. "All women are not gossips," says Joseph C. Salak, "some are only carriers." We ruffle our feathers a bit when we get branded as gossips, and I've known a few of our male counterparts who could spin rumors around faster than any Lazy Susan, but we as women still have to take our share of the blame for gaining such a reputation.

Very little gossip begins as such. It's all truth—meant to be helpful, of course—but it doesn't have to change hands many times to become fiction. There's usually something negative about rumors (good things are forgotten so quickly!), but the negative is developed and then enlarged. Something sinister in us delights in being the first to catch the scoop. Some may even feel that "knowing all the latest" is the sign of an intelligent or fertile mind, but the fertile mind does not require a lot of dirt.

Our church nominating committee was about to begin its work for the year.

"Ladies and gentlemen," the chairman said. "During the course of our meetings many names will be brought in for consideration. One of you may know that some person is not qualified to do a certain job because of circumstances the rest of us know nothing of. If such should be the case, I would like to establish two guidelines: First, that nothing be repeated unless it is firsthand, and second, then only to the chairman or to our pastor."

The rules were sound and could very well be adapted to everyday life. We may not be able to touch a person's character, but by simple insinuations we can add question marks to a reputation. Once broken a reputation can be repaired, but as Josh Billings said, "The world will always keep their eyes on the spot where the crack was."

It is serious to damage another's reputation, but worse yet, in doing so we are destroying our own characters. It's a solemn thought that we will come up from the grave with the same dispositions we manifest in our homes and society—these little traits we cherish won't be changed by death or by the resurrection. So, as so aptly stated, "If you would be a saint in heaven, you must first be a saint on earth."—*The Adventist Home*, p. 16.

It is hard to avoid gossip and rumors. We live with them almost if not every day, especially in close associations—church, community, or place of business. It isn't easy either to know when we are genuinely interested or simply loaded with idle curiosity. We cover up so

The ill, the lonely, and the aged are very sensitive. Not only should we improve our listening, but this matter of lingering is vital. An untimely entrance or exit can do more harm than good. The signs that separate the duty calls from the care calls are keenly discerned by the lonely.

They watch for the thumb-twiddlers, feet shufflers, eye shifters, and the clock watchers. Remember, that woman or man with wrinkled brow and stooped shoulders, was once a kissable baby, a huggable child, a lovable man or woman. The outside appearance has not changed the soul of that lonely shut-in. His need for expressions of love in word or touch is even greater because circumstances have forced him to become a spectator of rather than a participator in life. Especially, to these neglected ones, should we apply our best conversational ability.

Let us replace the song "Everybody's talking, nobody's saying anything, and nobody's listening" with a new song—TO LINGER, TO LISTEN, AND TO LOVE! ♦♦

skillfully, even to ourselves. We may study our own reflections and still not know ourselves, much less how we look to others.

Here are a few random thoughts that may be helpful in fighting the temptation to gossip:

1. If our thoughts are right, our words will be right. Or as someone else said, "A Christian on the inside is charitable on the outside." "The heart can be very cruel when God's fear and love are removed."—*The Great Controversy*, p. 608.

2. If you dislike a person, don't talk about him. And then set yourself the goal of learning to like that person. He's sure to have a few good qualities.

3. Never doubt another's sincerity. He may be insincere, but that's not for us to judge. Solomon says that "a gossip's whispers are savoury morsels, gulped down into the inner man" (Prov. 18:8, N.E.B.).* We have better food for our minds than to feed them with suspicion.

The temptation to gossip can be just as real and fierce to fight as any. It can, in fact, be harder because it's more illusive and difficult to recognize for what it is. When we do know the problem is ours, though, and have battled valiantly, it's a wonderful feeling to suddenly realize that we're glad for the things we didn't say more often than we're sorry for the things we did say.

As Selma Glasser said, "A closed mouth gathers no feet." And that lets us put our best foot forward!

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

TOWARD A CONSISTENT WITNESS

Fans of Johnny Cash, one of America's popular singers of country-style music, discovered recently that their idol has strong feelings about compromising his principles. He refuses to be one thing in private life and quite another in motion pictures.

Before he signed for his first film role, Cash insisted that one scene be changed, an immoral scene calling for his actress costar to play a nude part. Cash later explained to Bob Thomas, a reporter, why he had insisted that the script be changed:

"I couldn't do that scene. How could I do that and then record an album of hymns? Or talk on my television show about what religion means to my life? Why, I'd be a hypocrite."

The producers agreed to change the script, but when Cash came on the set to run through the part, he discovered that the changes had not been made. The producers were planning to do the scene just as it had been written. A clash of wills followed, but in the end the nude scene was altered. The actress remained fully clothed.

We wish that all public personages were equally determined to support their beliefs with their deeds. We wish that all would see the importance of harmony between words and actions. We wish that all were willing to dig in and stand for their convictions even when this causes serious awkwardness.

Where today are the men and women who, like Daniel and his companions, will quietly but firmly adhere to their principles of health reform? Where are the noble souls who like Joseph will spurn impurity, protesting "How . . . can I do this great wickedness, and sin against God"?

Of all Christians today God's remnant people should live in harmony with their profession. Their private and public lives should bear identical witness to their faith. No cherished evil should mar their characters. No sinful habit should contradict their testimony.

When the verbal witness of Adventists is supported by consistent lives, the truth will have telling power. Multiplied thousands of earth's millions will believe the Advent message. And Heaven will no longer wait to declare, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). К. Н. W.

DANIEL 12:4 IN THE NEW ENGLISH BIBLE

A familiar Biblical prophetic passage frequently quoted and commented on by Seventh-day Adventists reads very differently in *The New English Bible*. Whereas the King James Version for Daniel 12:4 has the words, "many shall run to and fro, and knowledge shall be increased," *The New English Bible* reads, "'Many will be at their wits' end, and punishment will be heavy.'" Can the new translation be defended? What does the Hebrew say?

The Hebrew for the above passages contains only four words. As these words appear in the common Hebrew editions of the Old Testament, they are correctly translated in the King James Version and in the Revised Standard Version, which reads, "Many shall run to and fro, and knowledge shall increase."

Whence then the reading of *The New English Bible*? Although the translators of *The New English Bible* used the common Hebrew text (R. Kittel's *Biblia Hebraica*,

3d ed., 1937) as the base for their translation of the Old Testament, they did not feel completely bound by this text. They state in their introduction to the Old Testament, "It is certain that this [the basic Hebrew text] does not always represent what was originally written. The translator must often go behind the traditional text to discover the writer's meaning."—Page xvi.

After mentioning that help in this discovery of the author's meaning may come from the Dead Sea scrolls, the Samaritan Pentateuch, and the ancient versions, the translators confess, "In spite of this wealth of ancient versions, and even when the earliest known form of the text has been established, many obscurities still remain in the Hebrew Scriptures. The classical Hebrew vocabulary as known today is small, with the consequence that the meaning of an unusually large number of words is uncertain or unknown."—*Ibid.*, p. xvii.

Noting further that help in understanding the Hebrew may come from a comparison of the Hebrew with languages related to it, such as Babylonian, Assyrian, Arabic, Ethiopic, and Syriac, and noting that archeology has been of help, the translators still confess, "But in the last resort, the translator may have to arrive at the sense of a word from the context alone, or he may even have to emend what is demonstrably faulty."—*Ibid.*

By "emend" the translators mean to change, add, or subtract letters in the Hebrew text. It is assumed that copyists have made errors when reproducing the text.

Ellen G. White Discusses Copyists' Errors

Ellen G. White regards copyists' errors probable. She says, "Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. . . . All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth."—*Selected Messages*, book I, p. 16.

While we recognize the probability of copyists' errors, we recognize that emendations, unless based on ancient versions (and sometimes even then), are human conjectures. Often these emendations will bring amazing clarity to formerly obscure passages, but the clarity stems from the translator's mind and may not at all reflect the authors' ideas. We have heard people remark, "I like such and such a version. It makes it so clear." But we inquire, Makes what so clear? What is the source of the clarity? A clever emendation?

Perhaps what has led certain scholars, including probably the translators of the N.E.B., to doubt the traditional reading of Daniel 12:4 is the reading of the earlier Greek translation, "Until many shall rave violently, and the earth shall be filled with unrighteousness." The later revised Septuagint also reads differently from the traditional Hebrew: "Until many shall be taught, and knowledge shall be increased."

Basis of Variant Translations

It appears evident that the translators of these Greek editions of Daniel, especially the first, had before them a Hebrew text different from the one that the translators of the King James Version used. In the ancient Hebrew there is a remarkable similarity between the words for "knowledge" and "evil." Furthermore, there is no difference in the ancient Hebrew manuscripts between the

word for "run to and fro" (*shûṭ*) and the word for "become entangled" (*śûṭ*), the *sh* and the *s* being represented by the same character Ψ .² By reading the word "evil" instead of "knowledge" and *śûṭ* instead of *shûṭ* the translators of the Greek could arrive at their translation with some paraphrase. Doing the same and taking note of the context, the translators of *The New English Bible* could arrive at their translation. No notes in their Bible explain the reading even though it varies from that of the traditional Hebrew.

Readers of *The New English Bible* and other modern speech translations should take note of the translation principles followed by the various translators. Any translator has the right to set up his own rules and readers should familiarize themselves with these rules. Many seem to be of the opinion that there is only one set of rules and consequently accept with equal validity readings from various versions, seemingly unaware that some readings are the result of textual emendations, that is, intentional changes in the letters of the original text. Others may be derived from ancient versions instead of the traditional original texts.

We do not wish to deny that at times the ancient versions may have preserved the correct text nor that emendations are necessarily evil. The recently discovered Dead Sea scrolls have confirmed certain suggested emendations while on the other hand not confirming many others. So far as ancient versions are concerned, the scrolls suggest that greater attention to them is justified.

Following are examples of other modern versions that depart from the traditional reading of Daniel 12:4.

1. *The Bible in Basic English*: "Numbers will be going out of the way and troubles will be increased."³

2. *The Jerusalem Bible*: "Many will wander this way and that, and wickedness will go on increasing."⁴

3. Smith and Goodspeed: "For many shall prove disloyal, and troubles shall be many."⁵

Summing up, we would say that there is no need for Seventh-day Adventists to give up the reading of Daniel 12:4 with which they are familiar. It is supported by the traditional Hebrew text and can be defended. For those wondering as to the origin of the novel reading in the N.E.B. and the variant translations in other modern versions, we have attempted to provide a basis for evaluation.

D. F. N.

(Concluded next week)

¹ Quotations from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

² As it appears, for example, in *The Dead Sea Scroll of Isaiah*.

³ *The Bible in Basic English*, © 1961, Cambridge University Press in association with E. P. Dutton and Company, New York, N.Y.

⁴ From *The Jerusalem Bible*, copyright © 1966 by Darton, Longman & Todd, Ltd. and Doubleday & Company, Inc. Used by permission of the publishers.

⁵ Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

REGARD FOR PURPOSE ON THE ADVENTIST CAMPUS

We live in a time when it is in fashion for church-related colleges and universities to cut all ties with their parent denomination. The story of the transition from a religion-centered program to the present, prevailing secularism at Harvard, Yale, and Princeton is well known. But a similar history is being written today at hundreds of other schools of higher learning in both Protestant and Catholic circles. For years it has seemed inconsistent to have religion too closely identified with education; supposedly, the goals of religion and the spirit of inquiry were contradictory.

At the same time secular institutions are acknowledging their distress. Even the casual observer today can-

not avoid the conflict now raging on the campuses of revered universities. However, the strange and, to some, paralyzing paradox of unthrottled freedom and research on one hand and student revolt on the other comes as no surprise to those who understand the bankruptcy of education in the atmosphere of secularism.

Some will articulate the problem, most others plod along as victims of the malady; but the lament and the disease are universal: (1) bigness forces life into compartments, a plight that violates nature; (2) stress on technology, the sciences, information for its own sake, tends to materialism and the debasement of human worth; (3) impersonal systems, by definition and practice, lack the atmosphere for moral seriousness and commitment.

Crash Programs for Lost Students

So we see great universities across the land implementing crash programs in order that the lost student may be found. Enormous sums of money are being poured, for example, into small, residential colleges within the university complex. New liberties are being extended to students in the hopes that they will find nothing more to resist.

All the while most students are merely trying to ask simple questions about service and moral seriousness that many educators have previously written off as Victorian and premodern. However, secularism will not find the answers to these questions nor the solutions to prevailing problems in their crash programs. The irremediable problem of secularism is that it misunderstands the nature of man and is blind to his destiny.

The issue before education today, whether at Columbia University, the Sorbonne in Paris, or any Adventist college, is basically theological. When any education program operates as if man is merely an intelligent animal, that his problems are merely environmental, that his happiness is to be measured by creature comforts or immediate gratifications, it will not be long before the frightened cry of the human spirit is heard amidst his abundance.

Man is a responsible person, a being able to respond to his Maker; when that response is negative, knowingly or unknowingly, human life is fractured. The whole picture is not seen, and man's potential is blunted. When man acknowledges only himself as lord, his own house is lost to forces beyond his rational control. The issue is theological and begins where all human questions and answers begin—with an understanding of the nature and destiny of man. To understand this nature and destiny is to learn of purpose in the creation of man and of purpose in his destiny.

Theological Framework Imperative

At this time of worldwide concern and distress within the academic world, it is time for a new regard for purpose in Christian education—especially Seventh-day Adventist education. Instead of a religious orientation being an embarrassment for self-respecting educational institutions, theological purpose seems to be the only framework in which valid educational practice can be worked out. It may be that many secular institutions realize this more clearly than church-related colleges, especially when they talk about the advantages of small, personal, residence colleges, the renewed importance of the liberal arts curriculum when pursuing the synoptic view of life and the need for moral commitment. To say it clearly, what great institutions are striving to recover is the uniqueness and life style of the church-related college that has purpose well defined in its campus program.

The Adventist campus is grounded on purpose. Founded on and supported by purpose, the Adventist campus must rephrase constantly its reason for existence so that students and faculty alike know afresh.

H. E. D.

(Concluded next week)

THE ADVENTURE OF OBEDIENCE

A book we read recently described a conversation between two men on the subject of the uncertainty of the outcome, humanly speaking, that sometimes accompanies our efforts to do what we believe God wants us to do. Then one of them remarked, "That is the excitement of obedience, finding out later what God had in mind."

We were stimulated by the implications of the idea. We hadn't really thought about it very much before, but there is certainly excitement and adventure that sometimes goes with obedience to God. There comes, for example, a mingling of marvel and thrill to one who, in faith

"... steps on the seeming void,
And finds the rock beneath."

A literal example of this is seen in the experience of the Israelite priests who stepped into the unstable waters of the Jordan River, to find them roll back, opening a firm path beneath their feet. We can imagine the thrill of excitement that surged through them, and the whole nation, when they saw the results of that act of faith.

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.]

MORE ON COVERS

I have enjoyed the many varied and often colorful covers on our papers, but this is the first one [April 30] that has so inspired me that I felt impelled to take pen in hand and express my appreciation!

"Behold, I come quickly" thrilled my soul and set my imagination afire.

Someone was *really* inspired when that cover was planned.

CORA PENDLETON

Camden, Maine

Beautiful and meaningful! I mean the April 30 cover. In the blackness of the present and of the foreseeable future flashes a message, succinct, simple, clear, and awakening, "Behold, I come quickly."

"A picture is worth a thousand words."

GEORGE H. HAM, M.D.

Salinas, California

Several times I have been impressed to write and comment about the colorful and meaningful covers on the REVIEW in recent months. Being busy and rushed most of the time I have put my letter-to-the-editor idea aside several times.

Without difficulty we can think of experiences in the lives of many Bible characters that surely brought to them the thrill of the not-quite-expected that came as a by-product of doing what they knew God wanted them to do. And we know from experience, as do thousands of others living today, that there is real adventure in seeking to work with God.

We remember the church member in India who felt impressed to do something for Investment. Someone had given him a pair of antiquated electric hair clippers, so he decided to try cutting hair. But when he plugged in the clippers they rattled and buzzed and stuck, so he feared he would not be able to use them. He took them apart and carefully cleaned, oiled, and adjusted them. But they were as noisy and unpredictable as before.

Nevertheless, he advertised and hoped for the best. Soon two customers came. Prayerfully, he switched on the clippers to trim the first patron. And, to his thrilled surprise, they purred like new. He was sure that in this surprising manner God had honored his efforts.

As our readers have discerned, by the term "adventure" we do not necessarily mean situations involving dangers and risk, although these may certainly be encountered sometimes. The adventures we are thinking of primarily are the far more common little "coincidences," the little surprises, the little providences that every Christian enjoys from time to time, and which he believes come through the dealings of God. And surely in these experiences God not only gives us needed aid and strengthens our faith; He also uses them to heighten our enjoyment of the Christian life.

T. A. D.

The May 7 cover [bird's nest in dogwood] finally compelled me to compliment the editor and his staff for their work.

Of course, no magazine is complete in the cover alone. Especially do I appreciate the short to-the-point articles. They enable me to enjoy the REVIEW several times through the week. Then when time is available the longer ones are studied and read.

I only wish more people would understand the necessity of sharing these blessings by having a subscription for themselves.

WILLIAM SKIDMORE

Clackamas, Oregon

COUNTRY LIVING PAYS OFF

There are several degrees of country living and many REVIEW letters seem to assume it is beyond the ability of the average Adventist to live in the country or that one needs several acres many miles from any city.

Ten years ago we chose to live three miles from Loma Linda, and we are grateful for the tangible benefits gained from our experience.

We have fresh fruit nearly every month. Last summer we canned more than 150 quarts of fruit when it was ripe, and thus with less sugar. The evenings are peaceful so that we can hear cricket songs, birds, and occasionally a coyote, rather than the din of a siren or the hum of passing cars.

Spiritual blessings accrue to the children and parents. How much blessing may be hard to measure, but our children seem more content to remain home in the evening rather than to roam the streets in search of endless activities. There is decreased pressure to relate to the affluence of the city.

We are faced with the task of educating four children in our schools and may have to sell part of our land, but we would rather live in our modest house on one acre than in one of the most palatial homes crowded six to the acre.

ESTHER A. MCCLUSKEY

Colton, California

SPIRITISM IN THE PARLOR

Is it not high time that parents were alarmed about the supernatural stories on TV—so eagerly viewed by our children (as well as adults) of all ages? We have spent much time and space on the dress question, but how much space on the TV horror tale? Has Satan crept up on our young people unknown to us? Spiritism has insidiously permeated the air waves of our homes; many favorite programs portray the humorous, kindly "ghost"—at which we laugh. The more somber ones are filling our impressionable children with horror—macabre operations, vampires, return of the dead, et cetera.

We as Adventists assure ourselves *we* are secure—*we* are safe. *We* know where the dead are. Do our children? Is Satan laughing at our supposed security? He will deceive the very elect, if possible. Will watching these stories on TV bring his evil spirits right into the room—to appear at will? What would the watchers believe then, their eyes, their senses, or God's Book? If we are fleeing from evil spirits, will we be watching this TV portrayal of Satan's work and enjoying it?

We are placing ourselves on his ground, and many will be deceived. Satan will sweep into his net our children, who will believe what they see—and hear. Why are parents

so blind to the evil that has crept up on us? Some of us have appreciated TV for entertaining our children, but the time is near when we will curse it for bringing Satan into our homes and with unseen cords binding many of the members of our families to him forever.

N. M. LAW

Glendale, California

MEDICAL ATTENTION

I would like to suggest that the church concentrate on inviting medical students, interns, and residents to enter the organized work.

It is much easier to get a commitment for mission service from a medical student not yet established than from one who is established with multiple responsibilities—financial and personal.

There are many Seventh-day Adventist young people studying medicine in Mexico and other countries of the world. If an effort were made to enlist them in the service of the church to the same extent that an effort is made to find a call for ministerial students from our institutions of higher learning, I am sure there would be no shortage of doctors to man our hospitals.

There is urgent need in the world for medical evangelists who can proclaim a message of preventive medicine along with the gospel. The church could employ our young men to start in this while they were still finishing their studies and ordain them for this ministry when they have shown their dedication to this work.

CLARENCE COOMBS, M.D.

Silver Spring, Maryland

► *Thanks for the suggestion. The denominational policy of deferred appointment, which has assisted hundreds of medical personnel through their training and into mission fields, has been in operation for many years. Present policies assist qualified medical and dental students up to \$7,000 through their intern year. At the present time 66 medical students, 11 dental students, 14 interns, and 25 in residencies, are under deferred appointment and receiving financial assistance. The plan is available for qualified Adventist students regardless of place of training.—*
EDITORS.

CLEAN LITERATURE WITH WASH

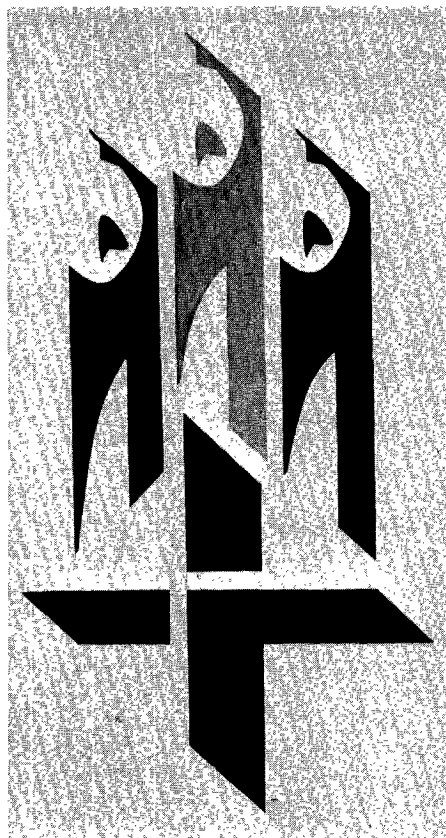
In most laundromats are dispensers for soap, bleach, plastic bags, candy, et cetera. Could someone interest the manufacturer of these dispensing machines in building a dispenser for "clean literature" where our small missionary books could be extracted by inserting one to four quarters?

ZOE REYNARD

Ashburn, Virginia

IDENTIFICATION SYMBOL

Re: The desirability of a universally recognizable and distinctive badge for our members that would act as an immediate bridge of recognition. I have been giving some thought to the design of a symbol that might be used not only in this way but also on church stationery, on mission aircraft and launches, on Dorcas bundles, as a flag at camp meetings, on church and ad-



ministrative buildings—in fact, an international housemark that would become as widely known as the wool mark! Not only would this sign give our membership a greater sense of corporate identity, but it would bring our various fields of activity and beliefs that motivate them to the notice of many more nonmembers.

This drawing uses simply black on white and red for the third angel that suggests the

spearhead. The cross, which is in heavy relief, is also apparent as the Roman numeral for ten when viewed from an angle. There are so many aspects of our faith that some think should be portrayed, but the crispness and impact of a housemark is lost by over-complication. Some may think the world symbol essential but so many organizations use this that it tends to render a design anonymous. In places where a border to the white background is necessary I suggest the simple arrow form.

ALAN COLLINS, F.R.B.S., A.R.C.A.

South Lancaster, Massachusetts

Surely we should be proud to advertise our religion. A practice such as this could easily bring a ray of sunshine into some lonesome heart. How can we get started?

N. A. COLE

Fort Peck, Montana

Instead of a pin, I suggest we carry our Bibles in the open when we travel. Businessmen can carry the *Signs of the Times* or *Message Magazine* in their pocket on their way to work. The women can use a purse that has a pocket on the outside.

MRS. LARRY CROUSE

Aurora, Nebraska

MORE WHYS?

Why don't the sermons we hear dwell more on topics such as Christ, salvation, Calvary, surrender; more often the topics are uninteresting, or uninspiring, or often lacking in something to think about.

We need fewer don'ts and do's and more of the reasons why we must not do. We know we need to meditate more on Christ's sacrifice, but many of us fail to understand how to do this and thereby fail in complete consecration.

MRS. E. L. EDWARDS

Monroe, Michigan

Accompanied to Safety

By WILSON NADEAK

My way led beside a graveyard. It was dusk, but I was not afraid. That day in Borneo I had canvassed the houses on the hilltop, and all my books had been sold. God had been with me.

I passed the graveyard, intending to go to the house of a new friend, one who was sympathetic with my desire to earn a scholarship. In my home village people took a short cut along the cemetery without thinking anything of it.

A few minutes later I arrived at the gate of my friend's house. I noticed that he was standing on the veranda, and his house and yard were well lighted with electric lights.

"Good evening, sir," I said.

"Good evening. Why do you leave your friend at the gate?"

I was surprised. "I have no friend this evening. I am alone," I answered him.

"No. I'm sure. Somebody was coming along with you. He is still standing at the gate in white clothing."

I looked at the gate, but nobody was standing there.

"Where did you sell your books this afternoon?" he asked me.

"At the houses on the hilltop," I answered.

"Oh, so you came by way of the graveyard?" he said with surprise.

"Yes. Why?"

"There are many gangs there. Nobody dares to pass that way during the night. Suppose the man in white was a robber," he said.

I smiled. I could understand now. I was sure he was not a robber.

Adventist Members Active in Sonora, Mexico

By SYDNEY ALLEN

When the *National Geographic* recently featured Mexico's Pacific north-west state with stunning photographs and the title "Sonora Is Jumping," it challenged the stereotyped image of the low-pressure *vaquero* snoozing under a cactus tree so familiar to many minds whenever Mexico is mentioned.

It was an image that needed to be challenged. Early this year I returned from a trip that took me to many parts of Sonora, and I am happy to report that the *Geographic* is right. It also gives me pleasure to be able to say that the Adventists of Sonora are also jumping—thanks in part to a remarkable educational institution operating under dedicated leadership.

The spring that actuates many of these jumps is the Colegio del Pacifico, which the Mexican Union and the Pacific Mexican Mission jointly operate along the southern border of Sonora state, near Navojoa.

A few years ago this school, which at present has 150 students, was struggling for survival, but it is now making such a heartening bid to become self-supporting that I wanted to find out what had changed things. I think I was successful.

Horace Kelley, the principal, was away, but we saw enough to conclude that he is putting only the necessary emphasis on the business side of things. The intellectual side is being properly stressed. And the spiritual side is not neglected, as a visit to the campus chapel quickly demonstrated. But it was the industrial program that attracted our attention most strongly.

We visited two thriving businesses under Paul Allred's direction. Approaching a cement-block building, we noticed a huge jug of *acido sulfurico* near the back door. Stepping inside the building, we found ourselves in a well-equipped automotive battery factory.

I had never heard of a battery industry in one of our schools before and had never thought it could be possible, because, like most people, I had imagined that it must be such a highly involved and expensive enterprise that only a huge organization could risk it. But proof that I was wrong was before my eyes.

I learned that the factory manufactures car, truck, bus, and tractor batteries from scratch. It also repairs old batteries and is so successful in its lead platemaking that other manufacturers purchase plates for their own products.

"How durable are your batteries?" I asked Paul, trying not to display too much of a "show me" spirit.

"We give an absolute and unconditional guarantee for one year from date of purchase, regardless of mileage," he assured me, "and we have had very few adjustments to make." That was enough to persuade me that he was teaching his

boys to do things *right*, which is, after all, no harder than to teach them otherwise.

Batteries are not the only product of the college, of course. There are 250 hectares of fine, rich land under the management of Lee Kaufholtz, which produces tons of wheat and soybeans by means of the flood irrigation made possible by a government reservoir that conserves water in the mountains and channels it to the fields.

A good percentage of these crops goes into the food manufacturing operation, the second industry run by Allred, in the other half of the industrial building. Here they turn out gluten, soy milk, bread,

and such other tasty dishes as soy sandwich spreads and vegetarian wieners. We bought a mixed case of this food and found it delicious. Apparently our Mexican believers share this opinion, for the crew at the college was hustling to turn out an order for 175 cases that resulted from a sample shipment to a large church gathering in Mexico City.

Yes, Sonora is jumping, and that is the proper thing for a developing region to do. As the old saying goes, "Don't wait for an opportunity so that you can jump at it; keep jumping and then when the opportunity comes along, you will be able to land in it." Adventists in Sonora are taking that advice.



Lay Leader Conducts Meetings Among Ilocanos

Godofredo M. Galinato, an Ilocano layman who is now the president of the Ilocano Laymen Missionary Association in Mindanao, distributes finger-operated plastic record players and conducts evangelistic campaigns not only among Ilocanos but also among different tribes in the South Philippine Union.

The Ilocano Laymen Association was organized in Southern Mindanao Mission eight years ago. One of its projects is the distribution of Gramophones with inspirational messages in the different dialects of the area. Mr. Galinato is director of the Philippine branch of International Educational Recordings, which is headed by John E. Ford, of Malibu, California, U.S.A.

The church membership in the Ilocano communities of Mindanao continues to increase from year to year as a result of the activities of our Ilocano laymen. The fourth evangelistic campaign under the Ilocano Laymen Association this year had been conducted in New Camiling, Carmen, Davao del Norte, as a part of the Far East Harvest movement.

V. L. VILLANUEVA
Departmental Secretary

Seeker for Truth in India Rewarded

By J. M. CHAND

Lay Activities Secretary, Northwestern India Union

Hashmi was born in 1939 in Northern India of a Moslem family that traces its ancestry back to Mohammed, the founder of Islam. As a boy he received thorough religious instruction at home and in the local primary school, which was run by a committee of Mohammedan *maulvis*, or priests. He learned the Koran and various rituals and practices of the Islamic faith. Additionally, his father engaged a private tutor to teach him Hindi and Sanskrit grammar. Besides his usual studies, he heard stories of Hindu saints and reformers. Thus, in his early boyhood, Hashmi became aware of the enormous contributions of both popular and philosophic Hinduism.

A number of Christian families lived in Hashmi's home town. There was one old Christian who resided near the school. After school hours, when Hashmi and the other children went past his door to their homes, he would stand with a kind smile upon his face. Now and then he gave them sweets.

Hashmi was one of the boys with whom he was especially friendly. One day the old man gave him a copy of the New Testament, which his mother and he often read in their spare hours, without knowing that it was the Sacred Book of Christians. They could not fully understand it; nevertheless, the simple gospel story moved their hearts. Thus the seed of God's Word was sown in Hashmi's life.

A Smile and a Pamphlet

In April, 1952, Hashmi went to Aligarh to enter the Moslem university. There he joined the Islamic Youth Movement. Although he was quite young, his sincere and impassioned preaching brought invitations from various Moslem congregations for him to preach in their prayer meetings. This aroused in him a desire to become a preacher. Consequently, he entered a theological institution in Lucknow and studied Moslem theology and history, philosophy, Arabic, and the traditional writings.

One day as he sat in the mosque reciting verses from the Koran after the morning prayer, a tall white man—an American, perhaps, or a European—entered. With a friendly smile, he gave Hashmi a pamphlet with a beautiful title page. Hashmi took the booklet to his dormitory and read it, and read it again and again. The pamphlet began with these words: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." It was the Gospel of Matthew. As Hashmi read, Christ, who had thus far been to him merely a despised prophet, became a living Person. He saw in Him the all-embracing Christ, the God-man who descended to our planet to save us.

After Hashmi graduated from theology in Lucknow, he moved to Delhi and was

appointed *imam*, or prayer leader, in a mosque. Here he had ample opportunity to study the Bible through Protestant sources. He had the privilege of reading a large number of books and articles on the life of Christ, missions, church history, and apologetics. During these years, works on systematic theology were also accessible, and he learned the truths on which most Christians agree. In this survey he observed that the Christian world had gone far from the authentic teaching of God's Word.

All this study was done in private because as a Moslem *maulvi* he could not show an unusual interest in the Christian faith.

In 1965 Hashmi went to Hapur, some miles from Delhi, and secured a job in an Arabic school. Here he came in contact with Saudagar Chand and other leaders of the Adventist church. They introduced him to the writings of Ellen G. White. He found that her writings were so Christ-centered that even an ordinary man could see in them the glory of Jesus.

Later Hashmi enrolled in the Voice of Prophecy course, which provided convincing answers to problems that had perplexed him for a long time.

In 1966 he made up his mind to give up his religious occupation so that he might separate himself from the Moslem community and embrace Christianity openly. The same year he was married to a girl chosen for him by his father. Then he continued his quest for a true Christian denomination. He studied the teachings of almost a dozen Christian denominations. He attended their worship services and had frequent discussions with their preachers on doctrinal matters.

Finally, he turned once more to Seventh-day Adventists, for although he had read their literature, he had not had any close contact with them. He began studying their literature again and reviewed his Voice of Prophecy lessons.

In 1967 he went to Delhi to complete his education. There he visited the Adventist center and inquired about Bible studies. After a few months B. M. Isaac, the ministerial secretary of Northwestern India Union, had the privilege of baptizing Hashmi, who chose the name of Stephen as his Christian name. Stephen is now witnessing for Christ in the city of Agra, an example of God's loving grace.

Brief News

AUSTRALASIAN DIVISION

✦ The sixth quadrennial session of the Australasian Division was held on the campus of Avondale College, August 25 to 29. A large delegation of national leaders from the mission fields of the Australasian Division was present.

SOUTH INDIA UNION MISSION

✦ K. V. Devadanam, M.D., a physician in Vanukur, prepared 112 persons for baptism in 1969 and raised up three new congregations near Vijayawada. He now cares for five churches in addition to his self-supporting medical work. Since the mission does not have a budget to provide a pastor for these five churches, Dr. Devadanam has trained his son-in-law, T. V. Thomas, to give simple treatments, thus becoming a self-supporting medical worker and lay pastor for two of the new churches.

✦ K. Prakasam, a former Lutheran minister from Burma, now working in Chirala, baptized 89 people in 1969.

Bless This World

By RUBY LANG

Bless this world, O Lord, we pray;
Bless this troubled world today.
Grant that we may find through Thee
A way to live in harmony.

Let this darkness pass away
Into the dawn of a new day.
Where all people will be free
From the chains of tyranny.

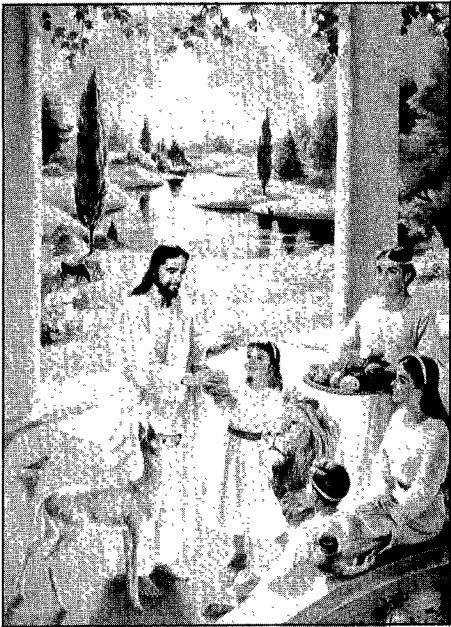
In this lonely vale of tears
Let hope and faith replace our fears.
Lord make us strong when we grow weak,
And help us find the truth we seek.

Bless this world, O Lord, we pray;
Lead us in Thine own strong way.
Lift the heart and soul of man;
Give us peace on earth again.

May our efforts never cease
In our search for lasting peace.
Give us grace to understand,
So short the time at our command.

Bless this world, O Lord, we pray;
Bless this troubled world today.
Give us wisdom—help us see
None is greater, Lord, than Thee.

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The Judgment
The State of the Dead

The Christian Home
Tithing
Health
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Baptism
The Gospel Commission



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Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

New Staffers. New staff members elected at the fifty-first session who at this writing have arrived at headquarters are:

Associate Secretary L. L. Bock, Mrs. Bock, and daughter Colleen (son Allen and daughter Janell are students at Loma Linda University and Atlantic Union College, respectively), from South Lancaster, Massachusetts.

Associate Secretary C. E. Bradford, Mrs. Bradford, and their three children, Sharon, Charles, and Dwight, from Chicago, Illinois.

Associate Secretary Roy F. Williams and Mrs. Williams (daughter Thelma is a nurse in Berrien Springs, Michigan, and sons Chester, married, and David are students at Andrews University), from Mandeville, Jamaica.

Assistant to the GC president, F. C. Webster, Mrs. Webster, and Mrs. Bertha Bryan (Mrs. Webster's mother), from Beirut, Lebanon.

Assistant Treasurer H. D. Johnson and Mrs. Johnson (sons Del and Ron are students at Blue Mountain Academy, married daughter Sherry Iverson lives in Pendleton, Oregon, where her husband is connected with Harris Pine Mills), from Singapore, Republic of Singapore.

Associate Temperance Secretary G. J. Bertochini, Mrs. Bertochini, and son John (married son William is in the armed services), from Singapore, Republic of Singapore.

Associate Missionary Volunteer Secretary Michael Stevenson, Mrs. Stevenson, and sons Michael and Miles, from Fort Worth, Texas.

Treasurers. At the recent General Conference session an undertreasurer and six assistant treasurers were elected to aid General Conference Treasurer K. H. Emmerson in caring for the financial affairs of the church at world headquarters. The Treasury recently released a summary of their responsibilities. Here is a partial listing of their duties. Undertreasurer M. E. Kemmerer is treasurer for the North American Division, secretary-treasurer of the Harris Foundation and the Oregon Corporation, chairman of the Andrews University budget committee, and is responsible for accounting and banking activities, budget preparation and control, and exchange rates.

Assistants: W. L. Pascoe, supervision of transportation (bookings and shippings), missionary financial matters (appointees, furloughes, permanent returnees), U.S. Department of State and foreign embassy business (passports, visas, et cetera), student missionaries, Adventist Volunteer Corps; J. C. Kozel, assistant treasurer for

the North American Division, executive secretary General Conference Corporation, sustentation and retirement funds, secretary of the Wage Scale Committee; R. E. Osborn, control of cash flow and domestic bank balances, Unitized investment funds, investments and investment counselor (organizations, institutions, divisions, General Conference), telephone and Telex services, General Conference Benevolent Fellowship Association; H. D. Johnson, overseas accounting services, apportionment of overseas budgets, budget control for administrative-departmental and workers expenses, counselor to comptroller on accounting procedures and problems, assistant in budget preparation; B. J. Kohler, supervisor of General Conference properties, central dispatch, print shop, cafeteria service, tax and social security matters, equipment (authorization, purchase, and installation), treasurer of SAWS, secretary of office space and blueprints committees; R. M. Reinhard, administrative assistant to the treasurer (special problems and surveys), financial statements and summaries, equipment inventory, location and housing for Autumn Councils and sessions, miscellaneous contributions and donations.

Afro-Mideast Division: Robert H. Pierson, Oct. 30-Nov. 11; Roy F. Williams, Oct. 20-Dec. 20.

Australasian Division: R. R. Bietz, Aug. 1-Sept. 15; W. J. Hackett, Oct. 30-Dec. 20.

Central European Division: Theodore Carcich, Nov. 1-25; R. M. Reinhard, Nov. 18-Dec. 20; D. W. Hunter, Nov. 23-26; Mazie Herin, Sept. 12-Oct. 5.

Far Eastern Division: F. L. Bland, Dec. 6-Jan. 23, 1971; K. H. Emmerson, Nov. 1-Dec. 20; Fernon Retzer, Oct. 7-Dec. 22.

Inter-American Division: Neal C. Wilson, Nov. 5-Dec. 15; R. E. Osborn, Nov. 5-15.

Northern European Division: D. W. Hunter, Oct. 20-Dec. 20 (Europe and Africa area); R. M. Reinhard, Nov. 1-18; Mazie Herin, Oct. 26-Nov. 7.

South American Division: D. S. Johnson, Oct. 20-Dec. 20; J. C. Kozel, Nov. 1-Dec. 20.

Southern Asia Division: C. O. Franz, Nov. 1-Dec. 20; V. M. Montalban, Oct. 20-Jan. 15, 1971.

Trans-Africa Division: Robert H. Pierson, Nov. 11-30; E. W. Pedersen, Nov. 11-Jan. 15, 1971; William Wagner, M.D., Dec. 15-Jan. 30, 1971.

Trans-Mediterranean Division: Theodore Carcich, Nov. 26-Dec. 20; E. W. Pedersen, Oct. 20-Nov. 10 (Africa area).

Eastern Europe: Robert H. Pierson, Oct. 23-29.



Bermuda Accepts Stewardship Plan

Recently the entire Bermuda Mission went on the stewardship plan. Pictured are W. M. Starks (standing), who conducted the stewardship workshop. Seated (from left) are Hardy Loomis, of the Atlantic Union Conference, who assisted in the program; Rudy James, newly appointed pastor of the Southampton church; H. Carl Currie, president of the Bermuda Mission; Don Burgeson, pastor of the Midland Heights and St. George churches; Willie Lewis, pastor of the Hamilton church, who is also lay activities and Sabbath school secretary for the Bermuda Mission; and not pictured is James A. Madson, pastor of the Warwick church.

W. M. STARKS
GC Department of Stewardship and Development

✦ As a result of the Vacation Bible School program, several have been baptized into the Elmira, New York, church during the past three years. The 1970 VBS had an enrollment of 120 (half from non-Adventist homes). As a follow-up program, the Elmira VBS staff has initiated a weekly Story Hour.

✦ Twenty-one persons were baptized July 11 at the Greater New York Spanish camp meeting.

EMMA KIRK, Correspondent



✦ The Kansas Conference, which was organized in 1870 as the Missouri-Kansas Conference, celebrated its one hundredth birthday at camp meeting this year. A pageant, prepared by Union College and presented at camp meeting on Sabbath afternoon, July 11, highlighted the celebration. Mrs. Everett Dick narrated.

CLARA ANDERSON, Correspondent



Melville, Saskatchewan, Church Is Dedicated

The Melville, Saskatchewan, church, one of 34 in the Manitoba-Saskatchewan Conference, was dedicated recently. J. W. Bothe, Canadian Union president, presented the dedicatory address, and S. H. Gallant led in the Act of Dedication. Mayor P. J. Dielschneider and J. R. Kowalchuk, Member of the Legislative Assembly of Saskatchewan, also had a part in the service. W. G. Soloniuk, conference president, welcomed the church into the conference.

S. H. GALLANT, *Pastor*



Columbia Union

Mount Vernon Academy Class of '25 Holds Reunion

Thirteen of the 17 members of the class of 1925 of Mount Vernon Academy met on the campus of their alma mater for a reunion on July 19, 1970. All members of that class are living, all are Seventh-day Adventists. Eleven of the class or their spouses have served in denominational work, three of them in overseas missions, for a total of some 300 years. Shown in the picture are (from left, standing): Paul Herrell, class president, Mrs. Gertrude Shultz, Mrs. Alice Lease, Mrs. Marie ReBell, Mrs. Hazel Yates, Mrs. Elizabeth Webb, Mrs. Millie Baker, Mrs. Geraldine Guthrie, Mrs. Marolyn Whitmill, and Dr. Frank Meckling; seated: Mrs. Blanche Richardson, Mrs. May Belle Crawford, and Mrs. Dorothy Carr. Members not in attendance were Mrs. Betty Johnson, Mrs. Dorothy Harvey, Raphael Warnick, and Dr. Kenneth Steck.

CHARLES R. BEELER
PR Secretary, Ohio Conference

✦ Melvin Sickler, pastor of the Hyattsville, Maryland, church, reports ten baptized and one received on profession of faith recently.

✦ The *Page County News*, of Luray, Virginia, carried a front-page story about Mrs. Marion Simmons, missionary on furlough from the Far Eastern Division. Mrs. Simmons, educational consultant in the Far East, was visiting her sister in Ida, Virginia.

✦ By the close of July, Potomac's literature evangelists had delivered \$39,051 more than at the same time last year.

✦ Membership in the Potomac Conference at the close of the second quarter was 12,291.

✦ John Williams, pastor of the Paterson, New Jersey, church (Allegheny East Conference), assisted by New York City physicians Vernon Daly and Edmond Good, recently conducted a Five-Day Plan to Stop Smoking. Ninety per cent of those in attendance are reported to have overcome the habit.

✦ At a recently conducted Good-Neighbor camp in the Potomac Conference, 162 children were in attendance.

✦ H. N. Bresee, assisted by Mrs. Bresee and Mrs. Dorothy Moon, held revivals at the Appalachia church and at "The Tent" in Pennington Gap, both in Virginia.

✦ Columbia Union College students Don Melnick, Peter Frame, Karen Arkebauer, and Delores Killen recently conducted Sabbath morning worship services at the Princeton and Bluefield, West Virginia, churches. West Virginia requests more such assistance from CUC students.

MORTEN JUBERG, *Correspondent*

Northern Union

✦ Investing more than \$300 in a booth at the All-Iowa Fair, July 3-12, members of the Cedar Rapids church featured the theme, the major problems of modern youth—war, drugs, and sex. The more than 3,000 youth who stopped were offered the Voice of Prophecy magazine, *Wayout*.

✦ More than 1,100 persons have attended the Five-Day stop-smoking clinics sponsored by the Minneapolis Northbrook church. V. O. Schneider, pastor, assisted by his wife and Eugene Ewer, church temperance secretary, has conducted 34 clinics in the past year and a half.

✦ A friendship camp, the first in the conference, was conducted in Iowa with 65 children of nine other denominations attending.

✦ North Dakota is the first conference in the Northern Union to reach an objective of three-per-member in the *Signs* campaign. More than 9,000 *Signs* were ordered during the campaign.

L. H. NETTEBURG, *Correspondent*

Pacific Union

† Youth of the Honolulu Japanese and Central churches secured a booth in the commercial display tent at the largest fair in Hawaii and showed temperance films and signed up other youth for *Way-out* magazine.

† Mayor Alvin Pinkley, of Costa Mesa, California, praised Orange County Adventist Youth in Action for their anti-drug display during the county's fair for drug education.

† Dick Barron conducted the Youth Prayer Week in Stockton, with 75 responding to his call for dedication to full Christian witness.

† Dr. Saleem A. Farag, on furlough from the Australasian Division, where he was division medical secretary, has been appointed assistant director of the Department of Public Health and special adviser to the Governor's Council on Health for the State of California. He has also been named chairman of a 150-man task force to develop the new State Plan for Health.

† Daryl Miller, an Andrews University senior, is interning with the White Memorial Medical Center, in Los Angeles, in a full scope of hospital public relations work in a ten-week, practical-experience program. An intern program for college students interested in hospital public relations careers has been inaugurated by the American Society of Hospital Public Relations Directors, a division of the American Hospital Association.

† E. E. Cleveland recently presented the Biblical doctrine of the Sabbath to the largest Sunday-night crowd of the Oakland Your Bible Speaks evangelistic campaign. The evangelistic team consists of 16 Bible instructors, 18 Seminary students, and 18 pastors. At the end of five weeks the average nightly attendance was nearly 2,000 and was growing.

† The Van Nuys Spanish Education Center, which includes an auditorium, a gymnasium, and a swimming pool, was opened in July by H. C. Retzer, president of the Southern California Conference. Antonio J. Cabrera, local church pastor, who led in the construction of the facilities, was chairman of the program.

† The Walter-Paulson evangelistic team of the Northern California Conference will begin meetings in the Scottish Rite Temple of Stockton on September 26. Five churches in the Stockton-Lodi area will join in this evangelistic thrust.

† Tokuo Hatanaka, MV secretary for the North Japan Mission, spoke recently at a youth meeting in the Japanese church in Honolulu.

† During the last weekend in July the student literature evangelists of the Southeastern California Conference met for a rally at San Pasqual Academy.

MARGARET FOLLETT, *Correspondent*

Southwestern Union

Arkansas-Louisiana Conducts Three-Day Laymen's Congress

A large and representative group of lay workers and ministers spent May 8 to 10 at Camp York Town Bay, near Hot Springs, Arkansas, praying, studying, and planning for a meaningful evangelistic involvement. The theme of the congress was "Joining Hands for a Finished Work." Delegates accepted a challenge

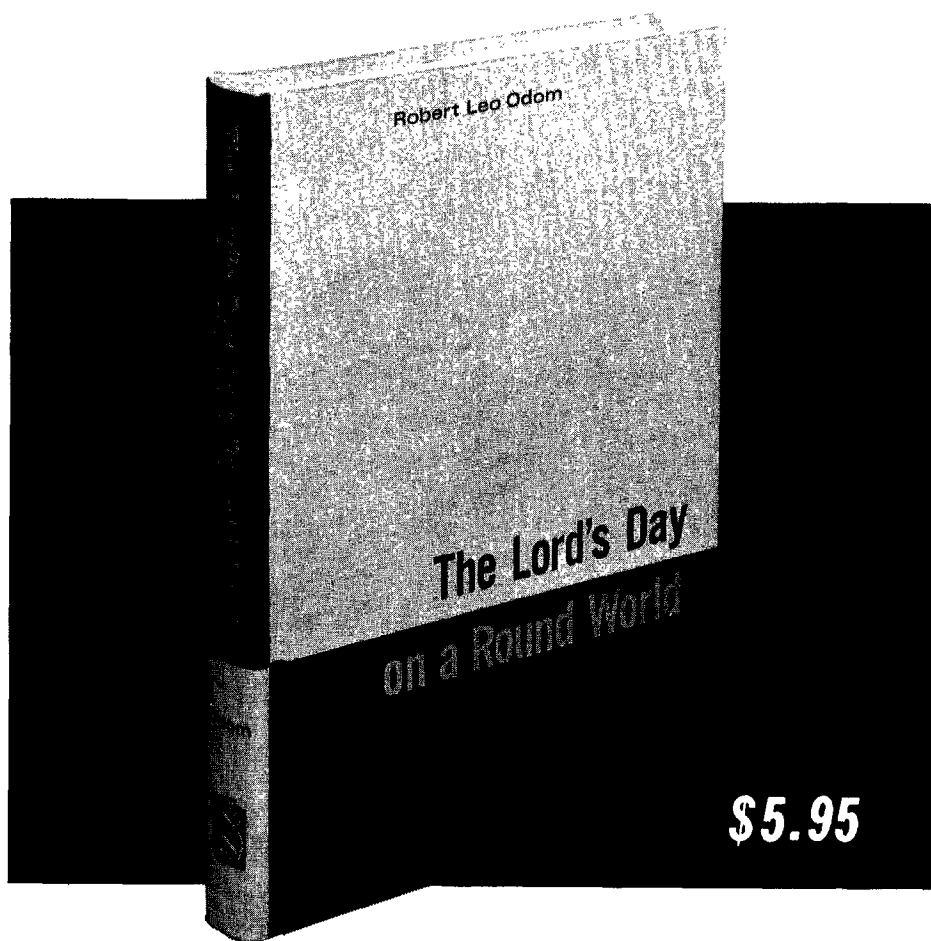
to reach a conference membership of 5,000 in 1970. Present membership is 4,731.

The daily program was directed by Harold H. Voss, conference lay activities secretary; E. F. Sherrill, conference president; and P. I. Nosworthy, conference secretary-treasurer. Assisting were representatives from the Southwestern Union Conference, the Southern Publishing Association, and the General Conference.

A spirit of unity, friendship, and good will prevailed throughout the meetings, and the delegates returned home determined to impart the blessings gained to their fellow church members.

THEODORE CARCICH
GC Vice-President

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Sandra Bales, elementary teacher, San Antonio, Texas, junior academy, formerly teacher, Lincoln, Nebraska.

Richard J. Barnett, public information officer, Kettering Medical Center (Ohio), formerly departmental secretary (Southern New England).

H. O. Collier, III, church school teacher, Farmington, New Mexico (Colorado), from same position, Hawaiian Mission.

Karen Devitt, Southwestern Union College, formerly nurse, Porter Memorial Hospital, Denver, Colorado.

N. L. Doss, pastor, Kansas City, Kansas, formerly president, South-east Africa Union.

Mrs. Shirley Heath, teacher (Washington), from (Kansas).

Lee Kretz, lay activities and Sabbath school secretary (Kansas), from same position (Minnesota).

Nelson Mathers, teacher (Nebraska), formerly teacher (Greater New York).

E. L. Richardson, pastor, Bridgeton and Whitesboro (New Jersey), from Andrews University.

Bruce Schmidt, teacher, Cortez (Colorado), formerly teacher (Illinois).

Phyllis Scriven, teacher, Greeley (Colorado), from same position (Newfoundland).

John Sowers, elementary teacher (Missouri), formerly teacher (Illinois).

James Stephens, staff, Oak Park Academy (Iowa), formerly staff, Enterprise Academy (Kansas).

Mr. and Mrs. Robert Swanson, teachers (Iowa), formerly teachers (Kansas).

Arlee Torkelsen, staff, Platte Valley Academy (Nebraska), formerly teacher (Central California).

Bruce Ullom, staff, Platte Valley Academy, formerly pastor (Chesapeake).

Mr. and Mrs. Adriel Velez, staff, Auburn Academy (Washington), from Campion Academy (Colorado).

D. M. Wesslen, vice-principal, Upper Columbia Academy (Washington), formerly principal, Platte Valley Academy (Nebraska).

Mrs. D. M. Wesslen, staff, Upper Columbia Academy.

R. W. Wilmot, secretary-treasurer (Minnesota), from same position (South Dakota).

Melvin E. Wolford, staff, Pacific Union College, from same position, Union College.

From Home Base to Front Line

Adventist Student Volunteer Corps and Other Workers

David Frank Koot, to be an English teacher North Peru Mission, Chiclayo, Peru, student missionary (PUC), of Angwin, California, left San Francisco, California, May 28.

Myron K. Widmer, to be teacher in Djakarta Evangelistic Center, Indonesia, student missionary (PUC), of Angwin, California, left San Francisco, California, May 31.

Malcolm Earl Dillon, to teach in English-Language School, West Indonesia Union, Djakarta, Java, student missionary (PUC),

of Angwin, California, left San Francisco, California, May 31.

Carol E. Smart, to be summer camp worker in Antillian Union, Rio Piedras, Puerto Rico, student missionary (SMC), of Collegedale, Tennessee, left Miami, Florida, June 2.

Marga Louise Martin, to be nursing supervisor Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, student missionary (SMC), of Avon Park, Florida, left Miami, Florida, June 4.

June Marilyn Dasher, to be a secretary in the Central American Union Mission, Guatemala City, Guatemala, student missionary (WWC), of College Place, Washington, left New Orleans, Louisiana, June 7.

Richard S. Wilkinson, to serve in the East Indonesia Union Mission, Menado, student missionary (WWC), of College Place, Washington, left San Francisco, California, June 8.

Julio Cesar Perozo, for ministerial work in Costa Rica Mission, San José, Costa Rica, student missionary (AUC), of the Bronx, New York, left Miami, Florida, June 8.

Marilyn Jean Kinzer, to nurse in clinic at Port-au-Prince, Haiti, a student missionary (AU), of Adelphi, Maryland, left Miami, Florida, June 8.

Elizabeth Ann Peña, to teach in the Colegio Adventista del Ecuador, Santo Domingo de los Colorados, Ecuador, student missionary (WWC), of Walla Walla, Washington, left Miami, Florida, June 9.

Janis L. Suelzle, to nurse in the Chulumani Hospital, Chulumani, Bolivia, student missionary (WWC), of Walla Walla, Washington, left Miami, Florida, June 10.

Joyce Evelyn Pierce, to nurse in Mobile Clinic, Bolivia Mission, La Paz, Bolivia, student missionary (SWUC), of Keene, Texas, left Miami, Florida, June 14.

Gladys Maria Fernandez (AU '68), to teach in the music department at River Plate College, Puiggari, Argentina, recently of Berrien Springs, Michigan, left New York City, June 29.

D. W. HUNTER

Obituaries

[This listing includes all obituaries received up to two-and-a-half weeks before presstime.]

ADDISON, Ida M.—b. Feb. 6, 1887, Howard County, Ind.; d. July 12, 1970, Akron, Ohio.

BABCOCK, Haddie Bell—b. Feb. 8, 1878, Claysville, Pa.; d. June 19, 1970, Mount Vernon, Ohio. A daughter, Mrs. Earl Raub, survives.

BARNES, Bertha—b. May 27, 1879, Pennsylvania; d. June 22, 1970, Tujunga, Calif. Survivors are a daughter, Jean Miller; and a son, Richard Stanton.

BAYSINGER, Vera Orpha—b. May 10, 1905, Springfield, Nebr.; d. Feb. 27, 1970, Portland, Ore. Survivors are her husband, Wayne; her mother, Orpha Pitsch; her father, George Hammond; two brothers, Richard Pitsch and Robert Hammond; and two sisters, Dorothy Pitsch and Ruth Joyce.

BEARD, Lucy—b. Aug. 25, 1875; d. May 22, 1970, Barry, Ill. Survivors are a daughter, Mrs. Richard Saunders, and a brother, Elmer.

BLAINE, Clara Sevilla—b. Dec. 16, 1872, Slippery Rock, Pa.; d. April 15, 1970, Fort Jones, Calif. Survivors include a son, William E.; and five daughters, Virginia Lynch, Ruth Stahl, Jessie Moor, Lila Klar, and Muriel George.

BROOKS, Bunah B.—b. April 4, 1891, Collegeview, Nebr.; d. June 17, 1970, Placerville, Calif. Survivors are her husband, Leonard L.; two sons, Russel L. and Wallace D.; a sister, Pearl Rogers; and a brother, Austin Soucey.

BURGAN, Benjamin H.—d. June 16, 1970, Akron, Ohio, at the age of 81. His wife, Clarice, survives.

BURKHART, Carrie—b. March 7, 1884, Knoxville, Tenn.; d. April 8, 1970, Hendersonville, N.C. A sister, Bessie, survives.

CARRICK, Caroline Erckmann—b. Aug. 23, 1883, Griesheim, Germany; d. June 17, 1970, Ventura Estates, Calif. Survivors are two daughters, Caroline Hendrickson and Henrietta Seifert; and a brother, Phillip Erckmann.

CHAPMAN, Ora—d. June 25, 1970, at the age of 93. A daughter, Lula Mac Kinne, survives.

COFFEY, Lillie Clark—b. Jan. 13, 1903, Leicester, N.C.; d. July 10, 1970, Fletcher, N.C. Survivors are her husband, J. H. Coffey; daughter, Euretha Sluder; and son, Cecil.

COOPER, John G., Jr.—b. March 2, 1924, Russellville, Ohio; d. July 22, 1970, Georgetown, Ohio. Survivors are his wife, Hilda; daughters, Sherrice Lenn and Connie Sue; sons, Johnny Wayne, Gary Robert, and James Howard; foster sons, Thomas Carroll and Steven Martin; and parents, John and Mary Cooper.

COUNTER, Gladys Mourer—b. 1902, Aurora, Nebr.; d. July 5, 1970, Napa, Calif. Survivors are her husband, Clement E.; one son, William; four daughters, Ann Doll, Margaret Both, Alyce Frost, and Ardyce Cravea; two sisters, Mildred Wickman and Ada Drake; and two brothers, Harold and Lyle Mourer.

CUTCHER, Mabel—b. Sept. 13, 1886, Newport, Pa.; d. July 19, 1970, Sandusky, Ohio. Survivors are Ralph Evans, Harmon Cutcher, Helen LaFontaine, Beatrice Whipple, Dora Hoskins, Velma Leslie, Lorraine Williamson, and Lois Miller.

EARLEY, Hattie I.—b. March 17, 1900, Tex.; d. May 1, 1970, Napa, Calif. Survivors are four daughters, Ruth Cross, Esther Daniels, Audrey Earley, and Vernith Watts.

ERNSTSON, Verland V.—b. April 29, 1908; d. April 7, 1970, Salem, Ore. Survivors are his wife, Ruth; one daughter, Beverly Ann; and a son, Verland, Jr.

FERGUSON, Emmett Eugene—b. Dec. 17, 1902, Falba, Tex.; d. May 25, 1970, in Colorado. Survivors are four sons, Francis E., Donald, Gordon W., and Raymond; one brother, William; and one sister, Georgia O'Neil.

FEY, Pearl Kloss—b. Oct. 14, 1880, Wisconsin; d. March 2, 1970, Ventura Estates, Calif. Survivors are a daughter, Bonnie Gilbert; and a sister, Eleanor Judson.

FRICKERT, Ada Ann—b. Jan. 17, 1882, Washington County, Ore.; d. June 6, 1970, Napa Valley, Calif. Survivors are her husband, Frank; two sons, Robert and Earl Hale; and one daughter, Grace Reynolds.

GORRELL, Fred—b. June 13, 1904, Pleasants County, W. Va.; d. July 17, 1970, Bakersfield, Calif. Survivors are his wife, Della; daughter, Jane Glass; two sons, William F. and John T.; and two stepsons, Donald and Richard Evans.

HAMILTON, Mary Davis—b. June 8, 1884, Baton Rouge, La.; d. May 25, 1970, Arlington, Calif. She was married to Harry H. Hamilton in 1902, and together they spent 38 years in denominational educational work. Survivors are a son, John T.; and a daughter, Evelyn Shephard.

HILLS, Ina Mae—b. Feb. 27, 1882; d. June 6, 1970, Huntington Park, Calif. A son, Floyd, survives.

HOCKETT, James Lamar—b. July 23, 1885, Iowa; d. July 6, 1970, Riverside, Calif. Survivors are his wife, Rose; son, Henry Merlin; and daughter, Margaret Mouser.

HOYT, Ecka Elizabeth—b. April 7, 1895, Stockbridge, Mich.; d. July 10, 1970, Long Beach, Calif. Survivors are her husband, Robert; a son, Robert; and a daughter, Evelyn Shephard.

HUYCK, Oma Jeannette Hamilton—b. March 22, 1900, Downey, Calif.; d. June 10, 1970, Downey, Calif. Survivors are two sons, Richard and William.

ITOFAA, Maria—b. Nov. 18, 1879, in Romania; d. July 2, 1970, Dearborn, Mich. Survivors are three sons and one daughter.

JOHNSON, Edith Mable Dayton—b. in 1881 in Wabasha, Minn.; d. April 13, 1970, Auburn, Calif. Survivors are two sons, Luther and Irvin.

LANG, Alma Dexter—b. Aug. 19, 1904, Medford, Mass.; d. July 21, 1970, Anaheim, Calif. Survivors are two sons, Robert W. and Norman D.; and a daughter, Evelyn Gibbons.

LANG, Alvin Rutherford—b. July 7, 1896, Everett, Mass.; d. July 22, 1970, Anaheim, Calif. Survivors are two sons, Robert W. and Norman D.; and a daughter, Evelyn Gibbons.

LAUMANN, Bessie Vera—b. July 4, 1894, Lebanon, N.H.; d. May 8, 1970, Placerville, Calif. A daughter, Bonnie Paugh, survives.

LIKELY, David Leo—b. April 5, 1949, Yakima,

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TO PACK, MOM?**

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MY CLOTHES!**



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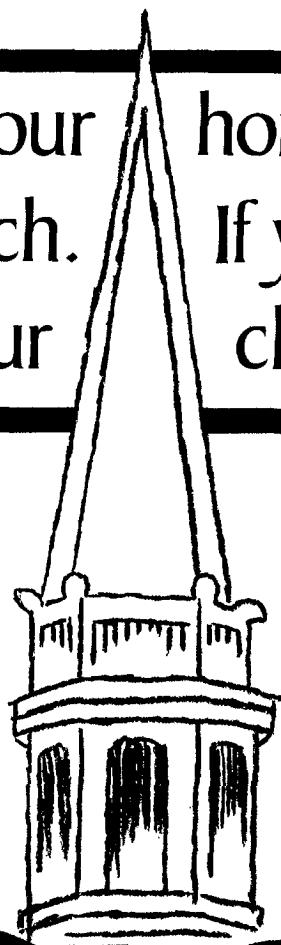
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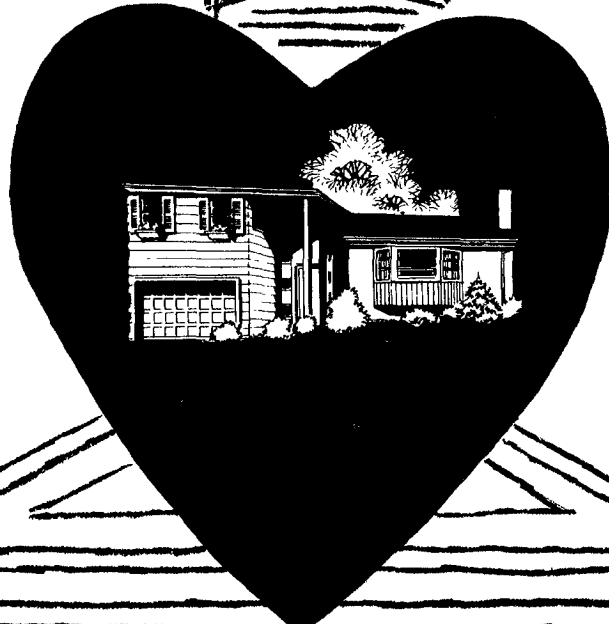


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Wash.; d. May 4, 1970, Davis, Calif. Survivors are his parents, Mr. and Mrs. A. Leo Likely; two sisters, Sharlene McDermott and Katherine Likely; one brother, Michael; and his grandfather, Roy Sloan.

LINK, Helen Gertrude—b. Aug. 23, 1897; d. May 17, 1970, Hickory, N.C.

MOORE, Bertha Maude Messick—b. April 18, 1881, in Delaware; d. Sept. 9, 1968, Benton, Calif. Survivors are four sisters, Clara MacArthur, Virginia Mitchell, Anna Rogers, and Lena Warner; and three brothers, Jack, Walter, and Howard Messick.

NELSON, Charlotte Edna Sorensen—b. Jan. 15, 1910, Clinton, Minn.; d. July 21, 1970, Loma Linda, Calif. Survivors are her husband, George; two daughters, Mrs. Ronald Jessen and Mrs. John Odom; and son, Steve.

NEWTON, Adelle—b. in 1888, Livermore, Calif.; d. May 22, 1970, Tracy, Calif. Survivors are her husband, Fred; and five sisters, Caroline Doody, Cora Mackel, Tillie Smith, Delphina Robey, and Elizabeth Kelly.

NICKERSON, Mary Josephine—b. June 14, 1879, in Tennessee; d. May 4, 1970, Napa, Calif. Survivors are a son, Francis Joseph Rashe; and a daughter, Alma Sagar.

OSBORN, H. Carver—b. Aug. 15, 1908, Washington, D.C.; d. July 22, 1970, Takoma Park, Md. Survivors are his wife, Ruth; two sons, Charles and Carl; and four brothers, John, Calvin, Russell, and Jess.

PATTERSON, Nora Helen Whitehead—b. Jan. 14, 1896, in Arkansas; d. April 26, 1970, Napa, Calif. Among her survivors are: Jettie Mae Ellison, Towana Mason, Roberta Neuterman, Joe E., Bill, and Allen Earl Whitehead.

REEDER, Edna Louise Travis—b. June 26, 1889, Lodi, Wis.; d. June 30, 1970, Auburn, Calif. Survivors are her husband, Frank, and a sister, Nellie Dixon.

RIDDLE, Mary Elizabeth McMahon—b. July 29, 1893, Denver, Colo.; d. May 18, 1970, Kansas City, Mo. Survivors are her husband, James R.; a stepson, Harry; and four stepdaughters, Dorothy Lewellen, Mildred Wolkwitz, Eleanor Anders, and Mary E. Bryant.

SEIBEL, Lydia—b. Sept. 28, 1898, N. Dak.; d. June 10, 1970, Lodi, Calif. Survivors are her husband, Jacob; four sons, Emil, Lavern, Elder Marvin, and Leonard; and one daughter, Evelyn Miller.

SEVISON, Evelyn J.—b. Feb. 24, 1908, Chicago, Ill.; d. July 15, 1970, Toledo, Ohio. Survivors are her husband, Kenneth; daughter, Laura Frey; son, Lester; and father, Charles Fogh.

SHAW, Ruby Mothershead—b. June 30, 1887, Dallas, Tex.; d. May 10, 1970, Angwin, Calif. Survivors are a daughter, Maurine Boyd; and a son, Ward B.

SNYDER, C. D. (Alice)—b. June 16, 1880, Staunton, Ill.; d. April 30, 1970, Paradise, Calif. Survivors are a son, Gilbert; and two daughters, Zella Bryson and Beulah Carlson.

STEBBINS, Arthur C.—b. Oct. 31, 1881; d. May 9, 1969, Gettysburg, Pa. Survivors are his daughter, Ruth Davies; five grandchildren, and two great-grandchildren.

STRATTON, Leona Sittser—h. Feb. 11, 1903, Two Harbors, Mich.; d. July 2, 1970, Riverside, Calif. Survivors are her husband, Farel; son, Charles; and a sister, Bee Snyder.

TAVES, A. Barney—b. Oct. 23, 1894, in Canada; d. March 10, 1970. Survivors are his wife, Hulda; one son, Melvin E.; and one daughter, Dorothy Hansen.

TAYLOR, Thomas King—b. July 7, 1913, Cranston, R.I.; d. May 22, 1970, Lincoln, R.I. Survivors are his wife, Clara; daughter, Judith A. Brooks; and son, T. David.

TAYLOR, Iva—b. Sept. 22, 1889, Parish, Ohio; d. July 19, 1970, Sonora, Calif. Survivors are three daughters, Lela Schaedler, Jessie Thompson, and Ila Belle Bowker.

TEIBEL, Susanna—b. June 10, 1894, Hungary; d. July 14, 1970, Akron, Ohio. Survivors are three daughters, Katherine Morgan, Marie Siddall, and Ruth Justice.

THOMAS, James Owen—b. April 7, 1952, Bakersfield, Calif.; d. as a result of auto accident, Nov. 29, 1969, Torrance, Calif. Survived by his parents, Mr. and Mrs. Forrest Thomas; two sisters, Lea Etta and JeNe; and grandparents.

TILFORD, Leon A.—b. Oct. 8, 1897, in Michigan; d. Dec. 23, 1969, Mount Dora, Fla., as a result of a truck-auto accident. Survivors are his wife, Dorothy; and two daughters, Kathryn and Gladys.

TINKER, Pearl M.—b. June 9, 1904; d. March 13, 1970, St. Helena, Calif. Survivors are a son, Ewart; daughter, Margaret Woodward; her mother, Mrs. Edith Westmoreland; and a sister, Ann Cook.

TUNGATE, Perry Lee—b. June 6, 1886, Independence, Ky.; d. May 17, 1970, Hamilton, Ohio. Survivors are three daughters, Lucille Brunke, Deloris Buop, and Blanche Long.

UROUHART, William Graydon—b. April 23, 1902, New Glasgow, Nova Scotia; d. June 10, 1970, Bellflower, Calif. Survivors are his wife, Aletha; five daughters, and one brother.

VAN ATTA, William Fitch—b. Jan. 17, 1886, Washington, Iowa; d. Feb. 26, 1970, Sonora, Calif. Survivors are his wife, Iva, and daughter, Margaret Schiller.

VAN BEUKERING, Ronald Dale—b. July 7, 1949, Battle Creek, Mich.; d. May 6, 1970, in the service of his country at Phu Bai, Vietnam. Survivors are his parents, Mr. and Mrs. Anthony Van Beukering; one brother, James; one sister, Mrs. Harvey Klingler; paternal grandmother, Mrs. Anthony Van Beukering, Sr., and maternal grandmother, Mrs. Bert Smith.

VANDEWARKER, Richard Lynn—b. June 3, 1944, Niles, Mich.; d. May 5, 1970, when the helicopter he was piloting in Vietnam was shot down by enemy action. Survivors are his parents, Mr. and Mrs. Merle VanDeWarker; a brother, Robert; and a daughter, Cherie Michelle.

WALSTON, Lola—b. July 16, 1893, Olney, Ill.; d. June 22, 1970, Niles, Mich. Survivors are her husband, Kolla; and two sons, Lindell and Linden.

WARNER, Caroline Alice—b. June 6, 1885, Shively, Calif.; d. March 17, 1970, Fortuna, Calif. Survivors are four sons, Wesley, John, Newell, and Clyde; and two daughters, Mary Anderson and Cora Millsap.

WARNER, Sandra Lee—b. Oct. 21, 1965, Bakersfield, Calif.; d. Jan. 29, 1970, Bakersfield, Calif. Survivors are her parents, Mr. and Mrs. Leonard Warner; sister, Teresa; and brother, Walter.

WHITE, Mattie Hay—b. Oct. 30, 1875, Philadelphia, Pa.; d. June 19, 1970, Takoma Park, Md. She was employed in the bindery of the Review and Herald at Battle Creek from 1901-1902, and saw the burning of the publishing house in 1902. From 1908-1911 she was employed as a bookkeeper-cashier in the West Michigan Conference, and in the same position at Wabash Valley Sanitarium, 1911-1917. She served as payroll clerk of the Review and Herald from 1917-1950. A brother, W. R. White, survives.

WILSON, Robert D'Arche—b. Feb. 15, 1909, Seattle, Wash.; d. Dec. 27, 1969. Survivors are his wife, Gladys; his mother, Mrs. Alma Wilson; three stepchildren, Stanley and Winton Ellis and Mrs. James Miller; and one sister, Mrs. Earl Kreitz.

WORSTER, Anna Olive Adams—b. Nov. 6, 1889, Dexter, Minn.; d. July 13, 1970, Temple City, Calif. A daughter, Florence Marie Smith, survives.

Church Calendar

Bible Correspondence School	September 5
Evangelism Day	September 5
Church Lay Activities Offering	September 12
Missions Extension Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
Bible Emphasis Day	September 19
IMV Pathfinder Day	September 26
Thirteenth Sabbath Offering (Southern European Division)	September 26
Decision Sabbath for Lay Evangelism Program	October 3
Church Lay Activities Offering	October 3
Health Emphasis Week	October 3-9
Voice of Prophecy Offering	October 10

NOTICES

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 9, 1970, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

THE INTERNATIONAL
INSURANCE COMPANY
TAKOMA PARK, MARYLAND
J. W. PEEKE, Secretary

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 9, 1970, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of three directors for the term of three years.

GENERAL CONFERENCE
INSURANCE SERVICE
J. W. PEEKE, Manager

Beautify Church and School Properties

By H. W. PRITCHARD

As age brings wrinkles to the human body, so age brings deterioration to the physical plant of the church. Each may age gracefully. Proper care can lengthen the endurance of both. Many conferences follow the commendable plan of designating one month during the year to spruce up, paint up, clean up, and fix up all church properties.

"Our God loves beauty," said a Southern minister. "The church is an object of great love and esteem in the eyes of our heavenly Father. He wants to see the church shine and glow for Him."

Few sights are so distressing as houses of God in unkempt conditions. Such houses cry out, "The people who worship here are careless about sacred things—they don't care."

How church members can help to beautify church and school properties.

1. List the improvements they think should be made and ask the pastor to consider them at the next church board meeting.
2. Volunteer to help.
3. Give financial support.

What the church can do.

1. Select a committee to plan specific improvement projects.
2. Follow the check list provided by the conference public relations department.
3. Solicit the help and support of every member so that unitedly all may work to make the church a lovely dwelling place.

Seventh-day Adventists bear the most beautiful message the world has ever heard. Should not their buildings preach it also?

This Week...

On the cover this week the REVIEW reminds readers of the importance of Christian education. Probably every student who has come "up through the grades" in the Adventist school system has been asked at one time or another to copy all or part of that quotation. It is often quoted as *the* definition of true education.

But besides giving us a definition of education, it tells us something important about heaven. We are going to give service there. Whatever the nature of that service, we have the assurance that the heavenly service is going to give us "wider joy" than the service here on this earth.

As for the present understanding of the word *service*—when one reads the biographical information sheet about Monte Sahlin, author of "Is the Message Getting Through?" (page 2), he gets the feeling that this young man is a living definition of the word.

For two summers (1967, 1968) during his college years he was a student missionary. And he didn't find it necessary to go overseas in order to be one. He spearheaded the Adventist Collegiate Taskforce (ACT) in Los Angeles, California. ACT is a program—still in its experimental stages—that provides educational, medical, and recreational opportunities

for those living in the inner city. Then the summer of 1969, in addition to being a communications intern at the Pacific Union public relations department, he was general coordinator of the growing program in Southern California.

Mr. Sahlin, a 1970 theology graduate of Loma Linda University, is associate director of public relations at the Voice of Prophecy. In addition to being published in *Insight*, *Ministry*, and *GO*, he has been published in three non-Seventh-day Adventist journals. Pacific Press will soon be publishing his first book.

Harold G. Coffin, a professor of paleontology at the Geoscience Research Institute, writes this week "As in the Days of Noah" (page 8). Dr. Coffin, who is perhaps best known for his book *Creation, Accident or Design?* received both his Bachelor's and his Master's degrees at Walla Walla College.

For two years he was a research fellow at the Allan Hancock Foundation of the University of Southern California. He received his doctorate in zoology from USC in 1955.

Dr. Coffin entered denominational work in 1947 as an instructor at Canadian Union College and later became chairman of the science department. In 1956 he returned to his alma mater where he taught in the biology department before becoming its chairman. He was there until 1964, when he accepted his present position.



CLERGY AND PEOPLE, NOT POPE AND BISHOPS, KEY TO ECUMENISM

CHICAGO—The future of ecumenism for the Catholic Church in America lies with the clergy and "especially with the people," but not with the Pope or the bishops, a Catholic lay scholar declared in an article published after his death. Dr. Thomas P. Neill, who died just after completing an article entitled "What Ever Happened to Ecumenism," published in current issue of *The Critic* magazine, said that just when Catholic ecumenical relations with Lutherans and Anglicans were moving toward unity, the Catholic Church "pulled back." "The spirit of Vatican I prevailed over the spirit of Vatican II—the message which has obviously escaped the Roman Curia and the great majority of American bishops." Described as "trapped" and "not independent men" like their Protestant counterparts, those Catholic bishops who are "brave enough" to take ecumenical steps do so at the risk of their ecclesiastical future, said Dr. Neill.

He added, "American bishops should understand . . . that in the apostolic succession they are consecrated to be more than Roman messenger boys." "If they continue to deny their own powers of leadership they will find the rest of their faithful slipping out from under them," he observed.

LUTHERANS VOTE TO ALLOW EARLY AGE FOR COMMUNION

MINNEAPOLIS—The Lutheran Church in America (LCA) has voted to change the 450-year-old tradition that Lutheran youth must be confirmed before they can receive Holy Communion. Delegates to the LCA's biennial convention approved an inter-Lutheran report which recommends lowering the age for first Communion to the fifth grade and delays Confirmation until the tenth grade.

YOUTH PRESSURE LEGISLATURE

PHOENIX—Fifteen Methodist youths here are putting pressure on the Arizona Legislature to do something about environmental pollution as part of their participation in a church-sponsored community betterment program.

PAROCHIAL EDUCATION THREATENED

PHILADELPHIA—The Catholic school system here has an over-all \$4 million deficit, and its administrators have no idea how the deficiency can be reduced or eliminated, according to John Cardinal Krol of Philadelphia.

INCREASE OF SOUTHERN BAPTISTS

NASHVILLE—Church membership in the Southern Baptist Convention for 1969 increased by 157,384 over the previous year to a total of 11,489,613—a slightly higher rise than the 132,500 estimated in December.

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.

Recent Appointments Made in GC Administration

A. H. Roth, assistant to the General Conference president, has accepted an appointment as coordinator in the General Conference secretariat. Elder Roth is a former president of the Inter-American Division. F. C. Webster, for the past four years president of the Middle East Division, takes Elder Roth's place as assistant to the president.

ROBERT H. PIERSON

Radio Spot Announcements Available for Evangelists

Forty spot announcements of around 45 seconds each have been released for use on radio by Adventist evangelists. The announcements, featuring West Coast recording artist Barbara Morton, are designed to interest listeners on such subjects as spiritism, the United States in prophecy, the Sabbath, signs of Christ's coming, inspiration of the Bible, the Ten Commandments, the millennium, and other important teachings of the church.

For further information pastors should write to the General Conference Bureau of Public Relations or the Ministerial Association.

M. CAROL HETZELL

California Training Camp Had 136 Enrollees

The Medical Cadet Corps camp, held at Soquel, California, August 19 to 28, had 136 enrollees. Because the MCC training program, generally held at Camp Desmond Doss national camp, Michigan, was transferred to California this year, trainees at Soquel came from as far away as Florida and Maryland. Twenty-nine cadets came from areas east of the Rockies. Funds provided by the General, union, and local conferences assisted the trainees with their transportation expenses.

Heading the staff of 16 officers were Harry Garlick, of the Pacific Union Conference, and Clark Smith, of the General Conference.

This was the third MCC camp to be held this year, the others being conducted in the North Pacific and Central unions. A total of 361 men have received MCC training this season.

C. D. MARTIN

Newspaper Evangelism Project Will Reach Millions

On August 23 there appeared in *Parade* magazine, a U.S. Sunday newspaper magazine supplement, the first printing of the Seventh-day Adventist newspaper evangelism project, which will appear in the United States and Canada in August and September of this year. *Canadian Magazine*, a Saturday magazine supplement, initiates the series in Canada, September 5.

The material will appear in a total of 145 newspapers plus *Ebony* magazine and will reach a primary circulation of 28 mil-

lion readers ten times during the months of August, 1970, through April, 1971. Since most Sunday newspapers are read by more than one person, the total potential readership is estimated to be 500 to 600 million persons.

Faith for Today is handling all mailings. When a reader clips one of the advertisement coupons included with the material it will be sent to: Adventist Information Service, 514 Mineola Avenue, Carle Place, New York 11514. In response, Faith for Today will mail one of seven brochures keyed to the subject presented in the advertisement from which the coupon was clipped.

The General Conference Lay Activities Department and the Bureau of Public Relations are cooperating in this project.

MARVIN H. REEDER

New President Appointed for West Indonesia Union

During a recent meeting the Far Eastern Division committee appointed N. G. Hutauruk president of the West Indonesia Union Mission. Elder Hutauruk replaces Clinton L. Shankel, who was called to be lay activities secretary of the Far Eastern Division during the General Conference session. Elder Hutauruk has served as leader of our work in portions of Borneo. Recently he has been president of the South Sumatra Mission with headquarters in Palembang.

DUANE S. JOHNSON

Temperance Film Shows Recent Findings on Alcohol

Just One, a new documentary film now being released by the General Conference Temperance Department, shows the alcohol research being carried on by Dr. Melvin H. Knisely, of the Medical University, Charleston, South Carolina. Dr. Knisely's research, which is receiving world attention, indicates that even in small quantities alcohol reduces the blood's ability to carry vital oxygen to body organs and demonstrates why drinking has a damaging effect, especially on the brain and nervous system.

Dr. Knisely, whose research was first reported in *Listen* magazine and later in the *Reader's Digest*, began his investigations after studying the work done by Dr. Cyril Courville, which is shown in the film *Verdict at 1:32*.

FRANCIS SOPER

Veteran Radio Broadcaster to Be Honored at Los Angeles

A special anniversary tribute to H. M. S. Richards on his completion of 40 years of continuous broadcasting of the Advent message is planned to be held at the Los Angeles Sports Arena on Sabbath, September 26. Highlighting the service, which begins at 3:00 P.M., will be an anniversary sermon by Elder Richards, the presentation of letters, recordings, and other tokens from leaders of government, religion, and business, and a special gift to Elder Richards' "radio pocket."

A just-completed project in which Elder Richards has read the entire Bible for tape recording will be unveiled at the meeting. One person from each of the North American unions will receive a complete set of these Bible-reading tapes free. They will be chosen from among those who write to the Voice of Prophecy by September 15 requesting their names to be entered. Three persons at the meeting will also receive the entire set or portions thereof.

ALVIN G. MUNSON

Prophetic Guidance Course Taught at Newbold College

A class of 21 ministers and four Bible instructors were enrolled in a Prophetic Guidance course taught at Newbold College, England, during the second half of the summer program, which ended August 11. The course was offered through an extension school of graduate studies for ministers and workers in the Northern European Division sponsored by Andrews University. Workers from Denmark, Finland, Holland, Iceland, Norway, and Sweden, as well as from Great Britain, attended.

ARTHUR L. WHITE

IN BRIEF:

✦ **New Positions:** R. L. Pelton, associate secretary, General Conference Department of Health, formerly administrator, New England Memorial Hospital; G. W. Morgan, president, Nebraska Conference, formerly associate pastor, College View, Nebraska, church, replacing F. O. Sanders, who has retired; W. R. Robinson, editor, *Message* magazine, Southern Publishing Association, formerly missionary, Africa; he is succeeding Garland Millet, who has joined the General Conference Department of Education.

✦ **Death:** H. F. Halenz, 73, educator at Atlantic Union and Emmanuel Missionary colleges, August 14, at Takoma Park, Maryland.

CHANGE OF ADDRESS

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