

Review

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This is my commandment,
That ye love one another,
as I
have loved you.

JOHN 15:12



"A Bit of Heaven—or a Bit of Hell?"

IN HIS book *Are You Fun to Live With?* Lionel Whiston asks, "Is your marriage a bit of heaven—or a bit of hell on earth?"

If the rising divorce rate means anything, the answer is. Many homes are "a bit of hell on earth." In a world where God's laws are treated lightly and self-interest crowds out almost every other consideration, this is not surprising. What is surprising is that too many so-called Christian homes fall into this category, and that problems involving divorce and remarriage occupy an increasing proportion of the time of church pastors. In many cases pastors must spend hours upon hours trying to answer questions such as Who is innocent? Who is guilty? Who has a right to remarry? Who is living in sin? Who should be disfellowshipped? Who should be rebaptized?

We believe that the church should deal understandingly and charitably with all who have innocently created for themselves a complicated, tangled marital situation. This was Christ's way of working. Jesus did not condemn; He did not upbraid people for their ignorance or guilt. He held out hope; He fanned the spark of desire to do right; He said, "Go, and sin no more."

Must Speak Forthrightly

But the church must never be indecisive or flabby in its attitude toward sin. It must speak forthrightly on moral questions. It must counsel and warn those who seem indifferent to plain Bible commands and teachings. On the matter of divorce it should articulate clearly the truth that there is only one valid reason for dissolving a normal marriage, namely, infidelity. Said Jesus in His Sermon on the Mount, "Whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32). And the messenger to the remnant declared: "God gave only one cause why a wife should leave her husband, or the husband leave his wife, which was adultery." —*The Adventist Home*, p. 342.

Some couples, for no reasons stronger than incompatibility or pique, terminate their marriage and seek another partner. Have they forgotten the seventh commandment which declares, "Thou shalt not commit adultery"? Do they not know that the Ten Commandments are more than guidelines to happiness, provided by a loving Creator; that they were proclaimed amid the thunders of Sinai; that they are peremptory, divine commands, to be obeyed?

God has forbidden divorce on all grounds save one because of His infinite love and wisdom. He knows—as many adults eventually come to know (often too late)—that divorce solves few problems. While appearing to solve one problem, it often creates many others. God knows, too, that while infidelity may destroy beyond repair confidence and

love between marriage partners, other marital problems are not beyond hope of solution. Uncongenial dispositions can be changed by the grace of God. Differences over money can be resolved. Jealousy can be overcome. Misunderstandings can be cleared up. Grudges can be laid aside. Critical natures can be transformed.

And even in the case of infidelity, the wronged party who loves deeply needs not feel obligated to seek divorce. If the transgressor is truly repentant, why should the home be broken up? Should not the power of Christ enable the innocent party to forgive? And should not the guilty party claim God's power to keep him from repeating his sin? More than one truly converted couple whose marriage was threatened by a moral misstep have held their home together and built a happier and more satisfactory relationship than might have been possible with a new partner.

Now, in view of the fact that the marriage covenant is so sacred that God recognizes infidelity alone as reason to break it, those who contemplate marriage should consider carefully all factors before they say "I do." Young people, especially, should seek counsel from parents, from their minister, and from other adults whom they respect. Many unhappy marriages might thus be avoided.

Suggestions on Improving a Marriage

But what about marriages that even now are in trouble? Lionel Whiston, with whose question on "heaven" or "hell" we began this editorial, makes several suggestions. First, "Broken marriages begin to mend and communication is re-established when one of the partners is willing to make a breakthrough and say, 'Lord, begin with me. I am the one who needs to change, to love more deeply and more wisely.' . . ."

"[Second], forgive, and forget the past. Dwelling on past hurts, bringing up past faults, or limiting one's present acts by expecting a repetition of past behavior only builds up emotional barriers. How easy it is to 'imprison' your partner mentally in a certain pattern of behavior, thereby condemning him to remain unchanged. Our faith is in God who can and does work miracles, both in ourselves and in others."

Manifestly, other steps are necessary. Marriage problems are complex, and are not solved by sloganeering or simple formulas. But the important thing is to believe that solutions can be found. And that solutions *must* be found. Christians must demonstrate that homes are as enduring as the relationship between Christ and His bride, the church. They must repudiate the lax moral attitudes of the world. They must seek divine grace to make their homes "bits of heaven" on earth. Never was this so important as in this age when immorality has risen to a level probably unequaled since the days before the Flood.

K. H. W.

**TRUE LIGHT SECT FORSEES
 END OF THE WORLD IN '72**

MONROE, N.C.—Members of the True Light Church of Christ here are restudying the writings of their founder in light of the fact that the world did not end in 1970.

A basic plank in the faith of the sect is that the end would come 100 years after the True Light Church was established by Cunningham Boyle, who was a former Methodist layman.

The founding date had been thought to be 1870. A rereading of Mr. Boyle's writings, according to H. Flake Braswell, present chief elder, showed that the founder said "about" 1870.

Members are now inclined to date the 100 years from the time the first building was erected near Lucknow, South Carolina, and so expect the end of the world in 1972.

Last year, Mr. Braswell and other True Light believers quit their jobs.

**RELIGIOUS FREEDOM IF
 CHURCH STAYS OUT OF POLITICS**

PRAGUE—Gustav Husak, Czechoslovak Communist Party chief, said here that constitutional guarantees of "freedom of religious belief" were not to be "misused" to "mix religion with politics" or create "anti-socialist opposition."

Speaking at a party meeting in Prague, Mr. Husak said Czechoslovakia was "sincerely interested" in improving relations between church and state, recalling that "one of the constitutional rights of our society is the freedom of religious belief."

"This means," he explained, "that adherents of different churches can freely practice their religion in our country, and take part in all religious services."

He claimed the Communist state has earmarked "considerable funds" to meet

the material needs of the various churches and would continue the policy.

"However," he warned, "we shall not tolerate any attempts to mix religion with politics or to misuse it to create an anti-socialist opposition."

RECORD GIVING BY METHODISTS

EVANSTON, ILL.—United Methodists gave a record \$45,597,287 in 1970 to denominational benevolences and administration.

The total is 6.24 per cent higher than the 1969 figure, according to R. Bryan Brawner, treasurer of the church, who released the report.

Mr. Brawner said the single greatest gain in the 15 different categories was support to predominantly Black educational institutions related to the denomination. The \$625,541 was 35 per cent more than 1969.

The greatest loss was shown in the quadrennial Fund for Reconciliation, a program to aid minorities, which declined 28 per cent to \$1.8 million. To date, \$9 million of the \$20 million Fund for Reconciliation goal has been given.

Mr. Brawner said that the figures did not include funds given on local and annual conference levels for benevolences, pastors' salaries, and church administration.

**WCC URGE NONVIOLENT
 METHODS FOR CHANGE**

ADDIS ABABA, ETHIOPIA—Intensive study of nonviolent methods of social change is needed at a time when churches are calling for more "action programs" and showing "a growing unwillingness to condemn categorically those groups, including Christians, which resort to violence in the face of situations of massive, entrenched social, racial, and economic injustice."

This declaration was approved here recently by the central committee of the World Council of Churches in accepting a document from a panel authorized in 1968 to study violence and nonviolence.

This Week...

The Bible quotation on the cover should make us look again at our responsibilities toward one another. Love is not a token or a charm to pass out lightly as one does party favors. It is not necessarily the opposite of hate, but it is always the opposite of indifference and selfishness.

M. E. Loewen, secretary of the General Conference Public Affairs and Religious Liberty Department, is a man whose name is well known to Seventh-day Adventists. He travels extensively and is often in touch with world leaders in the interest of religious freedom. His article, "Calendar Reform" (page 9), will bring readers up to date on the topic, as well as answer questions many Adventists in the United States have had regarding the Monday-holidays act that recently became law.

Elder Loewen began denominational work as a pastor-evangelist in 1930 immediately after graduating from Pacific Union College. Since his ordination in 1934, almost all of his time has been spent in administrative work, including seven years in China and two years in the Philippines.

This week Kenneth L. Vine begins a series of short articles on the topic of money in Bible times (page 7). Dr. Vine, president of Middle East College, has been with Siegfried Horn, well-known Adventist archeologist at Andrews University, on some of his expeditions. Anyone who has asked, "How much was a shekel?" will enjoy this series.

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

TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Address all editorial materials to: Editor, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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“Hold Your Heads High”

In the face of deteriorating world conditions, the Christian must not lose heart, but trust in the promised divine deliverance.

By **FREDERICK DIAZ**

ADVENTIST THEOLOGY, solidly rooted in the Word of God, is a theology of hope. It shares none of the pessimism evident in much of the existentialist thinking of today that sees no final solution to the problems of mankind. Much of this philosophy has permeated modern theology to the point where certain theologians have proclaimed the demise of the Deity.

Furthermore, the new teaching has adversely affected the morality of many. The principle of moral responsibility to God having been destroyed, thousands are adrift in the maelstrom of situation ethics, the main tenet of which is that one's behavior and decision making depend on the situation and are not governed by divinely-revealed norms or absolutes. Of course, the concept of divine revelation and of divine intervention in the affairs of men finds no place within the framework of this humanistic philosophy. In much of current theology the born-again Christian will readily detect the voice of the serpent.

Yet many have listened to that voice, among them leaders and members of the popular churches. Truly, if Babylon has not yet completely fallen, it most certainly is already crumbling and about to topple over. Much of organized religion is serving no valuable purpose whatever. A large number of pulpits across the land are empty, not necessarily literally because of parson shortage or defection, but in the sense that so many preachers are saying nothing that is really relevant to man's basic spiritual needs. Out of the mouths of many men of the cloth flow psychology and sociology, but little of the Word of God.

We Adventists should beware of this danger. Our ministers must not allow themselves to become spiritually emasculated or to allow learning and academic attainment to replace true heart religion. These achievements are necessary and good in their place, and it is not our intention to speak disparagingly concerning them. But we must ever bear in mind that it takes much more than head knowledge to be ambassadors for God! There is a plus factor that only the Holy Spirit can provide and for which there is no substitute.

Adventist Christians Are Realistic

As Adventist Christians we are realistic. We have no illusions concerning the present state of world affairs. We are facing an unprecedented period of global crisis. War, famine, pollution of the environment, disease, crime, and immorality are the major causes of what we

Frederick Diaz was for 11 years a church pastor in the Southern and Central California conferences, working specifically with Spanish-speaking members. He is on a study leave working toward his doctorate in Spanish from Michigan State University.

may properly call a collective anxiety. The Saviour predicted that "men will faint with terror at the thought of all that is coming upon the world" (Luke 21:26, N.E.B.). But it is precisely at such a time that He commanded His followers to "stand upright" and hold their "heads high" because their redemption, or liberation, is near (verse 28, N.E.B.).

The Adventist looks up to God and, by faith, sees the resplendent dawning of a new day for mankind. While he himself partakes of much of the suffering that comes as a natural consequence of sin, his outlook is hopeful. He looks forward joyously to the glorious second coming of the Son of man.

This blessed hope affects his personal ethics. He seeks to do the will of God and to live a Christlike life. Through divine grace, he prepares to meet his God. He agrees with the apostle Peter, who wrote: "Since the whole universe is to break up . . . , think of what sort of people you ought to be, what devout and dedicated lives you should live! . . . We have his promise, and look forward to new heavens and a new earth, the home of justice. With this to look forward to, do your utmost to be found at peace with him, unblemished and above reproach in his sight" (2 Peter 3:11-14, N.E.B.).

The Adventist does all he can to alleviate human suffering, but is not duped into believing that a mass social gospel will ultimately save the world. He is committed to the Biblical view that man is saved through his individual response to the claims of God upon his soul, not arbitrarily *en masse*. Thus, all of the health and welfare activities of the Seventh-day Adventists are geared to making men whole, to restore in them the image of God, which sin has effaced.

Inherent in all of his activities is the Christian view that the individual is of inestimable value in the sight of God. Has not the Lord's messenger to the remnant told us that if only one soul had sinned, Christ would have died just for that one? Christ Himself declared that there is joy among the angels of God over *one* sinner who repents. For this reason, no evangelistic endeavor where at least one person is won to the truth can be considered a failure. Seventh-day Adventism is a Christian movement of concern that offers man a way out of sin and degradation and gives him a new lease on life.

Reason for the Church's Existence

We Seventh-day Adventists have a most solemn responsibility. It is our lot to proclaim to the world the greatest message ever given. We must continue to hold ever before us both the *uniqueness* and the *seriousness* of our task. The General Conference president, Robert H. Pierson, has recently reminded us of this: "I sincerely hope that we will never come to the place where we forget the reason for our existence. We are here today not just as another church. This is a movement that God has called into existence to proclaim a message to prepare people for the coming of Jesus. I think that it would be a sad day if we were to lose that initial concept and our zeal for the preaching of the Advent message."—In *Scope*, vol. 7, no. 20, October-November, 1970, p. 9. This is why the voice of the ecumenical siren has not succeeded in throwing the Advent ship off course. We know who we are and why we are here. Our every endeavor is geared toward the preparation of men and women for the soon coming of our Lord Jesus. Nothing shall deter us from

accomplishing this task. We confidently look forward to a resounding victory.

It is this writer's opinion that our leadership is to be highly commended for the positive way in which it has dealt with many of the thorny social issues facing the church and society at large, for example, that of ethnic relations, which is perhaps the most sensitive of all. Through the conscious, dedicated efforts of our administrators, we are seeing an increasing number of minority group members in positions of responsibility. This is as it should be. Quoting Scripture, Jesus said, "My house shall be called a house of prayer for all the nations" (Mark 11:17, N.E.B.). Both the white and the nonwhite should be able to fulfill their highest aspirations within the church. The church should be a showcase of true brotherhood. If it is not, then it has failed in its mission to a world where the majority of the people are non-Caucasian.

We cannot as yet say that all the racial problems have been solved, but we must all concede that our church is on the right track. Sincere efforts are being made at every level of our organizational structure to treat all men, regardless of their ethnic background, with equity. Our leaders need our prayers and encouragement, not our condemnation. Extremist tactics on the part of those who feel slighted will only serve to aggravate the problem and further to strain the relations between the races. Only through the converting power of the Holy Spirit can there be cooperation and progress.

Unity and Loyalty

The time has come for all of us to band together and push together. Constructive criticism is helpful and the church welcomes it. But we must beware of becoming professional critics. Criticism can be an obsessive behavior bordering on paranoia. An experienced pastor recently told me that in his opinion criticism is, in the majority of cases, a smoke screen created by the critical person for the purpose of concealing his own personal problems and conflicts. Therefore, says the minister, when he comes across one of these persistent critics he immediately asks him, "How can I help you, brother?" This is most decidedly food for thought, a point to ponder.

Our leaders are at this very moment appealing to us for unity, loyalty, and consecration. Let us heed their call. Let us have confidence in them. Let us press together. Tremendous social and political forces are lining up against us. Every ounce of strength must be conserved. We must present a united front. Every move must count. Oneness is essential. Our message of hope is the only thing that is capable of saving the world. We thank God for the awakening of thousands of our young people who today are engaged in unique, soul-saving activities in our country and abroad. We are equally thankful for dedicated men and women of every race and nationality who are doing their utmost to spread the message in their respective countries. But surely more can be done. We are not sacrificing enough nor exerting ourselves to the full power of our capacities. A materialistic age has made some of us lackadaisical and self-complacent. We are in a Laodicean stupor, and at such a time as this!

The coming King is at the door. He is the hope of the world. Let us all be active messengers of that hope. ♦♦

A Lesson From Personal Tragedy

By JAMES J. LONDIS

IT IS often the case that God uses the suffering of individuals to teach truths about Himself and the condition of the church. Hosea the prophet is perhaps the outstanding example in Scripture of a man whose personal tragedy illuminated the larger tragedy of Israel's apostasy.

He was God's last messenger to the northern kingdom of Israel and wrote his book a while before the fall of Samaria in 723/722 B.C., placing him perhaps some 100 years after Homer and some 350 years before Plato. His ministry touched the reigns of Uzziah, Jotham, Ahaz, and Hezekiah in the south and Jeroboam II (and some lesser kings) in the north.

Our knowledge of Hosea's family background is scant, the Bible mentioning only that his father was Beeri. No tribal lineage is given, but it is almost certain that the prophet came from one of the northern tribes.

Hosea presented his messages at a time when Israel was relatively prosperous, having extended her boundaries almost to the territories ruled by David and Solomon. Opulence and military security were at a comfortable level, helping to camouflage the nation's moral collapse and encouraging it in rebellion against the covenant. Power was assumed by evil men through assassination, while the nation drifted

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toward alliances with heathen nations in disobedience to the plain warnings of God.

Israel's moral condition by this time was at an extremely low ebb. Calf worship, fertility rites of shocking sensuality, oppression of the poor, and probably even child sacrifice were grim evidence of the nation's debauchery. Even the priests condoned, and in some instances initiated, the vilest kinds of sin. Tragically, it was to be Israel's last rebellion as a people under God. The Assyrian armies scattered them literally over the face of the earth.

The Mystery of Divine Love

Few in the nation, if any, fully comprehended the seriousness of the situation. No one understood

how God suffered over the sin of the nation; not even the prophets. But in the home of Hosea, events were now transpiring which would teach him the bitterness and anguish of love when it has been betrayed. In that providence that still baffles finite men, God was using the prophet's own marital difficulties to help him penetrate the mystery of divine love. Hosea's wife, Gomer, was a harlot.

The opening verses of Hosea seem to suggest that Gomer was a harlot before her marriage to Hosea, but the linguistic evidence leaves this question open. Some argue she may have been descended from harlots, thus finding it easy to adopt this way of life because of her childhood training. Most scholars doubt, however, that God commanded Hosea to marry a harlot. In any case, the precise time of her fall is not clear.

As the narrative continues, Gomer conceives by Hosea and gives birth to a son, Jezreel, whose name indicates the coming judgment of God.

Gomer again conceives and a daughter is born named "Not Pitted," reminding Israel that God's mercy cannot condone rejection of His appeals. However, this time Hosea is not mentioned as the father. Again his wife conceives and another son is born. His name is "Not My People" and in this case also the father is unnamed.

The silence of these passages in the first chapter, coupled with chapter 2:4, 5 lends support to the view that the last two children were the result of Gomer's adultery, thus making Hosea's family seem like both a blessing and a curse.

For a moment let us think of Hosea as he writes this story from the

The Great Need of the Church

By ERNEST LLOYD

The great need of the church is not more organization, not more machinery, but simply more fidelity on the part of *every member* of the church to the duty of personal evangelism. The duty of heralding the message for the last days was never committed to a few men or to a special class of workers.

The duty of propagating our faith rests upon every one of us. A faith that does not make its possessor eager to propagate it is not worth propagating, and will not be received by those to whom it is offered.

This is the great need of our church today—more faithful *conversational evangelists* in the office, on the street, in the home, in the social life. With every member of the church making the most of the daily opportunities for influencing individual lives, our churches would rapidly increase in membership, and many of our church problems would be carried a long way toward solution. The prayer and missionary meetings would take on new life and interest, and many would be stirred to greater endeavor. Let us determine to be earnest, loving, and faithful conversational evangelists during the days that remain to us.

perspective of old age. Hosea is certainly aware that God knew the evil lurking in her from the beginning. Yet when he sought God's counsel concerning her, God made it clear to His servant that it met with His approval.

Because of Gomer's subsequent adultery, Hosea might have called his marriage the mistake of his life

—but he didn't. On the contrary, he saw the divine purposes being realized in spite of it all. God did not wish Gomer to be unfaithful, but the fact that she was made it possible for Hosea to learn that the judgment of God on Israel was in reality evidence of God's heart-break, not His vengeance. He correctly saw that God suffered over

Israel in a way analogous to his suffering over Gomer. This enabled him to be a most effective teacher of this truth to Israel; and more importantly, to make his appeal so irresistible that those few who still cared whether God loved and suffered could be saved.

As the story continues, Hosea's wife deserts him and he begins to search for her. What ridicule he must have endured as he went from house to house. Such is the humility of love. "And the Lord said to me, 'Go again, love a woman who is beloved of a paramour and is an adulteress; even as the Lord loves the people of Israel, though they turn to other gods and love cakes of raisins.' So I bought her for fifteen shekels of silver and a homer and a lethech of barley. And I said to her, 'You must dwell as mine for many days; you shall not play the harlot, or belong to another man; so will I also be to you.'" (Hosea 3:1-4, R.S.V.).

Love, Not Sentimentality

But it is not sentimentality the Lord has for His people, it is love. That is why the prophet begins to warn the people in his writings and preaching of the coming judgment. Love will punish if it has to in order to give forgiveness and ensure the freedom of men. Men must sense their need and hopelessness without God.

Because Ephraim has multiplied altars for sinning, they have become to him altars for sinning. Were I to write for him my laws by ten thousands, they would be regarded as a strange thing.

They love sacrifice; they sacrifice flesh and eat it; but the Lord has no delight in them.

Now he will remember their iniquity, and punish their sins; they shall return to Egypt (Hosea 8:11-13, R.S.V.).

I am the Lord your God from the land of Egypt; you know no God but me, and besides me there is no savior. It was I who knew you in the wilderness, in the land of drought; but when they had fed to the full, they were filled, and their heart was lifted up; therefore they forgot me. So I will be to them like a lion, like a leopard I will lurk beside the way.

Money in Bible Times—1

OLD TESTAMENT MONEY

By KENNETH VINE

HAVE you ever wondered what the money was like in Abraham's or Christ's day?

Coins as we know them had their beginning in Lydia about 700 B.C. These were made of electrum, "a natural blend of about three parts gold and one part silver, copper, etc., and which was dug up from the river sands of Asia Minor" (C. C. Chamberlain, *Teach Yourself Guide to Numismatics*, p. 53).

This observation eliminates the problem as to what the coins looked like in Abraham's day because they had not yet been invented. References to gold and silver in business transactions prior to 700 B.C., or approximately the beginning of Manasseh's reign as king of Judah, must of necessity refer to the use of these metals as bullion.

In earliest times, when people were



Lydian coin from c. 700 B.C.

mostly agricultural, business was conducted on a barter basis and such items as oxen, sheep, barley, oil, dates, gold, and silver were used as payment. Cattle, however, became somewhat of a standard exchange item and had a generally recognized value, although it is understood that in barter the value is determined by the respective parties concluding a transaction. In the English language

such words as "fee" and "pecuniary" reflect this, for both words come from roots meaning "cattle" (Anglo-Saxon, *feoh*; Latin, *pecus*).

When metal took the place of cattle in business dealings certain generally agreed weights of metals represented the price of an ox, for example, 131 grains of gold or 3,000 times that amount of copper (*Coins and Christianity*, by K. A. Jacob, p. 16). To the Greeks, units of metal equated to the ox were called "talents," and to the Babylonians "shekels."

In the Old Testament the shekel was a unit of weight, not a coin as it became later. The word *shekel* is used 57 times and each time as a weight (see Jer. 32:9, 10; 1 Sam. 17:5, et cetera). The shekel "of the sanctuary" was standard (Ex. 30:13, 23, 24; Lev. 5:15; Num. 3:47, et cetera).

An interesting reference is Genesis 33:19 (see also Job 42:11) where Jacob purchased a field for "an hundred pieces of money." The word used for "money" is the Hebrew *qesitah*, an ancient unit of weight whose origin and value is unknown.

The monetary units used by the Hebrews were apparently five: gerah (Ex. 30:13; Lev. 27:25, et cetera), bekah (Ex. 38:26), shekel (Ex. 30:13, et cetera), maneh (Eze. 45:12), and the talent (Ex. 38:25, et cetera). These have little meaning to us today until we convert them to modern equivalents. The equivalents in the table below are approximate only because the ancient units varied from country to country and from period to period. The following table is adapted from the one given in the *Seventh-day Adventist Bible Dictionary*, p. 1142:

		Metric	US Equivalent
Gerah	1/20 shekel	.57 gram	.02 oz. av.
Bekah	1/2 shekel	5.7 grams	.20 oz. av.
Shekel		11.4 grams	.40 oz. av.
Maneh	50 shekels	570 grams	20.10 oz. av.
Talent	3,000 shekels	34.20 kilograms	75.39 lb. av.

I will fall upon them like a bear robbed of her cubs,
I will tear open their breast,
and there I will devour them like a lion, as a wild beast would rend them.

(Chap. 13:4-8, R.S.V.).

How remote these texts sound to us today. "What a pity," we say to ourselves, "that those Israelites couldn't have learned their lessons. What a stubborn group. Generation after generation repeating the same mistakes in ever-worsening proportions."

Most thoughtful Adventists recognize the hollow sound of such talk. Our most subtle and pernicious danger is the delusion that we are not blinded to our true condition. Sin not only blinds us to the light; it blinds us to our blindness. The sin that cannot be forgiven is the sin we cannot even see because of willful ignorance as well as sin we see but will not give up. We are more prone than we think to make excuses for ourselves. Like the proverbial Indian, we cover our tracks so well we cannot find our way back.

Israel's Sin Repeated

No one would dispute the fact we are not guilty of the flagrant external evil to which Israel succumbed, but are we not adulterers at heart? Don't we lust after other gods—from materialism to spiritual pride? We may not kneel before a calflike statue, but are we very far away from idolatry? Most of us would not think of participating in a fertility rite, yet how many spend money for magazines that are dedicated to glorifying hedonism? One gets alarmed when he finds even committed young people oblivious to the danger of our modern versions of fertility. The parallels between Hosea's day and ours are startling.

But selfishness, after all, is *the* sin beneath all external behavior that violates the law of God. It is a clown that has many faces—some grotesque enough to repulse cultured people and some attractive enough to entice them. We would never desecrate our churches with images of animals, but are we able to rejoice when others excel us? Don't we court praise? How many appreciate even constructive criticism? Who among us does not crave recognition and become proud of our humility when we refuse to take deserved credit?

But, "where sin abounded, grace did much more abound." God, with a patience incomprehensible to His

bride, buys her back with His blood though century after century she yearns for others. The God who commanded Hosea to search the brothels will not abandon His people. He treats us, as Hosea treated Gomer, as if we had always been faithful. We shall sit on His throne as if we had never been traitor to His cause. To understand and believe this provides the greatest incentive to faithfulness that is possible. How unworthy we are of such devotion.

Israel barely winced at being called a harlot by God. Does that word shock us today? It is designed to make us see our need, but seeing our need is not the entirety of Hosea's message. As often as the word is used in the book of Hosea, it is not the dominant word or symbol of the book. Gomer and her children are not the essential symbols either. It is Hosea himself and his own name; Hosea holding the hands of another man's children; Hosea

carrying them on his shoulders through all Samaria, and loving a woman who no longer deserved his love that was the heart of God's appeal. This was the overriding truth he was to proclaim: Hosea, "*Yahweh has saved.*"

I will heal their faithlessness;
I will love them freely,
for my anger has turned from them.

I will be as the dew to Israel;
he shall blossom as the lily,
he shall strike root as the poplar;
his shoots shall spread out;
his beauty shall be like the olive,
and his fragrance like Lebanon.
They shall return and dwell
beneath my shadow,
they shall flourish as a garden;
they shall blossom as the vine,
their fragrance shall be like the wine of Lebanon.

Hosea 14:4-7, R.S.V. ♦♦

(Next Topic: Joel, the Prophet Who Announced the Day of the Lord)

FOR THE YOUNGER SET

Saved by a Race Horse

By IDAMAE MELENDY

ROBERT was a student colporteur who many years ago spent a summer selling religious books in Kentucky. At that time no other colporteur was working near where he was.

The town in which Robert decided to make his headquarters had many fine homes with large lawns and spreading trees. He rented a room in one of these near the edge of town. The owner of the house had some valuable race horses. Robert enjoyed watching them

when he was there on weekends. After a week of selling books he always enjoyed resting in his room and watching the horses exercise on Sunday.

When the time came to deliver his books, Robert needed to find some way to carry them. He asked the man of the house about renting a horse and carriage. The man agreed and suggested that a teen-age son, who was used to handling the race horses do the driving.

Toward the end of the week Robert and his driver had to go to some homes in a clearing far up a lonely road beyond some woods. In the clearing were three houses quite close together. During his delivery Robert had to make change for a large bill. He knew it might not be safe to let anyone see all the money in his money bag, but he had to do it.

He was making his way back to the carriage when he caught sight of several men coming out of the house with guns. Quickly he jumped into the carriage, and the driver, who had seen the men also, urged the horse off at a gallop. And none too soon!

Shots rang out and bullets whizzed past the boys. Faster and faster sped the race horse. Robert was praying silently for God's protection.

The men realized that they could not get their horses in time to catch the boys, so they did not follow. How thankful the boys were when the shooting stopped. Robert breathed a prayer of thankfulness to God for the race horse that had saved their lives.



Robert was thankful that he had made friends with the owner of the race horse.

Calendar Reform

By M. E. LOEWEN

IN MARCH, 1582, the calendar named after Pope Gregory XIII was adopted in Rome, Spain, and Portugal. Since then this calendar has been adopted by most countries of the world. Efforts continue to improve the Gregorian Calendar.

In 1931 an attempt to introduce a revised calendar before the League of Nations was defeated. In 1957 an attempt to place the question of calendar reform on the agenda of the United Nations was rejected.

Hundreds of calendar schemes have been advanced. At least five plans have been devised by Seventh-day Adventists. Many designs have been presented by Jewish scholars.

Christians have no objection to an improvement of the calendar. But many Christians, among them Seventh-day Adventists, insist that there shall be no disruption of the weekly cycle, and most of the proposals would disrupt the cycle.

In 1963 Vatican Council II voted that the Catholic Church has no objection to a perpetual calendar provided it does not disrupt the weekly cycle and the change is acceptable to all religious groups. The Catholic Church has been very much involved in efforts to secure a fixed date for Easter. The hierarchy is realizing that it would be easier to obtain their goal of a fixed Easter date with a perpetual calendar.

Some Vatican experts have written articles intimating that a "blank" day calendar would be acceptable. The question has received additional impetus with Pope Paul's proposal that New Year's Day be universally celebrated as "A Day of Peace." Should the calendar be changed it would be a simple

matter to designate the "blank" day as the Pope's "Day of Peace."

The General Conference has a Calendar Reform Strategy Committee. Whenever there is any agitation regarding a change of the calendar this committee assesses the situation and recommends appropriate action. Serious study of each plan that arises determines whether the time has come for an all-out attack or whether we would be well advised to wait until one particular plan is being advanced. With so many plans in existence, the better part of wisdom might be to wait until a specific design is introduced on which we can concentrate our efforts.

Recent Efforts Unsuccessful

In the Ninetieth Congress in 1967, Bill H. R. 12840 was introduced into the United States Congress and sent to the House Committee on Foreign Affairs. This bill advocated the perpetual calendar designed by Mr. Edwards, a retired naval officer. Mr. Edwards has been promoting this plan for several decades with little success. This bill died in committee.

In 1969, in the Ninety-first Congress, Bill H. R. 274 was introduced by congressman Spark M. Matsunaga of Hawaii. This bill was identical with H. R. 12840 presented two years before. Our members in Hawaii were notified and they flooded Congressman Matsunaga with letters protesting this legislation. He got in touch with the mission president, A. G. Streifling, and assured him that he had only introduced this bill as a favor to Mr. Edwards and that the bill had no chance of passage.

In the United States certain holidays have been changed. President Lyndon Johnson signed the Mon-

day Holiday Act, June 28, 1968. This law became effective January 1, 1971, and designates four holidays that will always fall on Mondays. This act was for Federal employees of the District of Columbia, but 37 States have gone along with the plan and others are expected to follow.

This bill establishes four new Monday holidays:

Washington's Birthday, the third Monday in February. (Lincoln's birthday will no longer be a legal holiday.)

Memorial Day on the last Monday in May.

Columbus Day, the second Monday in October.

Veteran's Day, the fourth Monday in October. (This displaces the present November 11 date.)

These, with Labor Day traditionally falling on a Monday, will provide five three-day holidays each year regularly.

There is no religious connotation in this plan. It does not change the calendar in any way. The chief argument in its favor is economic. Businessmen claim that it will reduce absenteeism that occurs when holidays come in the middle of the week. It is also claimed that it will improve sales. Many stores say they never recover from sales losses when holidays come in the middle of the week, but that losses from Monday holidays can always be recovered.

The Monday Holiday Bill should not be confused with calendar change.

A calendar with a blank day would cause hardship for Sabbath-keepers. And we know that Satan will do all in his power to make it impossible to keep the true Sabbath (see *Prophets and Kings*, p. 184). We must keep alert to every wile of the adversary. ♦♦

M. E. Loewen is the secretary of the General Conference Religious Liberty Department.

*It's exciting,
mission life.
One never
knows
from one
moment to
the next
what is*

around the corner.

What a Day!

By MOLLY K. RANKIN

IT WAS just an ordinary day. I could tell by the amount of light that came through the bedroom blind and by the cricket-bird-rooster-running-water noises outside that it would be a bright, sunny, warm morning with possible chance of rain in the afternoon—typical weather in the highlands of New Guinea in November.

I lay completely relaxed at this early hour, planning my day before I jumped out of bed to say my prayers. O the bliss of it all! Today I had nothing special I had to do. Well, there were visitors coming to lunch, but only two adults and their two children, and I had to make dresses for the two girls graduating

Molly K. Rankin is the wife of the principal of Kabiufa Adventist College in Goroka, New Guinea.

at the weekend. If I got going early I could have them ready for a fitting by lunchtime and then have the rest of the day to do what I pleased. Perhaps I could go out in the garden.

"Mummy." It was my youngest son, nine years old on Sabbath, who had just awakened. I could tell by the tone of his voice he had a bright idea.

"Mum." By this time he was at the foot of our bed. "Kenneth goes away on furlough to the Solomon Islands tomorrow and I do want him to come to my party. I can't have a party on Sabbath anyway, so couldn't I have it today?"

Kenneth is Seth's very good friend—a dear little boy, so black in contrast to Seth's fairness. Oh, well, it means so much to him and it's not much effort to give a party

for eight little easy-to-please boys.

"All right. I suppose there's no reason why we can't do that. Now run along, Seth. I want to say my prayers."

I got dressed and quickly popped a birthday cake in the oven. Then I mopped and dusted the bedrooms. By breakfast time I had most of the housework done. When the power came on at 8:00 A.M. I would put the washing through the machine and then get on with the sewing. Martha, the student who comes in daily for two hours, could clean the lounge and my three sons could do the dishes before the two youngest went to school and the oldest one started his correspondence lessons. All went according to schedule. Even Esther, my little daughter, was content to play with her dolly, and I sat down at the sewing machine. I was just joining the side front to the front, matching small perforations and notches, when two boys came rushing round the corner and stood in the doorway all breathless.

The Schedule Interrupted

"Mara-am, quick! Rachel has cut her arm badly on the dining hall louvres and the doctor-boy says she must go to the hospital to be stitched."

"Martha, quick, could you please take Esther? Put her to bed at 9:30. I've got to go."

At the dispensary, I picked Rachel up looking a little bit shaken but able to laugh at the typically male taunts about going to the hospital, being stitched up, and hoping that they would see her again.

I managed to get someone to attend to her fairly quickly because of the urgency of the matter, despite dozens of other patients waiting. The doctor came and took her into surgery. Knowing that she would be in there for a while, I quickly drove to Goroka to buy food for my luncheon guests.

When I got back Rachel was waiting at the hospital entrance looking much brighter and more sure of herself. Smilingly she jumped into the back seat of the car and slammed the door—on her toe.

"Eeeee, Mumma, I've cut off my toe!" I parked quickly. Sure enough, there was her second toe hanging it seemed, by a piece of skin. Back we went to outpatients, dripping blood all the way. The doctor was summoned and Rachel was placed in a wheel chair. The doctor was most encouraging. He

said, "Oh, well, she has only two more limbs to injure." Back into surgery she went while I occupied the time reconstructing my luncheon menu. By this time it was after 11 o'clock and I would have to select a dessert that took only 20 minutes to prepare.

Within half an hour we were back in the car again. This time I stood by the door and made sure Rachel was all in before I closed the door. She was in good spirits and really gave no indication of the ordeal she had been through.

When we got back to Kabiufa, I dropped Rachel at the girls' dormitory and drove on to our home and to a frenzy of activity. Martha had put Esther to bed and had done the vegetables, bless her. What now? Pudding on, make batter for gluten steaks, set table, mix milk, open tins of cream, make gravy, *quickly*. Oh, dear, the birthday cake is still in the oven. Is it done? Yes, perfectly. There's the bell for the

students' lunch. It must be 12:30! Yes, there strikes the clock. Nearly done. Just finished—and here are the guests.

Welcome Helpers

We had a pleasant time. So much to talk about and so many experiences to relate. It was three o'clock before they eventually left. Eight little boys were arriving at four o'clock for a birthday party. What should I do now? There was not a thing prepared. Just then there was a knock at the door. Two boys wanted to earn some money for their end-of-school-year party. They needed 50 cents each. Could they please help me? Could they! I just about dragged them into the house.

"Quickly, go to the bathroom and wash your hands up to the elbows."

They sensed the urgency of the situation and moved with unaccustomed haste. One made fruit salad, the other made lemon drink. I iced the cake and made "white

Christmas." Then David came home from school and made peanut brownies. Paul set the table and organized the games, which had to be played inside because it was raining. At five o'clock we all sat down to a very presentable party meal. Nobody thought that spaghetti was a strange dish to have for a party. In fact they all enjoyed it because that is what Seth had ordered.

Before it was dark all the little guests went home singing happily.

I'm afraid I missed prayer meeting that night. Instead I made use of the power that had come on again at 6:00 P.M. and sewed the graduates' dresses. By 9:00 P.M. I was where I had hoped to be at ten o'clock that morning.

What a day!

It's exciting, mission life. One never knows from one moment to the next what is around the corner. But the Lord always helps us—as He does also every one of His children in the homeland. ♦♦

IT WASN'T that I *had* to do this alone. My thoughtful husband urged me the evening before to let him hold the ladder while I climbed and picked these luscious early peaches. But no, I was sure I could do it alone, later. He needed his rest, I assured him solicitously.

Now here I am, and just before a wedding too, bruised, bleeding, and nursing a splitting headache. Just because I wouldn't listen. Stubborn, independent, needing no help, I thought.

The ladder was a bit rickety, I had to admit that this morning as I climbed alone. And the peaches seemed unusually high on the tree. Of course, I *had* to take that extra one. Naturally, it overloaded my hands leaving nothing to hold with when the crash came.

It had all happened so suddenly. I was reveling in the sight and smell of those big pink and yellow peaches. Oh sure, I was teetering on the top of the ladder, but I had a good grip on the tree limb, didn't I? Why worry? But the next thing I knew I was lying flat on my back on the ground in a mush of rotten peaches, minus my glasses, a broken tree limb in my hand, and those beautiful peaches I had been reaching for, where were they? At the moment, I couldn't have cared less! There was more urgent business to be attended to like scratches, blood, blurred vision, a head full-blown with pain. All this for a few peaches!

Now that I have soaked my aching, bruised body, and applied first aid where necessary I begin to see how foolish I've been.

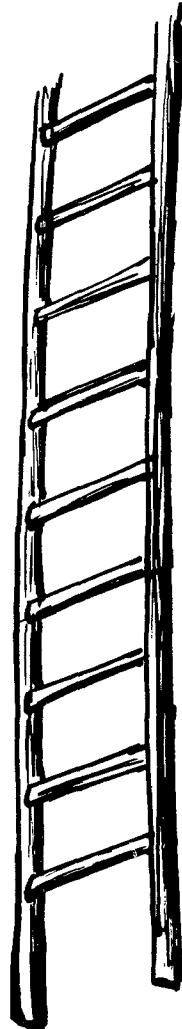
The whole process of picking those peaches, with supporting help, would have taken not more than ten minutes. But no, I was stubborn, independent, needing nothing, sufficient in my own strength, I thought.

Now I must suffer the results. And so must my husband who wanted to help me. Why must he suffer? They're my bruises, aren't they? Why? Because he loves me and identifies with my pain even as a parent, a teacher, a minister suffers when his loved ones suffer. Even as Christ suffers when He sees our anguish.

Did you ever wonder how Christ must feel when He sees us, His beloved children, willfully, stubbornly go about our own way refusing His hand to lead, to lift, to guide us through the pitfalls of this life?

As we climb the rickety ladder of life searching for those luscious fruits we so desire, how important it is to accept the loving help of our Father to steady us on our way.

Are we going to arrive at the heavenly wedding battered, bruised, and groaning because we didn't accept the help so freely, so lovingly offered us? When all we need do is ask, believe, and receive?



Help Was So Near

By
VIRGINIA
HANSEN

FATHER KOKJOHN WRITES ABOUT HELL

The philosophy of free individual action and practice that has taken root in the Roman Catholic Church in the past decade or so has affected it a great deal. Ideas are being propounded and practices followed that are far afield from those considered orthodox previously.

We were reminded of this recently as we read an article in the Roman Catholic lay-edited magazine *Commonweal* (Jan. 15, 1971) on the subject of hell. The author was Father Joseph E. Kokjohn, of St. Ambrose College, Iowa.

Beginning with the proposition of universal salvation, he asks, "If everyone is eventually saved, why is there a doctrine of hell?" He then proceeds to examine the subjects of immortality, *she'öl*, *hadēs*, *gehenna*, and the fate of the wicked and eternal punishment. In his examination he arrives at conclusions quite different from those usually regarded as orthodox by his church.

In discussing the question of immortality, he asks: "Is immortality a promise of life or only a promise of life to be bestowed in the hereafter?"

After pointing out that the idea of "universal personal conscious immortality" came as a result of attempting "to interpret and explain Scripture in terms derived primarily from Plato," he states, "There is no such phrase in Scripture as 'immortal soul' or 'immortality of the soul' or its equivalent; there is only the promise of immortality."

He goes on to state: "As for the frequently used word *eternal*, its meaning is often the same as in many secular writings—a period of long duration, not necessarily time without end."

He equates the Hebrew *she'öl* with the Greek *hadēs*. Discussing these concepts, he refers to "the Mesopotamian belief that the abode of the dead is a tomb for the inert, not a place of survival but a place that denies life. Without a body there is no life." Then, after quoting Ecclesiastes 9:4, 5, apparently the Smith and Goodspeed translation, and certain texts in Isaiah and Job, he says, "Sheol is the grave."

After concluding that "the just man achieves immortality, and only the just man," he goes on to define the punishment of the wicked. In doing so he refers to "Gehenna, the Valley of Hinnon, which at one time had been a place where human sacrifice was offered to pagan gods, but in biblical times had already become the city dump, a refuse heap on the outskirts of Jerusalem. Here the stench and smoke and fire were a constant reminder to the inhabitants of what happened to things that had served their purpose—they were destroyed." Then he draws his conclusion: Those who end up in Gehenna "will be annihilated. It is the abode of the damned."

While we agree with Father Kokjohn's conclusion, we note that there seems to be no evidence that the Valley of Hinnon was used for the "city dump" where refuse was burned. (See *The SDA Bible Commentary*, vol. 5, p. 335.)

Survival Linked With Salvation

Father Kokjohn then goes on to suggest that it is "the refusal of salvation [that] means the end of survival." Emphasizing this thought, he quotes 1 John 2:17: "Anyone who does the will of God remains for ever," with the implication that those who do not do God's will do not remain forever—they are annihilated. Thus the man who does not choose to serve God "chooses the finality of

death rather than the gift of immortality which will be bestowed." Father Kokjohn therefore affirms that "'conditional immortality' is . . . harmonious with Scripture, and . . . the doctrine of universal salvation is . . . in accord with Platonism and Neoplatonism."

He concludes his article by commenting on the weakening of the belief in divine punishment and the emphasis now made that it is but a sense of loss of friendship and fellowship with God. He then once more emphasizes his thesis of conditional immortality: "Scripturally, however, the sense of loss should go one step further: the unjust man's moral catastrophe is one of nonexistence, not only the isolation from man and God, but the utter alienation from all forms of life. The New Testament, after all, is a testimony of immortality for only the just."

Father Kokjohn comes amazingly close to the teachings of Seventh-day Adventists on the subject of eternal life and eternal punishment. Other scholars, both Catholic and Protestant, who have examined the New Testament teachings have arrived at similar conclusions. (See, for example, L. E. Froom, *The Conditionalist Faith of Our Fathers*.)

We should note, however, that some of these scholars are studying the Scriptures, not as the word of God, but as the word of men. As a result, their statements as to what the Scripture teaches represent simply their analysis of what the Biblical writers believed and not necessarily their own beliefs. But for those who accept Scripture as the revelation of God, Father Kokjohn's article is significant in that Adventist exposition of the Bible receives the endorsement of a trained scholar.

T. A. D.

95 YEARS WITH THE GOLDEN RULE

"Observe the golden rule and never stop learning. Always keep preparing yourself for the future." Such advice sums up almost 70 years of merchandising and the life style of James Cash Penney who, up until his death on February 12, at age 95, was still "keeping store," all 1,660 of them in the J. C. Penney department store chain.

At his death Penney's own holdings in his company's stock was worth \$24 million but he often said, "I would rather be known as a Christian than a merchant" (*Time*, Feb. 22, 1971).

When interviewed on his ninety-third birthday, he said that his profit-sharing plan for all employees, which he started in 1907, was one of the chief reasons of his concern's success "because it created incentive and made all employees truly 'associates,' as they were called" (*New York Times*, Feb. 13, 1971). Then he repeated what he had said many times before: "This company's success is due to the application of the Golden Rule to every individual, the public, and to all of our activities."—*Ibid*.

Several times in his long life he either lost everything or a substantial part of his wealth. In 1899 he lost all of his meager savings in his first business venture—running a butcher shop in Longmont, Colorado—because he refused to bribe the local hotel cook with a bottle of whisky every Saturday night. "I lost everything I had," said Penney, "but I learned never to compromise." Refusing to drink alcoholic beverages himself, for many years he hired no one in his growing retailing empire who used either tobacco or liquor; anyone on the payroll who indulged was discharged.

Some have called him America's reigning merchant prince, "as courtly as a plantation owner." Others said,

"He seemed too good to be true." Yet they also said that he was what he seemed. He was recognized often, receiving 16 honorary degrees as well as 22 other honors, awards, and citations.

What makes a man like J. C. Penney? Probably heredity had much to do with his stern concern for personal discipline and consideration for others. His father, a hardshell Primitive Baptist preacher, announced when James was eight that he was, from then on, responsible for buying his own clothes. He raised watermelons rather than pigs when his father suggested that he should consider the neighbors before continuing his "pungent" enterprise. These early lessons with the golden rule and personal diligence became warp and wool of his life and business.

But not every man responds to parental example and

precepts. Not every young man employs the golden rule as the basis for all business transactions; nor does every man stand by his debts in times of financial depressions. The difference seems to be that men such as J. C. Penney early make a partnership with the Lord as well as with their associates. Furthermore, money-making never seemed to be a primary goal in Penney's life; much of his time during the last 50 years was devoted to charitable work for religiously oriented organizations.

Up until his final illness, caused by a fall in late December, he worked three days a week behind his neat desk in the Penney building in New York City, where he kept five secretaries busy answering his correspondence.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. 22:29).
H. E. D.

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 THAN FAMILY FAITH

I was born into an Adventist family, brought up knowing about God and about those matters considered good and bad. But this religion was "family faith" and such faith is not a strong faith. Many people have followed the tumults of the multitudes, believing in what others say. We need to make "family faith" a personal faith with personal reasons for trusting Jesus.

SOLOMON MANGENAH
Salisbury, Rhodesia

SABBATHKEEPING MOTELS

Re Seventh-day Adventist motels [Feb. 4]. A "no vacancy" sign means: no rooms available at this time. This is truthful regardless of whether or not there are empty rooms, if at that moment the motel is not, in effect, catering to the room-seeking public.

This must be the case during the Sabbath hours for any motel operated by a Seventh-day Adventist, it seems to me.

I would explain before renting for Sabbath occupancy that maid service, including bedmaking, would not be available during the Sabbath hours. Several Seventh-day Adventist operators whom I know operate on this basis.

TITUS A. FRAZEE
Portland, Oregon

A large restaurant in nearby Santa Cruz, California, serves meals six days each week, including Saturday and Sunday. But on Tuesday the shades are drawn and a neatly lettered sign is placed in the glass door which reads: "On Tuesday We Be Restin'."

Here may be a suggestion for SDA motel operators.

P. R. MIRAMONTES
Felton, California

POWER IN THE NAME

Every Seventh-day Adventist who shares the spirit of a finished work as embodied in the writings of Ellen G. White should applaud—and act on "Make the Name Prominent" [Jan. 21].

Some of our institutions with which I am personally acquainted found that the inclusion of the name "Adventist" in their title did not bring on crisis. Indeed, it enhanced both spirit and outreach of the institution.

Our church membership is ready for such name changes, and our administrations, presidents, and principals should move with dispatch to let their institutions, through the name, make "open, manly confession of faith."

HERBERT FORD
La Crescenta, California

I was pleased with "Make the Name Prominent" [Jan. 21]. At the same time I am disappointed that too often we stop short. For example, "The _____ Adventist Hospital." What is wrong with "The _____ Seventh-day Adventist Hospital."

I think the use of Adventist as an abbreviation of our church name is selling ourselves short. Let's use the full name and then live up to it all the way and be proud of the name. We would not then need such things as "specialized jewelry" to wear to identify ourselves.

BERNARD B. YANKE
College Place, Washington

MORE FINANCIAL ADVICE

Re "Financial Advice for Aging Adventists" [Jan. 21].

I work for the United States Government Railroad Retirement Board and would like to correct what seems to be a misinterpretation.

We do not recognize a "power of attorney" for a Government check. We advise if it gets to a point where a person cannot sign his check that in the presence of two persons who also endorse the check, he should mark his "X" over his printed name.

If something else is necessary, a special type of a "power of attorney," especially designed for all Government checks, can be obtained from almost any bank which allows the check to be deposited without a signature in a joint checking account. This

makes it possible for a responsible party to handle all the money while the impaired person is living and avoids the tie-up of these funds when death comes.

VIRGLE R. SEATON
Seattle, Washington

MESSAGE FOR ISAIAH

Re "The Times of Isaiah" [Jan. 21]. How I love old Isaiah! When we all get home I want to tell him how much I am indebted to his book.

DORA ROGERS MARTIN
Evansville, Indiana

AVOIDING THE HAPHAZARD

When our church went on the 4 per cent plan, I did some figuring. We had been asked before for 3 per cent church expense. Sabbath school offerings were being increased, a long list of worthy projects needed extra funds, and names on my *These Times* list were up to 30 and increasing yearly. Even our second tithe seemed inadequate. Our greatest shock, however, was the per cent of church offerings given to schools or the worthy student funds. They were dramatically low. If we believe in our schools, we have a duty to give at least \$50 to each every year. Some professional men are giving \$1,000 each year.

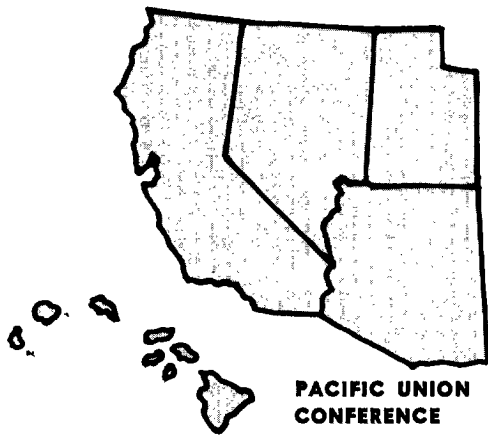
When our church went on the 4 per cent plan, it was noted that the giving in the past was "haphazard giving." I would suggest an article listing all the offerings taken, with the amounts needed, for this would help church members to give a proper percentage to each one and avoid "haphazard giving."

MRS. J. MCFARLAND
LaGrange, Illinois

ALL IN DEBT

The thoughts expressed in "He Hungered" [Jan. 21] reminded me of my total indebtedness to our Lord and Master for His earthly life of simplicity, economy, humility, and sacrifice every step of the way. Truly, His name is Wonderful (Isa. 9:6)! And the least I can do for Him is total commitment to the kind of work He would do if still here.

ERNEST LLOYD
Sanitarium, California



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Pacific Union Adventists

are dedicated to gospel

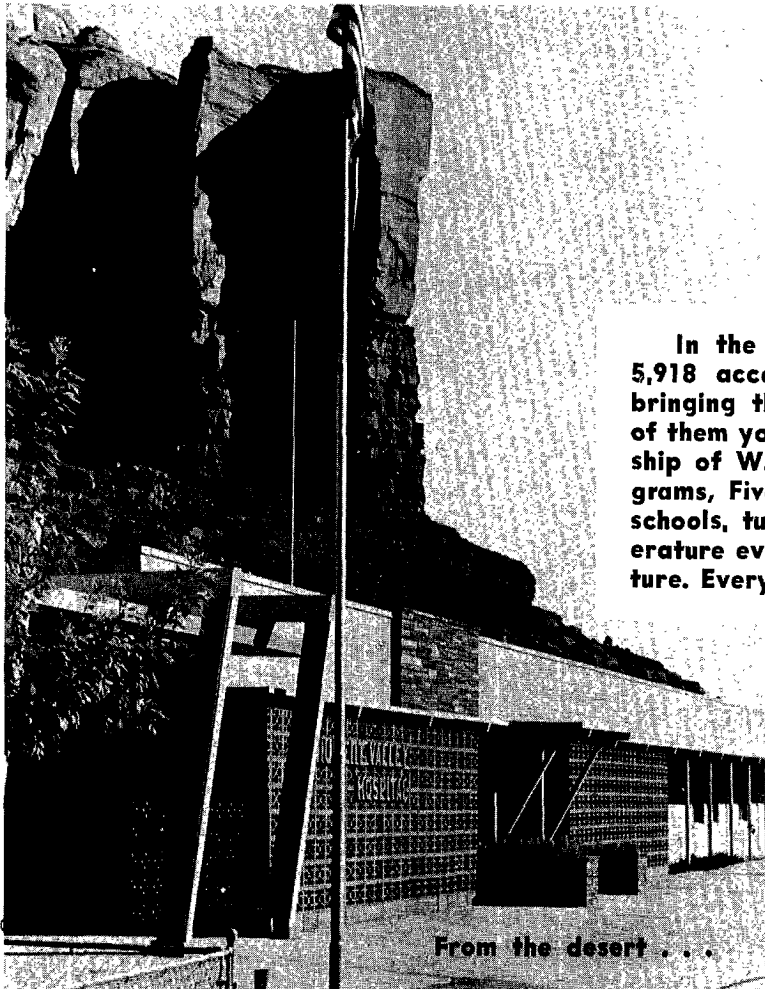
"Some of the methods used in this work will be different from the methods used in the work in the past."—Evangelism, p. 105.



All ages . . .



Many races . . .



From the desert . . .



Varied languages . . .

In the 442 churches of the Pacific Union there were 5,918 accessions to the Advent message during 1970—bringing the total membership to 107,969 (nearly 21,000 of them youth). Together these members, under the leadership of W. J. Blacker, are conducting family fitness programs, Five-Day Plans, branch Sabbath and Vacation Bible schools, tutoring sessions, and underprivileged camps. Literature evangelists delivered \$2,542,918.31 worth of literature. Everywhere the watchword is **WITNESS**.



To the inner city . . .

giving as are Adventists around the world

"God would have new and untried methods followed."—Evangelism, p. 125. "Their words and their advocacy of truth must vary with the class of people they are among . . . and the circumstances."—Ibid., p. 106.



On the air . . .



Up the beaches . . .



Within the family . . .



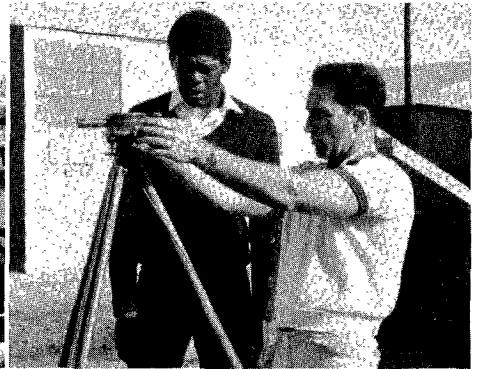
During disasters . . .



For the sick . . .



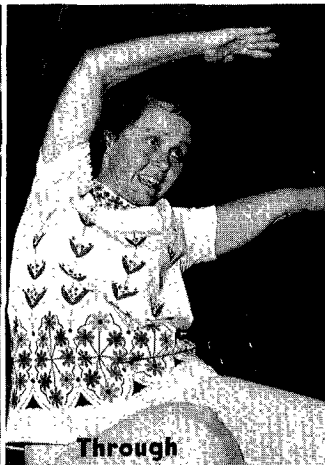
After accidents . . .



From instruction . . .



At the corner . . .



Through

fitness classes . . .



Between vacant lots . . .



In the homes.

A Letter From New Guinea

Kabiufa Adventist College
15th February, 1971

The Editor

DEAR SIR:

My name is Martha and I am 17 years old. I am one of the privileged young people of New Guinea. I have an education. Only one out of about 200 boys and girls goes to school in New Guinea.

The children in New Guinea love to go to our mission school. Most of them are of poor families. Parents sometimes let their children finish their primary school and don't let them go to college. Only a few go. The rest have to stay home and help their parents because of not enough space at school and not enough money. Others living in the mountains and the valleys in the jungles don't know what school is.

I am now doing third form at Kabiufa Adventist College in the Highlands of New Guinea, but my home is in the Gulf District, which is in Papua. This quarter's offering will be going to Bautama Adventist School, and I would like to tell you a little about this school, because I went there before I came to Kabiufa.

Bautama Adventist School is 14 miles from Port Moresby and is in Papua. The school was built on the hill beside a bay, and you can look at the sea very easily. The school has one building and four classrooms. Beside the classrooms was a two-story barn where they used to store rice after it was harvested. Because of not enough classrooms, teachers and students cleaned out the top story, and now they are using it as a classroom. Bautama gets a dry season, when there's no rain. Sometimes the rain doesn't fall for five or six months. The place looks dry and all the grass dries out. One thing is the lack of water when it is the dry season.

The water is supplied by the school itself by pumping it up with a motor engine. When there's no water at the creek, where the pump is, boys go down to the creek and dig it up and carry the water by themselves.

Their kitchens are not properly made and don't have doors or places to store food. Sometimes when the students are in school, dogs go in and eat all their food up. Part of the boys' dorm is starting to fall down, but the boys are still sleeping in it. They aren't frightened of what is going to happen to them.

I am very happy that I was able to go to Bautama because that is where I got my primary education. With this quarter's offering they are going to shift the school to Mount Diamond, where there is more water, and most of us are looking forward to that great day.

Most of the students who go to Bautama Adventist School come out of heathen families where their parents don't know the health rules and how to care for them-

selves. They never treat their children properly. Eating between meals was known as a common thing among the natives here. Most of the children got used to it, and it is a little bit hard to change their habits. Those in our school are starting to learn more things about life and good health.

There are lots of children, parents and *tubunas* (grandparents) up in the mountains who never heard of Jesus and are still living in heathenism and following their old traditional customs; still eating pigs and rubbing the pig's grease on their bodies when it is sing-sing time.

The coastal people are more lucky than the Highland people because it is not so hard to be clean. The sea is very close and all the rubbish from the villages is usually thrown into the sea.

I know most of my own people are waiting for me to go and show them the light which they've never seen before.

I am planning to train as a nurse and work in the service of the Lord and help my people and my country. My people are needing me right now.

I beg of you to help my people, who are still living in their traditional ways and customs.

Yours faithfully,
MARTHA HIRAI



Martha (right) is working in a field with a friend.

IOWA CONFERENCE:

Six Ordained During Pastor-Laymen Council

Melvin Eugene Brass, Byron Clinton Churchill, Jerald L. Hurst, Luther A. May, Gerald D. Rexin, and Lin Robertson were ordained during a pastor-laymen council conducted recently at

the Iowa Conference office assembly room. With the exception of Elder Brass, the men are serving as district leaders in the Iowa Conference. Elder Brass is principal of Oak Park Academy.

Theme for the pastor-laymen meetings, chosen by E. L. Marley, Iowa Conference president, was "Involvement." C. E. Guenther, associate secretary of the

General Conference Lay Activities Department, presented ideas and methods for soul winning for both laymen and pastors. Two hundred and ninety were baptized in the Iowa Conference in 1970. Future plans for the conference include the development of a medical center.

J. L. DITTBERNER, *President Northern Union Conference*

Polynesia Makes Progress

By R. R. FRAME
President, Australasian Division

Fiji, known as the land of 300 islands, was chosen as the place in which to conduct the sixth quadrennial session of the Central Pacific Union Mission. Delegates from the division, the union, and from eight local missions gathered in the Suva Vou Youth Hall, Suva, on the night of January 5, 1971, when the session was declared open by the union president, D. E. G. Mitchell.

The Central Pacific Union Mission covers a vast area of ocean across which are scattered thousands of palm-fringed isles. It stretches from New Caledonia in the west to Pitcairn Island in the east, from the Gilbert Islands north of the equator to the Cook group in the south. The French Polynesia Mission alone equals the area of Europe excluding European Russia. Names such as Tahiti, Pago Pago, Rarotonga, Tarawa, and Santo conjure up pictures of tropical towns typical of the areas where the brown-skinned people of the South Seas live.

As K. E. Watts, the union mission secretary, presented his report it became apparent that the Lord had blessed His work in this area during the period 1966-1969. Baptisms for the period totaled 4,511, compared with 3,338 for the quadrennium ending in 1965. This is an increase of 35.1 per cent. When the union was established in 1949, the membership was 2,006. At the end of 1969, it had risen to 12,860.

The population of the Central Pacific Union Mission is 1,135,000. Thus there is one Seventh-day Adventist for approximately every 95 of population.

As the delegates listened each evening of the session to reports presented by the local missions it became clear that the work of evangelism finds its rightful place as top priority in this union. Ministry and laity have joined hands and are moving forward together. Kevin Moore, with the help of his

theology class from Fulton Missionary College, baptized more than 150 people in Tonga in 1969. In Samoa two lay preachers won 50 people between them. In Fiji, Aisake Kabu, working with trained church members, added 55 to the church. On Aoba, in the New Hebrides, a minister-laymen school has made a significant impact on the community as theory has been put into practice.

During the period that was reviewed, 29 new churches were erected, seven of which were in French Polynesia and six in the New Hebrides.

The delegates learned that there are 15,038 Sabbath school members in the Central Pacific Union. These members increased their Sabbath school offerings by 76.6 per cent in the past four years. Radio programs are presented in eight languages. The Bible correspondence schools corrected more than 217,000 lessons during the quadrennium. As a result of the outreach of radio, 1,238 were baptized. Our church school teachers number 169; they serve in 65 schools, and 4,180 students are cared for.

The nominating committee recommended that Filemone Bera be elected president of the Fiji Mission. This was unanimously voted by the session, and thus he became the first national president in any local field of the Central Pacific Union. A man of 20 years' experience, Pastor Bera has been blessed by God in all of his activities. Further plans are in hand for the development of national leadership.

The year 1969 saw the establishment of the Rarama Press in Fiji. Books, tracts, evangelistic journals, Sabbath school quarterlies, Bible courses, and other materials are being provided to the field at an ever-increasing rate.

Not far from the site where the union session was held is the grave of



The grave of John I. Tay in Suva, Fiji. He was the first SDA missionary to Fiji.

John I. Tay, a pioneer who sailed to the South Seas in 1890 on the missionary vessel *Pitcairn*. His epitaph is eloquently stated in one word—"Missionary." As the delegates returned to their respective fields of labor at the conclusion of the session, it was with the determination to be more effective missionaries and to emulate the pioneers who sacrificed all they had to establish strong foundations upon which the church of God is building today.

COLOMBIA-VENEZUELA UNION:

Many Attend First Meeting of Campaign

More than 2,000 persons packed the International Fair Pavilion of Bogotá, Colombia, on Sunday evening, February 7, when Evangelist Carlos Aeschlimann began a series of meetings that will continue for four months. More than 30 ordained ministers and interns are helping in this evangelistic campaign.

The city of Bogotá has a population of nearly 2.5 million. In the center of the city are four Seventh-day Adventist churches with an aggregate membership of nearly 1,500 members.

The preparation for the evangelistic meetings began with a campaign to enroll new students in the Voice of Prophecy. This campaign was directed by David G. y Poyato, radio and TV secretary of the Mexican Union, who was loaned by that union. On Sabbath, February 6, a special radio Bible school graduation service was held, during which more than 1,330 persons received their diplomas and were invited to the first evangelistic meeting. As a result of this preparation, an audience of nearly 2,400 attended Evangelist Aeschlimann's first lecture.

Two weeks before beginning this evangelistic campaign Elder Aeschlimann presented lectures on subjects such as health and the home to the Rotary and Lions clubs, Alcoholics Anonymous, labor unions, and over the radio. Articles were also published in the principal newspapers of the city.

J. GABRIEL CASTRO
President

Colombia-Venezuela Union



The headquarters of the Central Pacific Union Mission is situated at Suva, Fiji.

World Divisions

INTER-AMERICAN DIVISION

† Two hundred and eighteen people have been baptized to date at Castries, Saint Lucia, as a result of an evangelistic crusade conducted by East Caribbean evangelist K. S. Wiggins.

MARCEL ABEL, *Correspondent*

NORTH PHILIPPINE UNION

† Simeona Aquino, a member of the Manila-Rizal Dorcas Health and Welfare Federation, recently received a plaque as the Most Outstanding Volunteer for 1970 of the Veterans Memorial Hospital, in Manila. She received the award during the hospital's annual traditional recognition ceremony for logging a total of 914 volunteer hours with the institution during the year. With her to receive awards were 20 Dorcas members who logged a total of 4,509 hours.

B. B. ALSAYBAR
PR Secretary

North Philippine Union Mission

SOUTH INDIA UNION

† Ninety people were baptized in the town of Adventpuram a few weeks ago by P. C. Mathew, president of the Kerala Section. Adventpuram, which means Advent village, is the site of the oldest Seventh-day Adventist church in Kerala. It was started 55 years ago. Approximately 700 people attended the first meeting.

M. A. JAMES
Ministerial Secretary, Kerala Section

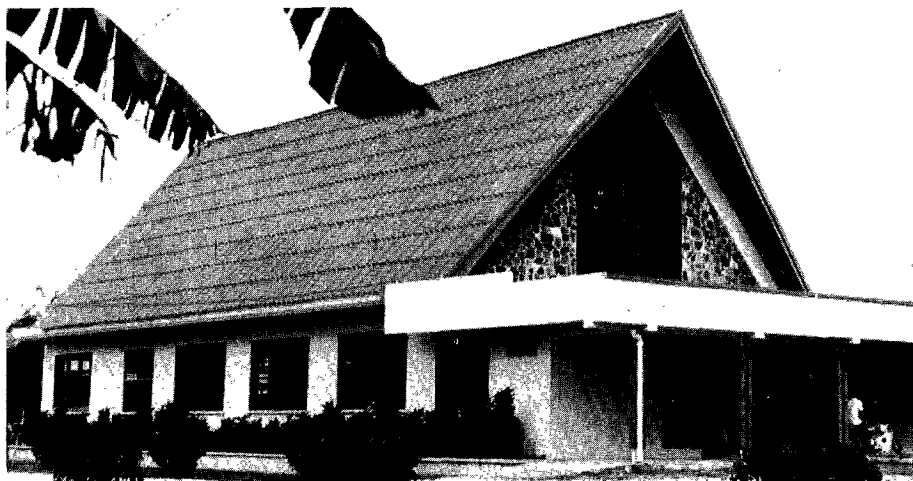
WEST AFRICAN UNION MISSION

† J. Zakka was ordained at the 1971 constituency meeting of the Ivory Coast Mission held recently at Ivory Coast Secondary School, in Bouake. Pastor Zakka has served for a number of years as Bible teacher and district pastor in the Ivory Coast. Participating in the ordination service were Thorvald Kristensen, president of the West African Union Mission; P. Heise, Ivory Coast Mission president; J. J. Bouit, Bible teacher and chaplain of the school; and the writer.

ØIVIND GJERTSEN
Departmental Secretary
West African Union Mission

Atlantic Union

† The New England Memorial Hospital in Stoneham, Massachusetts, was host to the first Four-Dimensional Key to the Cause of Alcoholism program conducted in New England on March 1 to 4 by the International Commission for the



Phuket, Thailand, Church Dedicated Recently

A new 275-seat church was dedicated on the island of Phuket in southern Thailand recently. P. H. Eldridge, Far Eastern Division president, was the speaker for the dedication service. Pastors who helped in building the church are John F. Harris, now with the Far Eastern Academy, and the present pastor, Jerrold Aitken.

The church was dedicated just 30 years after work began on the island of Phuket with a small medical clinic operated by Dr. Arthur Geschke. Dr. Paul Watson now operates a modern, 40-bed hospital in Phuket that has been a great help in establishing this church. The present membership is 107.

PALMER G. WICK
President, Thailand Mission

Prevention of Alcoholism. The program was conducted by Ernest H. J. Steed, executive director of the commission. He was assisted by G. Robert Rigsby, M.D., staff member of the hospital.

† Everett Alexander has been appointed acting administrator of the Victory Lake Nursing Home, Hyde Park, New York. He replaces Theodore Cantrell, who has accepted the position of secretary-treasurer of the South Atlantic Conference.

† The eighth-grade class of South Lancaster Academy decided to make a 20-mile walkathon as their Faith for Today Valentine project. More than \$930 was collected.

EMMA KIRK, *Correspondent*

Canadian Union

† The Loyalist, Alberta, church presented the editor of their local paper with an engraved chrome tray as a birthday gift. The tray was engraved with the words "In appreciation of your thoughtful editing."

† Forty-five of the 47 people who attended a Five-Day Plan in Moose Jaw, Saskatchewan, were successful in quitting smoking. The plan was conducted recently in the Zion United church, by Drs. Ronald Fleck, Romeo Rojas, Edward Lambert, and the pastor, R. Lyle Bergey.

THEDA KUESTER, *Correspondent*

Central Union

† The Kansas City, Kansas, Eighteenth Street church celebrated its eightieth anniversary on Sabbath, January 9. W. F. Bresce, chairman of the theology department of Union College, spoke during the morning service. The afternoon speaker was 92-year-old J. Z. Walker, who pastored the church from 1912 to 1916. Fifteen charter members were in attendance. Norman Doss is the present pastor.

† B. J. Liebelt, associate secretary of the General Conference Sabbath School Department, and E. E. Hagen, Central Union Conference Sabbath school secretary, conducted Vacation Bible School workshops in various districts of the Kansas Conference in recent weeks.

† Four students will be going as student missionaries from Union College this summer. Diane Dupper, a sophomore nursing major from LaSalle, Colorado, is going to Magburaka, Sierra Leone, West Africa; Don Hilliard, a junior premed student, of Lincoln, Nebraska, is going to Mombasa Secondary School, near Mzimba, Malawi; Mark Johnson, a sophomore theology major from Ashland, Wisconsin, will be going to Baguio, Philippines; and Louise Morrow, a junior secretarial-science major from Englewood, Colorado, is going to Osaka, Japan.

CLARA ANDERSON, *Correspondent*

Lake Union

✦ Trying to acquaint new church members with their denomination, the Wisconsin Conference sponsored a Day of Fellowship on February 21 in which vegetarian cooking, Christian education, and various Bible-study aids were presented to new believers.

✦ W. A. Howe, of the General Conference Department of Education, visited Indianapolis, January 20, in regard to the proposed rebuilding of Indiana Academy.

✦ A continuing program of Sunday radio broadcasting that began in January, 1968, carried out by eight youth of Battle Creek Academy acting as speakers and supported by other youth, has resulted in many requests for sermon copies. Glenn Hill, youth pastor of the Battle Creek Tabernacle, reports that lay visitation in the area discloses a number of persons who are regular listeners to the broadcasts.

✦ Following a presentation to the State assembly regarding the Adventist stand on compulsory labor unions, a labor-union attorney assured Melvin Rosen that he would place a conscience clause in a document to go before the assembly. Without that clause, many Wisconsin public school teachers who are Seventh-day Adventists, along with other Adventist State employees, would be in danger of losing their jobs.

✦ Wisconsin pastors John Bilbro, Trevor Delafield, James Fanella, and Michael Sulen may each be heard on local radio broadcasts. Working independently of one another, the four men present formats ranging from daily devotionals to doctrinal subjects.

✦ Michigan Conference Sabbath school offerings reached the half-million-dollar mark in 1970. Included in the total was the Investment Offering, which came just short of \$100,000. Eighty-one churches went over the Investment goal of \$6 per person.

✦ Twenty-two persons completed a laymen's training course recently conducted in the Bloomington, Indiana, area, by Albert Bauer, lay activities secretary of the Lake Union.

✦ Twenty-seven persons stopped using tobacco following a Five-Day Plan conducted at Hastings, Michigan, by Stewart O. Erhard, Adventist physician from Eaton Rapids.

✦ Two hundred guests were present at a celebration held by Dorcas women of the Chicago area Lake Region Conference, 150 of whom were non-Adventists. The celebration, which was held to mark seven years' working with the American Cancer Society, gave guests an opportunity to learn about Community Services sponsored by Adventists.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Gem State Academy, in Caldwell, Idaho, is the recipient of a \$2,000 gift from the Laura Moore Cunningham Foundation. The money will be used for improvements in the facilities and media of the library.

✦ Several Walla Walla College faculty and staff members are visiting each of the nine academies in the North Pacific Union Conference to assist the seniors as they make plans for college. A \$300 scholarship from the college is being presented to one senior from each academy.

CECIL COFFEY, *Correspondent*

Northern Union

✦ The Morgan, Minnesota, Health and Welfare Center was featured in a recent issue of the *Minneapolis Tribune*, which carried a well-illustrated story of the center's welfare activities.

✦ Every one of the 50 Sabbath school members of the Dodge Center, Minnesota, church was active in the 1970 Investment program. A total of \$1,374.37 was reached.

✦ Three Red Wing, Minnesota, senior members, Mrs. Henry Beyer, Mrs. John Byer, and Mrs. Fred Carlson, reached or exceeded the Jasper Wayne goal, and an 11-year-old boy, James Jones, attained the Silver Vanguard goal in the recent Ingathering campaign.

✦ The Sabbath school members of the North Dakota Conference raised \$95,141.16 for missions during 1970, which was almost \$6,000 more than was raised the previous year.

L. H. NETTEBURG, *Correspondent*

Southern Union

✦ Five Family Bible Plan rallies were conducted Sabbath, February 20, in the Georgia-Cumberland Conference at the Atlanta Belvedere, Macon, and Columbus, churches in Georgia, and the Chattanooga and Johnson City churches in Tennessee. Newly baptized members who had been first contacted by the Seventh-day Adventists through the Family Bible Plan told their experiences.

✦ A conference-wide literature-evangelist rally and sales clinic was held in the Jonesboro, Georgia, church on February 20 and 21. The program was sponsored

by the Georgia-Cumberland Conference and conducted by Eric Ristau, publishing secretary of the Southern Union Conference.

✦ W. D. Wampler and T. H. Bledsoe, president and secretary, respectively, of the Alabama-Mississippi Conference, conducted a special instruction meeting for young interns of the conference on February 28 and March 1, at Bass Memorial Academy.

✦ Three Five-Day Plans to Stop Smoking were conducted in the Pensacola, Florida, district during the first two months of this year. Coverage was given the program in the local newspapers, and Carl Hartman, the local pastor, reports an excellent public response.

✦ An assembly plant for redwood furniture is being set up by the Little Lake Redwood Industry, of northern California, at the Georgia-Cumberland Academy. The new facility will employ 22 students.

✦ Twenty-two persons were baptized in Hickory, North Carolina, as a result of meetings conducted by W. D. Brass. He was assisted by William H. and Mrs. Waters, Jr. E. V. Schultz is the pastor.

✦ Twenty-three persons were baptized by C. Dale Brusett in the first baptismal service of his evangelistic series conducted at Winter Haven, Florida.

✦ Laymen of the Hendersonville and Fletcher, North Carolina, churches are currently conducting more than 150 Bible studies. These activities are preceding a series of evangelistic meetings to begin the last of April.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Breakthrough Evangelism, a new concept in laymen's activities developed in the Texas Conference, is receiving acceptance among the churches of the conference. A Breakthrough visitation rally was held in Keene, Texas, January 16, involving the various departmental secretaries of the conference, laymen of the church, and students of Southwestern Union College.

✦ Kathy Pundt, of China Spring, Texas, has been chosen by the Union College department of nursing to be a student missionary. She will spend three months in Brazil performing nursing duties in that country with a roving clinic.

✦ Youth Witness Festivals are being held throughout the Southwestern Union territory during 1971 instead of one major youth meeting, as was originally planned. Meetings have been held in Fort Worth, Texas; Gentry, Arkansas; New Orleans, Louisiana; and Albuquerque, New Mexico.

J. N. MORGAN, *Correspondent*

Inner-City Program Reaches Disadvantaged in United States Cities

By W. W. FORDHAM

Associate Secretary, Regional Department, N. A. Division

The all-inclusive purpose of the Seventh-day Adventist Church is summed up in the term *evangelism*, which we understand to mean a total effort to bring people into a saving relationship with God through Jesus Christ. Such a program must address itself to the mind, the heart, and the body. Every church program must be centered in evangelism and bring into church fellowship "such as should be saved" (Acts 2:47). Selfishness must be squeezed out by an expanding love for others.

Heaven's concern for less fortunate and neglected ones is attested by the numerous references found in the writings of Ellen G. White:

"All around us are those who need our help. The widow, the orphan, the sick and the dying, the heartsick, the discouraged, the ignorant, and the outcast are on every hand. We should feel it our special duty to work for those living in our neighborhood."—*The Ministry of Healing*, p. 152.

"There are multitudes struggling with poverty, compelled to labor hard for small wages, and able to secure but the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden very heavy. When pain and sickness are added, the burden is almost insupportable. Careworn and oppressed, they know not where to turn for relief."—*Ibid.*, p. 158.

"We need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."—*The Desire of Ages*, p. 640.

Meeting Man's Social Needs

Ellen White also set forth clearly Christ's method in evangelism. It is the only method that will give true success. Meeting man's social needs was Christ's starting point. "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.'"—*The Ministry of Healing*, p. 143.

"First meet the temporal necessities of the needy and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds

of virtue and religion."—*Testimonies*, vol. 4, p. 227.

"With the work of advocating the commandments of God, and repairing the breach that has been made in the law of God, we are to mingle compassion for suffering humanity."—*Special Testimonies*, Series A, No. 10, p. 3.

The aim of the church's inner-city program in North America is to follow Christ's method, to walk in His steps, thus ministering to the physical, mental, and spiritual needs of man. In this ministry we dare not limit our efforts to those whom we judge worthy or redeemable.

"Rich and poor, high and low, free and bond, are God's heritage. He who gave His life to redeem man sees in every human being a value that exceeds finite computation. By the mystery and glory of the cross we are to discern His estimate of the value of the soul. When we do this, we shall feel that human beings, however degraded, have cost too much to be treated with coldness or contempt."—*The Ministry of Healing*, pp. 162, 163.

"Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of

the poor and the suffering."—*The Desire of Ages*, p. 637.

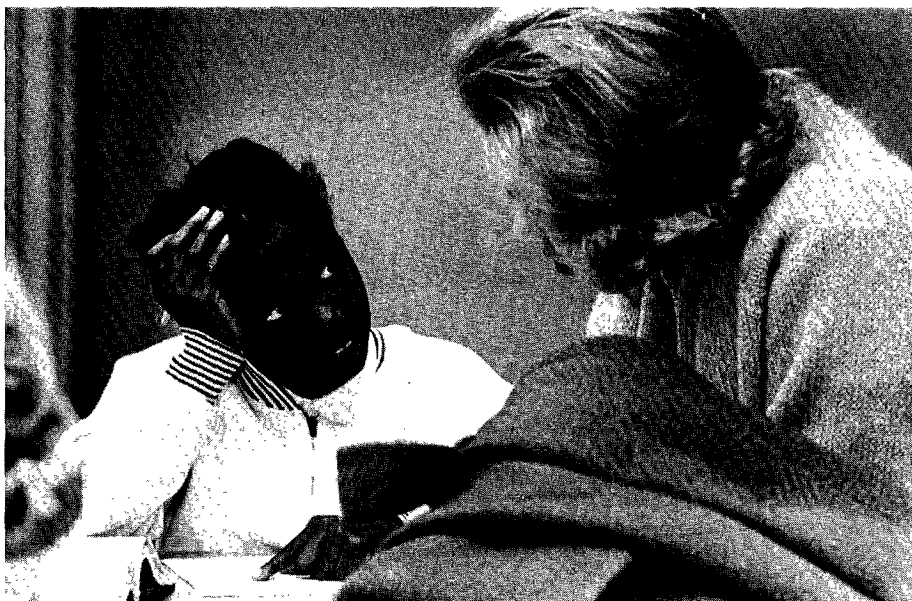
This past summer in Detroit, Michigan, we conducted an experimental urban program under the direction of J. R. Wagner, at that time pastor of the City Temple church, and now president of the Lake Region Conference. Working with Elder Wagner were Paul Cannon of Andrews University and students from the university and Oakwood College.

The first week was spent in a human relations workshop at which young people, Black and white, learned how to live and work together. The second week was used in becoming acquainted with various community services for children, youth, and adults. These included legal matters as well as health, welfare, social, educational, cultural, and recreational aspects. The third week was spent actually living in the community. This entailed working with children and teen-agers.

Our young people went into the community to become acquainted personally with the inhabitants. They invited the children to come to the center, where they were taught character-building subjects, and took them to cultural centers and recreational areas. Our young people thus became acquainted with them and were able to talk about their problems. Guest lecturers were Dr. Roy Branson and Roger Smith, of Andrews University, and W. H. Winborne, of Jackson, Mississippi.

Community Service in California

The Adventist Community Services Center in Los Angeles is situated in the heart of the Watts area. Lorenzo Paytee, Coordinator of Inner-City Programs in the Southern California Conference, is the director. During a three-day visit there I found a staff composed of volunteers from local churches and



An alert little girl listens as a member of Loma Linda University's Social Action Corps (SAC) explains a knotty problem to her during a special tutoring session.

Loma Linda University. The students participating in this program were from our West Coast colleges. The services offered were Bible lessons, health lectures, crafts, remedial classes, aid to high school dropouts, college scholarships, counseling for teen-agers, and job placement. Recreational and cultural outlets were provided.

I also visited with Edward Johnson, associate minister of the White Memorial church, and observed the program conducted for the Mexican community by him with a group of students.

In Glendale I visited with students from Andrews University who were working with John Robertson, pastor of the Vallejo Drive church, in an experimental field school of evangelism in which community service was a factor. These students spent a portion of each day with the inner-city program in Watts.

Another program for disadvantaged areas is the Social Action Corps at Loma Linda University. The purpose of this corps is to discuss areas of need in their community not being met, and to assign people to meet these needs. Miss Cynthia Cooley, head of the Department of Social Services, is coordinator.

I spent an entire day with a group of students from La Sierra College, working in the Casa Blanca community, a low-rent housing project in Riverside, California. The occupants are 70 per cent Mexican, 20 per cent Black, and 10 per cent white. The ten students, Black, white, and Mexican, showed their desire to identify with the people by living among them. Doctors and nurses from Loma Linda and the Riverside Hospital, some of whom were not Adventists, gave their services. One woman was so impressed with the witness of the youth that she asked to go to church with them. I understand that she has been baptized. Another impressive and balanced community service was conducted in San Diego, California, at the Thirty-first Street church center, under the leadership of Gary Stanhiser and Eric Ward. Activities included classes in reading, math, arts, crafts, and recreational programs. Early in the summer a Vacation Bible School was held.

In Oakland, California, I spent a busy day with E. E. Cleveland in his field school of evangelism. In addition to the evangelistic meetings at the Civic Center and the day-by-day visitation program, Elder Cleveland emphasized the community-service aspect of evangelism by providing scores of food boxes for the needy of the inner city.

A Unique Service

In Seattle, Washington, we have perhaps the only program in which community services include a medical and dental clinic. A clinic has been provided in the basement of the Spruce Street church at a cost of several thousand dollars. A dental supply house has provided equipment, including chairs; and doctors, dentists, and nurses

A boy watches as senior dental student David Brodeur fixes his father's teeth in a mobile dental van at a health-care center.



These volunteers are working on a float used in a summer festival in the Watts area of Los Angeles.

have volunteered their services. N. A. Lindsay, pastor of the Spruce Street church, spearheaded this program.

If we were to single out one field above another, with leaders who were the pioneers in an ever-widening scope of service in the disadvantaged areas and the inner cities, we would give credit to South Central Conference and its president, C. E. Dudley; E. W. Moore, lay activities secretary; and John McKinney, now coordinator of inner-city programs for the South Atlantic Conference. Elder McKinney with his program AID (Aid in Depth) has written a manual for church community programs.

As a result of community service in Gainesville, Florida, and an evangelistic effort with the help of students from Oakwood College, more than 60 persons have been baptized.

Another fine program is conducted in Cleveland, Ohio, by Harold Cleveland. A night school is being conducted in which Adventist schoolteachers give of their time to help dropouts. One night a week is devoted to a health program.

In Jackson, Mississippi, I spent one day with Henry Wright, Windy Winborne, and Dr. Roy Branson and 12 students from Andrews University who were involved in a program of community services and public evangelism. At the conclusion of this combined effort more than 25 young people

whose interest was aroused through the inner-city programs took their stand for Christ. The daughter of the president of Jackson State College was one of them.

The Harlem, New York, program is the oldest and largest directed by Seventh-day Adventists and is Government funded. The group, called the Harlem Trailblazers, was organized in 1962. Before the Ephesus church was destroyed by fire, the classes were held in the main building; now they must meet in the old parsonage. When I was there, approximately 300 to 400 children and teen-agers crowded into this building. Classes are being conducted for the children, and young people are being prepared for college. The Trailblazers also offer social services for counseling and helping young people find employment.

The Ontario, California, Adventist Community Taskforce is a laudable example of concerned ministry. So also is the program of the Urban Service Corps, consisting of students from Columbia Union College and Takoma Academy, working in the ghetto of Washington, D. C.

These various programs of community services and public evangelism involving scores of our church members, both adults and youth, illustrate the type of program we are endeavoring to develop in inner city and disadvantaged areas.



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Service and Perfection—our Aim!

SDA Dentists Install Officers for 1971

The 1971 officers of the National Association of Seventh-day Adventist Dentists, installed at the annual ADA convention held in Las Vegas, Nevada, recently are: Hans Sjoren, president; Thor Bakland, vice-president; John Butler, president-elect; Robert Kinzor, secretary-treasurer; Carl Sundin, chaplain; Gerald Mitchell, historian.

At the convention the members in attendance donated or pledged \$11,000 for the establishment of a dental clinic in Kabul, Afghanistan. It is the goal of this organization, in cooperation with Loma Linda University School of Dentistry, to enlarge involvement among the American Indians and inner-city services, and to establish at least one clinic abroad each year.

Plans are being formulated to establish an overseas dental school to educate non-Americans for dental mission service.

HANS SJOREN



(Conference names appear in parentheses.)

Ernesto Andres, staff, Ekamai School, Bangkok, Thailand, from Pasay City Academy, Manila, Philippines.

Don R. Blehm, MV secretary (Michigan), from same position (Washington).

Richard Busby, staff, Oak Park Academy (Iowa), from study.

Melba Cabaroo, office secretary, South China Island Union Mission, from same position, North Philippine Union Mission.

Dayton Chong, assistant pastor, Balestier Road church, Singapore, from graduate work, Andrews University.

B. U. Donato, MV secretary, Southeast Asia Union Mission, from same position, South Philippine Union Mission.

Joyce Etwell, accountant, Far Eastern Division, from Australasian Division office.

Shirley Hallett, faculty, Thunderbird Academy, from Upper Columbia Academy (Upper Columbia).

Jacob Heibert, pastor, Beiseker (Alberta), a recent graduate.

Peter Khoo, publishing secretary, Malaya Mission, from educational upgrading, Canadian Union College.

O. E. Klein, pastor, Lumberton (Carolina), from retirement.

Gerald F. Miller, staff, Union College, from staff, Pacific Union College Preparatory School.

Ralph E. Neall, Bible department chairman, Southeast Asia Union College, from graduate work, Andrews University.

Kermit Netteburg, treasurer, Oak Park Academy (Iowa), formerly teacher (Colorado).

Mrs. Kermit Netteburg, staff, Oak Park Academy.

S. D. Pangborn, associate publishing secretary, Far Eastern Division, formerly circulation manager, Korean Publishing House.

George Smith, literature evangelist (Indiana), from same position (Kansas).

Roger G. Wilson, pastor, Greenville (Carolina), from same position (Ohio).

From Home Base to Front Line

North American Division

Arthur E. E. Blake (WWC '50; Colorado State University '55), to be science teacher Konola Academy, Monrovia, Liberia, Mrs. Blake, nee Viola Grace Roberts, and two children, of Willowdale, Ontario, Canada, left New York City, January 28.

Monte Douglas Mohr (LLU '68), to be publishing department secretary, South China Island Union Mission, Taipei, Taiwan, Mrs. Mohr, nee Joanne Hargis, and daughter, of Palo Alto, California, left San Francisco, February 1.

David J. Parsons, M.D. (CUC '53; Universidad de Nuevo Leon '59), returning as physician for the Bongo Mission Hospital, Lepi, Angola, Mrs. Parsons, nee Leona Mae Chew (HS&H '60), and son David, left New York City, February 1. Two children, Davona and Cynthia, left New York City, January 18, to attend Helderberg College, South Africa.

Elmer E. Bottsford, M.D. (LLU School of Medicine '43), to be relief physician in Ishaka Hospital, Uganda, East Africa, and Mrs. Bottsford, nee Grace Viola Paulsen (Madison College '61), of Ridgeway, Tennessee, left from New York City, February 2.

Richard LaMont Parker, D.D.S. (LLU '64 and '68), returning as dentist in Far Eastern Island Mission Clinic, Agana, Guam, Mrs. Parker, nee Bonnie Rae Miles (LSC '66), and son, left Los Angeles, California, February 7.

Robert A. Jamison (PUC '60; AUC '63), returning as director theology department Chile College, Chillan, Chile, Mrs. Jamison, nee Judith May Verno (PUC '59), and two children, left Los Angeles, California, February 8.

A. Richard Johnson, M.D. (LLU '59), to be relief physician at Mugonero, Songa, Yuka, Mwami, and Malamulo hospitals, in the Trans-Africa Division, and Mrs. Johnson, of Bakersfield, California, left Los Angeles, February 8.

Edwin Oscar Krall (Miami University '62; University of Kentucky—M.A. degree), returning as teacher Bugema Adventist College, Kampala, Uganda, Mrs. Krall, nee Patricia Louise McQueen, and three children, left New York City, February 9.

William Lee Burns, III (Seminaire Adventiste, Collonges, '63; AUC '70), to be secondary teacher in College Adventiste, Kivoga, Burundi, Mrs. Burns, nee Cynthia Ruth Giddings (Seminaire Adventiste, Collonges, '65; AUC '70), and daughter, of Chicago, Illinois, left New York City, February 10.

Mrs. Milton Caputo, nee Maria de Souza, to rejoin her husband, Milton Caputo, at São Paulo, Brazil, and two children, of Takoma Park, Maryland, left New York City, February 11. Mr. Caputo, a teacher in Brazil College, preceded her, having sailed from New York City, November 25, 1970.

Grover Allen Rose (WWC '51), to be

principal Ecuador Academy, Santo Domingo de los Colorados, Ecuador, Mrs. Rose, nee Betty Joy Rigby (WWC '51), and four children, of College Place, Washington, left Miami, Florida, February 12.

Adventist Volunteer Service Corps and Other Workers

Dale Henry Herber, to do general missionary work in South Peru Mission, student missionary, of Keene, Texas (SWUC), left Miami, Florida, January 25. Mrs. Herber left for Peru March 1.

Joyce Jeannette Tall, to teach English in Adventist Educational Center, Peña Blanca, Depto Cortes, Honduras, a student missionary (WWC), of College Place, Washington, left New Orleans, Louisiana, February 11.

C. O. FRANZ

NOTICE

Tenth Quadrennial Session Southern Union Conference of SDA

Notice is hereby given that the first meeting of the tenth quadrennial session of the Southern Union Conference of Seventh-day Adventists will convene in the Windsor Ballroom of the Robert Meyer Hotel, Jacksonville, Florida, at 8:00 a.m. on April 12, 1971, for the purpose of electing officers and the transacting of such other business as may come before the constituency.

The regular delegates to this session are appointed by the local conferences of the union on the basis of one for each 200 church members or major fraction thereof, plus one for the organization.

H. H. Schmidt, *President*
H. F. Roll, *Secretary*

Church Calendar

Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Australasian Division)	March 27
One Million New Pulpits	April 3
Church Lay Activities Offering	April 3
Loma Linda University Offering	April 10
Literature Evangelism Rally Day	April 17
Education Day and Elementary School Offering	April 24
Missionary Magazine Campaign	April-May
Health and Welfare Evangelism	May 1
Church Lay Activities Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
North American Missions Offering	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge	June 5
Inner-City Offering	June 5
Thirteenth Sabbath Offering (Afro-Mideast Division)	June 26
Medical Missionary Day	July 3
Church Lay Activities Offering	July 3
Midsummer Offering	July 17
Dark County Evangelism	August 7
Church Lay Activities Offering	August 7
Oakwood College Offering	August 14
Bible Correspondence School Evangelism Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
<i>Review and Herald</i> Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Ingathering Crusade Launching Day	November 13
Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4
Stewardship Day	December 18
Thirteenth Sabbath Offering (Far Eastern Division)	December 25

Officers and Staff of North Pacific Union Re-elected

Elmer R. Walde was re-elected as president; M. C. Torkelsen as secretary; and L. W. Crooker as treasurer during the thirteenth quadrennial session of the North Pacific Union Conference, which convened on the campus of Walla Walla College, March 7 to 11. All members of the departmental staff were returned to office, with some changes in duty assignments. The session was attended by approximately 750 Northwest workers and laymen, including more than 300 delegates. A ministerial seminar and secretarial workshop were conducted in conjunction with the session.

Members added by baptism and profession of faith during the quadrennium totaled 8,717. Union membership approached the 50,000 mark.

The union executive committee was enlarged to include additional lay members, pastors, and representatives of ethnic groups. The board of Walla Walla College likewise was enlarged to include more laymen. Ten invited youth observers attended the session.

The ministerial seminar and the secretarial workshop were conducted by Walla Walla College faculty members and invited guests.

NEAL C. WILSON

Testimony Countdown Scheduled for South America

A Testimony Count-down program is scheduled to be launched through the South American Division beginning in May. This program is planned as a result of briefing sessions conducted at union workers' meetings.

D. A. Delafield, associate secretary of the White Estate, spent January and February in the division working with Ruben Pereyra, division Ministerial secretary, visiting the unions. Together the men emphasized revival and reformation through *Testimony* and Bible study and soul winning through coordinated evangelism.

A new printing of 7,500 sets of *Testimony Treasures* in Portuguese and a similar number in Spanish is available for use in the program.

R. A. Wilcox, the division president, and all leaders within the division are anxious to use the program to build up the church.

A. L. WHITE

Nevada-Utah, Central California, Elect Officers

Delegates from 90 churches in the Central California Conference re-elected president E. W. Amundson and his associates to office during a constituency meeting at the Soquel campground, March 7. An executive committee of 19 members were elected to hold office until early in 1974 under new provision approved by the delegates.

Three new churches were voted into

Health Personnel Needs

Present openings for personnel in SDA hospitals include those listed below:

North America

- 3 cook supervisors
- 6 dietitians
- 6 inhalation therapists
- 4 medical technologists—A.S.C.P.
- 3 Physical therapists—reg.
- 19 physicians—categories below
- 3 secretaries
- 3 social-service directors—M.S.W.

Overseas Missions

- 4 dentists
- 19 physicians—general practice
- 15 physicians—specialty
- 1 R.N.—education administration
- 6 R.N.—service administration

North America physician categories: cardiol.; ENT; GP; int. med.; OB-gyn.; ophthalm.; surgeon—gen., ortho.; vascul. Information regarding openings and placement assistance may be obtained by contacting Miss Norma Eldridge, Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

the conference, two were united as one, and one was disbanded. The constituency also authorized the sale of the Soquel campground because it is no longer adequate to meet the needs of the conference. The membership of the conference is 18,612.

One hundred and fifty delegates from the churches of the Nevada-Utah Conference met in session in Reno, Nevada, on March 8 and elected A. G. Streifling, president of the Hawaiian Mission, as conference president to replace D. E. Dirksen, who announced his retirement. E. F. Finck, lay activities secretary, also retired. Other elected officers were returned to office, and an executive committee of 12 members was set up to direct the affairs of the conference during the next two years. The membership of the conference is presently 2,183.

W. J. BLACKER

SDA Church in Cambodia Sustains War Damage

More than \$1,000 in damage was sustained by our only church in Cambodia as a result of hostilities presently going on in that country, according to V. L. Bretsch, president of the Vietnam Mission, of which Cambodia is a part. Inasmuch as there is only a small membership in the country, repairs are beyond their resources.

Johan Christian Adam, an Indonesian-born Chinese, has been in charge of our work in that country since last November. He is presently learning the Cam-

bodian language and is conducting Bible studies with a number of Chinese- and English-speaking interests. He was invited by the Indonesian ambassador to Cambodia to preach a sermon for the Chinese New Year, which was on January 27. The ambassador has prepared a spare room at the embassy for our pastor, his wife, and baby girl, in case fighting breaks out near our mission house, which is halfway between Phnom Penh and the airport.

Elder Bretsch also reports that it has been necessary to dismiss four workers in South Vietnam because of a 2-million piaster (US\$6,666.67) deficit in the budget caused by inflation.

European SDA Theological Seminary Being Considered

The possibility of the establishment of a European SDA theological seminary offering the equivalent of a Master of Divinity degree was considered by representatives of the three European-based divisions and of the General Conference at a meeting held at the headquarters of the Trans-Mediterranean Division, Berne, Switzerland, recently.

Five representatives from each division—the three executive officers, the educational secretary, and a college president—met with M. E. Kemmerer, under-treasurer, General Conference; Walton J. Brown, General Conference associate secretary, Department of Education; V. E. Garber, vice-president for financial affairs, Andrews University; and C. B. Hirsch, General Conference secretary for the Department of Education, to discuss the subject.

A tridivision committee, to include the educational secretaries and college presidents, was set up to give further study to the feasibility of a seminary for all of Europe or for the separate divisions if necessary.

CHARLES B. HIRSCH

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