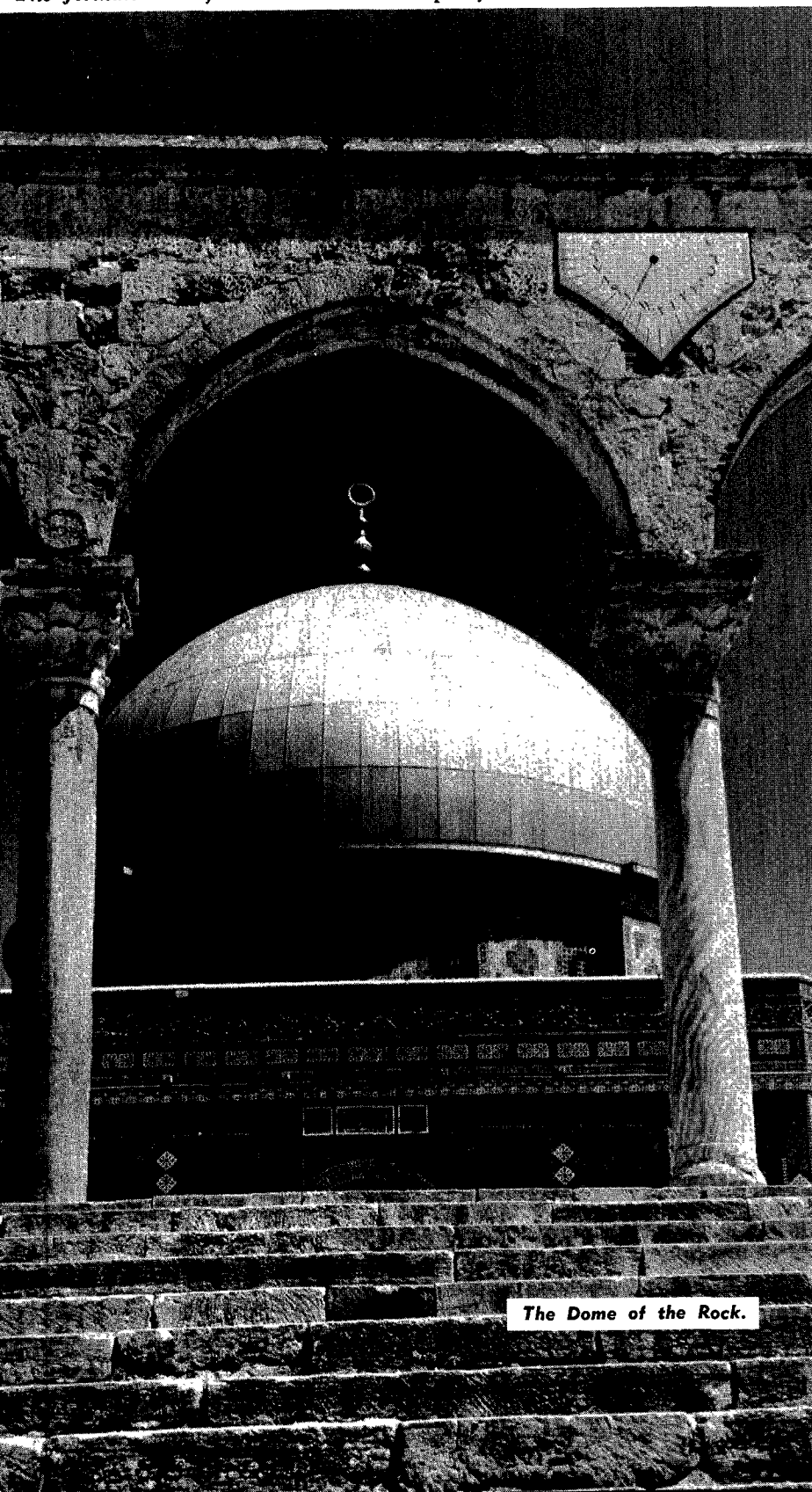




The Jerusalem Conference on Biblical Prophecy—4



The Dome of the Rock.

## The Jerusalem Conference in Retrospect

By DON F. NEUFELD

**T**HE Jerusalem Conference on Biblical Prophecy is history. What has been its contribution? Its impact? It is too early to judge.

When the call to a conference on prophecy, in the city where Jesus uttered His famed discourse on signs of His coming, was sent out in 1970, it attracted wide attention. Seventh-day Adventists were interested, for they have been in the forefront of prophetic study and preaching.

I attended as the church's representative and in the previous three issues have reported the conference's proceedings. In this issue I shall evaluate what I heard in the light of Seventh-day Adventists' understanding of prophecy and of the principles that govern the church's interpretation of prophecy.

First of all, let me state that it was heartening to be reminded that a significant segment of Protestantism believes in and proclaims a personal return of Jesus Christ in the near future. This fact is encouraging in an age when rationalism and secularism dominate much of religious thinking, and supernaturalism is equated with superstition.

*(Continued on page 7)*

*Don F. Neufeld is an associate editor of the REVIEW.*

## A School for Everyone

**T**HROUGHOUT the world, schools on all levels, from kindergarten through university, are crowded. Because of lack of facilities, many must reject hundreds of students who apply for admittance. To our knowledge, only one school has an unlimited capacity, and accepts all students who apply. That school is the school of Christ.

Who is the Teacher? Christ, the fountain of all knowledge, the greatest teacher the world has ever known.<sup>1</sup>

How does one enroll? "By becoming connected with the Saviour."<sup>2</sup> Doubtless this involves surrender to Christ, opening the heart to the indwelling of the Holy Spirit, accepting righteousness by faith, and being eager to do the will of God.

Who should enroll? "Both old and young."<sup>3</sup> In the curriculum are courses for teachers,<sup>4</sup> conference presidents,<sup>5</sup> authors,<sup>6</sup> educators,<sup>7</sup> physicians,<sup>8</sup> ministers and gospel workers,<sup>9</sup> students in Seventh-day Adventist schools,<sup>10</sup> members of boards,<sup>11</sup> and parents.<sup>12</sup> Clearly, the school is for everyone.<sup>13</sup>

A foundational course is "the ABC of religion,"<sup>14</sup> but perhaps none is more important than "becoming meek and lowly."<sup>15</sup> This is a required course; it is not an elective.

Another course is "reverence for sacred things."<sup>16</sup> A third is "true culture, real refinement of thought and manners."<sup>17</sup> A fourth is "proper habits of speech."<sup>18</sup>

A corollary subject is "how to dismiss doubt and evil surmisings."<sup>19</sup> Another related subject is how to "lay your burdens on Jesus."<sup>20</sup>

A subject of great importance is the relative strength of human love compared with divine love (i.e., "the Lord's love for us is far greater than that of our earthly parents").<sup>20</sup> Another is "the ways of God as revealed in the natural world."<sup>21</sup>

Then there is "patience,"<sup>22</sup> and "the most useful of all lessons—that intellect is supreme only as it is sanctified by a living connection with God."<sup>23</sup>

### Least Popular Course

Perhaps the least popular course in the school of Christ is the one entitled "trials." But this is a required course, one that all must take whether they have much aptitude for it or not. Commenting on this course, Ellen G. White says: "Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading His children that trying experiences come to them. Trials and obstacles are His chosen methods of discipline, and His appointed conditions of success."<sup>24</sup>

Earlier we quoted the statement "Intellect is supreme only as it is sanctified by a living connection with God." We wish to amplify this. We live in an age when the human mind and its achievements are almost deified. Some even suggest that belief in God is hostile to the pursuit of truth, and is a handicap to obtaining the best education. We

take issue with this. We believe that deep faith in God, accompanied by a life of devotion, is an aid to true education and the maximum development of the mind. Recounting her experience of speaking to the students at Battle Creek College, Ellen G. White once wrote:

"I tried to impress upon them that a life of purity and prayer would not be a hindrance to them in obtaining a thorough knowledge of the sciences, but that it would remove many hindrances to their progress in knowledge. By becoming connected with the Saviour, they are brought into the school of Christ; and if they are diligent students in this school, vice and immorality will be expelled from the midst of them. These being crowded out, increased knowledge will be the result. All who become learners in the school of Christ excel both in the quality and the extent of their education."<sup>25</sup>

At another time Sister White wrote: "The most effective intelligence that can be obtained will be obtained in the school of Christ. Understand that I say nothing in these words to depreciate education, but to warn those who are in danger of carrying that which is lawful to unlawful extremes, and of making altogether too much of human education. Rather insist upon the development of precious, Christian experience; for without this, the education of the student will be of no avail."<sup>26</sup>

God wants His children to reach the intellectual heights, but only as they study diligently in the school of Christ will they avoid becoming dizzy and losing their footing. "Every man and every woman should feel that obligations are resting upon them to reach the very height of intellectual greatness. . . . Having entered the school of Christ, the student is prepared to engage in the pursuit of knowledge without becoming dizzy from the height to which he is climbing."<sup>27</sup>

At times we wonder whether Christians take seriously enough the truth that they are enrolled in the school of Christ. Do they try to learn each day some valuable spiritual lesson? Do they permit Christ to instruct them, moment by moment, in the ways of righteousness? Do they willingly accept counsel from the Master Teacher? Do they come to class each day with their outside reading done, and with their homework in hand?

The school of Christ is a preparatory school. It fits students for the school above. "In the school of Christ students are never graduated. . . . Those who give heed to the instructions of the divine Teacher constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school where advancement will continue throughout eternity."<sup>28</sup>

Let us, then, be faithful, diligent students, praying daily, "O God, teach me the lessons I need to learn. Promote me to the school above when Jesus comes."

K. H. W.

[For references, see *This Week on facing page.*]

### SOUTHERN BAPTIST AND JEWISH SCHOLARS MEET IN CONFERENCE

NEW YORK—An unusual interfaith dialog began on June 13 in Cincinnati, Ohio, when 40 leading Southern Baptist and Jewish scholars met to exchange views on the application of religious faith.

The four-day meeting, held at Hebrew Union College-Jewish Institute of Religion, was sponsored jointly by the Southern Baptist Mission Board and the American Jewish Committee. Two years ago the two agencies conducted a similar colloquium at the Southern Baptist Theological Seminary in Louisville, Kentucky. The 1969 meeting marked the first time that representative groups of Jews and Southern Baptists had come together to discuss problems of mutual concern.

Under the title "The People of God: Jewish and Baptist Perspectives," the sessions featured scholarly papers on Baptist and Jewish attitudes on such subjects as the religious community, the world community and pluralism, and the respective perceptions of each other's faith.

### JEWES AND CHRISTIANS DIFFER ON MOSAIC LAW

CINCINNATI—A Jewish specialist in New Testament study told a Jewish-Southern Baptist conference here that "the figure of Jesus . . . has not been the major substance of the on-going differences" between Christians and Jews.

Instead, according to Rabbi Samuel Sandmel, of Hebrew Union College, "the essential difference" would appear to be in attitudes toward the "Law of Moses."

The Jewish view of the Law of Moses, said Rabbi Sandmel, is that the law is "a revelation of on-going validity . . . that is neither surpassed nor superseded."

Christians, he said, believe that the revelation of God in Christ "was the apex, and was more climactic than the revelation to Moses," and superseded and voided the Mosaic law.

"The continuing and abiding Judaism focused on the eternity of the law," said Rabbi Sandmel. "While legalism does not exhaust the character of Judaism, and that legalism has been recklessly and wrongly described in Christian scholarship, the essential basic legal character of Judaism is beyond dispute."

### GREATER VOICE URGED FOR CHURCHES IN DEVELOPING LANDS

OSLO—The General Secretary of the Lutheran World Federation has stressed a need to adjust the workings of the international body so that churches from developing countries have a greater voice.

Dr. Andre Appel, in his report to the LWF executive committee meeting here, said that "the predominance of the North Atlantic Churches (in LWF affairs) is so overwhelming that some take it for granted and others are resigned to it."

A recent consultation on church cooperation in Tokyo indicated that churches must listen more closely to the voices of Africa, Asia, and Latin America, Dr. Appel reported. "Among other things, they told us very boldly that it is time for the LWF to treat all churches in their own identity and not as 'carbon copies' of western churches."

### KOREAN CHURCH ELECTS AMERICAN

CHUNJU, KOREA—A missionary of the Presbyterian Church in the U.S. (Southern) has become the first American to be elected a *kwum-sa* (nonvoting elder), highest church office for women in Korea.

Mrs. Alma Grubbs, wife of the business administrator of Presbyterian Medical Center here, is a missionary adviser to Hanil Women's Seminary, where she teaches English and gives piano lessons. She also directs the kindergarten department of Central church, Chunju, where she was ordained in May.

## This Week...

The Friendship Issue of the REVIEW is going well if letters to this office are any indication. One letter that especially touched us began with an order and then continued, "I will be 92 in August. I know I have not much longer to work, but I want to do what I can while I can." The woman writing had recently undergone surgery but she is now able to be active again. She continued, "The Lord still has work for me to do. For years I have been sending out our literature.

"More than 80 years ago my father got a little packet of tracts through the mail. In it was one titled 'Who Changed the Sabbath?' Immediately he began to keep the Sabbath and he reared his family as Seventh-day Adventists. We never know what a tract we mail out will accomplish, but we do know that our Father said in Isaiah 55:10, 11 that His word will not return void."

Another letter, from a minister, carried with it a suggestion for his fellow ministers. He expressed the desire to have the Friendship Issue given to every minister, priest, and rabbi in North America, and suggested that it could easily be used as an ice breaker for personal visits. We think it is a good idea and hope it catches on.

Below are numbered references for the Editor's Viewpoint on the facing page. For the key to abbreviations of Ellen G. White book titles, see the three-volume *Index*.

<sup>1</sup> FE 450; <sup>4</sup> T 273; <sup>2</sup> 4T 273; <sup>3</sup> CT 51; <sup>4</sup> CT 65; FE 525; <sup>5</sup> GW 417; <sup>6</sup> FE 381; <sup>7</sup> FE 169; <sup>8</sup> CH 500; MM 35, 150; <sup>9</sup> AA 369; <sup>10</sup> CT 50; <sup>11</sup> 5T 559; <sup>12</sup> COL 338; <sup>13</sup> 6T 148; <sup>14</sup> FE 304; <sup>15</sup> GW 447; <sup>16</sup> T 117; DA 330; <sup>17</sup> FE 343; <sup>18</sup> GW 283; <sup>19</sup> COL 337, 338; <sup>19</sup> 8T 195; <sup>20</sup> 8T 126; <sup>21</sup> 8T 325; SD 75; <sup>22</sup> SD 88; <sup>23</sup> FE 450; <sup>24</sup> AA 524; <sup>25</sup> 4T 273; <sup>26</sup> FE 357; <sup>27</sup> 4T 413, 414; <sup>28</sup> CT 51.

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## ◆ Advent Review and Sabbath Herald ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS + 121ST YEAR OF CONTINUOUS PUBLICATION

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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 ADVENT REVIEW AND SABBATH HERALD. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

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SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address, allowing 30 to 60 days for change. When writing about your subscription, or requesting change of address, please enclose the address label from one of your current issues. Address all correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

A quarterly edition of the Review in Braille is published by the Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. Braille Reviews are available free to the blind.

Published by the Seventh-day Adventist Church and printed every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1971, Review and Herald Publishing Association. Volume 148, Number 30.

# Prayer Meeting

MANY parents are eager that their children attend the midweek prayer meeting with them. Some children respond readily and enjoy doing so; others feel the service is not for them and would much prefer staying home.

We recognize that the prayer meetings are not generally adapted to children's needs, but can't something be done to make them more attractive to the young? Is it possible to make the prayer meeting a family affair?

I say Yes. Following are a few principles, or suggestions, that may help to bring about this experience.

First of all, see that the meeting begins on time. Ellen G. White says, "The meeting should open at the appointed hour if possible, be there few or many present."—*Testimonies*, vol. 2, p. 578. She goes so far as to say that the meeting should start on time even if there are but two present.

Equally important, the meeting should close on time. When the meeting drags on beyond the scheduled time, those extra minutes become very long, particularly to children who would rather have stayed home in the first place.

The program should be interesting from the first minute to the last. "Lively," "attractive," and "interesting," are words that Mrs. White uses to describe what they should be (*ibid.*, vol. 1, p. 146). We are cautioned against making these meetings "tedious and wearisome." We are to guard against "formality and cold stiffness." The meetings should be "spiritual and social, and not too long" (*ibid.*, vol. 2, pp. 577-579).

*Orley M. Berg is assistant secretary in the General Conference Ministerial Association.*

Participation always increases interest. As Bible references are used, have those present look them up and at times read the texts aloud. The children will especially enjoy this. At times it might even be well to see who can locate the text first. The younger participants may put some of the older ones to shame.

The younger ones may also be given responsibilities such as handing out songbooks, study outlines, or other materials that may need distribution. Or they may be asked to set up the blackboard, projector, or any other piece of equipment.

Adults as well as children will appreciate the messages more if they are illustrated. This may be done with such devices as charts, cutouts, blackboards, black light, overhead projection, and screen pictures. Mimeographed outlines of the studies presented will also help to hold the interest.

## Avoid Frozen Prayers

Ellen G. White cautions especially against "cold, frozen prayers and long, backslidden testimonies." "Upon common occasions," she declares, "there should not be prayer of more than ten minutes' duration." She says the prayers should be short and not wander all over the world. Our private prayers are the appropriate occasion to remember all the relatives and friends and to tell God of all the "difficulties, and trials, and temptations." Some, she points out, seem to reserve all their prayers for the prayer meeting, "and there do up their praying for several days." "Such," she continues, "may be named . . . prayer meeting killers" (*ibid.*, p. 578).

The "prayer meeting killers" are particularly tiresome to the children. Of the long, mechanical, su-

perfluous prayers of those who generally have the most to say, Mrs. White declares: "They weary the angels and the people who listen to them." She advises, "Let the long, tiresome petitions be left for the closet, if any have such to offer."—*Ibid.*, vol. 4, p. 71.

No doubt it is the violation of principles such as these that has caused some to stay away from, and others to go to sleep during, the prayer meeting. How earnestly we should examine ourselves to see whether we are doing all that we might to make these services what they ought to be. "The prayer meetings should be the most interesting gatherings that are held, but these are frequently poorly managed."—*Ibid.*, p. 70.

## Sing With Understanding

The songs selected may well include hymns of praise and gratitude. They may include songs in which we testify to our love for Jesus, or songs in which we renew our commitment to Him. As we sing, let it be from the heart, and with understanding. Stories associated with hymns also add interest.

The singing is a phase of the service in which the children and youth can participate with enthusiasm. At times they can be invited to sing a stanza or two, or a chorus, by themselves. Their involvement in the singing at the early part of the service may do much in preparing them to enjoy what is to follow.

The message itself can be given with the children in mind. "Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting."—*Ibid.* We might add, especially if children are present. If the message is well planned, illustrated, and Christ

# Should Be a Family Affair

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centered, with each following in his own Bible according to a definite outline, it will be interesting, even to the young.

The length of a message is not measured alone by the clock. A 30-minute message in which the speaker takes ten minutes to get to the subject and another ten to wind it off may seem like an hour. Whereas, a 45-minute message that is instructive, well thought out, devoid of needless repetition and the mouthing of meaningless phrases, may seem like 30. The first drags on and may serve as an opiate; the second moves along from point to point, is interesting throughout, and keeps the listener alert lest an important thought be missed.

A special period for prayer, ordinarily of not more than ten minutes duration, would logically follow the message. Here variety can add interest. At times certain persons may be requested to pray. Three or four prayers for one season would seem to be about right. Instead of vain repetition, those praying could each be asked to remember specific objectives—the sick; the unsaved loved ones and friends, including the discouraged members; or the church as a whole, that it might be prepared for a greater outpouring of the Holy Spirit.

The specific nature of the prayers should be guided somewhat by the message that has been presented. The period of prayer will be more meaningful if those asked to offer the prayers be advised before the meeting begins and instructed as to what the particular burden of their prayers should be. However, opportunity to offer special requests for prayer should normally be given.

If the group is large and hearing is a factor, the prayers should be

offered from the front before the microphone. Needless to say, the praying should be done in the kneeling position.

Variety should be used in selecting the ones to pray; let the women, youth, and children have a part. One plan frequently followed for the prayer season is for one person to be asked to lead out and another to close, with others joining as they feel impressed. When this is done, the prayers, of necessity, must be short. It is on these occasions that the greatest danger of long, cold, mechanical prayers arises. Instruction may be in order on how to make these seasons of prayer most

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By **ORLEY M. BERG**

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helpful. We must take tactful precaution lest the "prayer meeting killers" deaden the spirit of the meeting.

The short prayers offered can also be varied in nature. Each might be invited to offer a sentence prayer of gratitude for some special blessing received. On another evening each could mention a friend or dear one. Still another evening each could express anew his personal commitment to Christ. Many other subjects will come to mind. Here too the message can give the direction for the prayers.

Another familiar plan for the prayer season is to break up into small groups, thus giving opportunity for each to participate. The groups should consist of no more than four or five persons, if all are to have a part. When the time has lapsed, the pianist may begin to play softly.

These suggestions are, of course, subject to radical change under

varied circumstances, as the Holy Spirit moves upon the hearts of God's people, particularly as they meet for special seasons of heart searching and prayer. We are not to be so stereotyped that we shut out the possibilities for exceptional experiences into which God may wish to lead us.

The prayer meeting should also offer frequent opportunity for personal testimony. Like the prayer season, this period can be a blessing or it can deaden the meeting. The Spirit of Prophecy says: "Those who are forward and ever ready to speak are allowed to crowd out the testimony of the timid and retiring. Those who are most superficial generally have the most to say."—*Ibid.*, pp. 70, 71. Here good management and tact are important lest what should be a most inspiring part of the service becomes a drag.

This social part of the service can be made intensely interesting in its variations. Each may be asked to present a favorite Bible promise or Spirit of Prophecy reference, refer to a choice hymn, explaining briefly why it is a favorite, or the words of a hymn may serve as the testimony. On occasion all may unite in offering their testimony in the words of the closing hymn.

## Have Variety

Specific persons may be invited in advance to relate experiences that would be an encouragement to others. These could be of answered prayers, miracles in their behalf, examples of divine guidance in time of decision or crisis, or examples of how "all things work together for good."

Stories of "How I Became a Seventh-day Adventist" are always thrilling. Examples of deliverance

from evil habits such as tobacco or alcohol can be very helpful, especially if there are those present who need encouragement along these lines. The pastor can discover many of these experiences as he visits among his flock.

Keep in mind that youth testimonies can be particularly inspiring. Arrange ahead with them for their participation. Remember also that the interview format will often add interest to the testimony or experience.

There are still other variations. One night each could speak briefly of his favorite Bible character. Another night could be designated "Good News Night" when each is invited to say something good about the church—its fellowship, its activities, something he might have read in one of our books or journals, a sermon or something else that had proved to be an inspiration to him.

Prayer meeting can be a delightful experience for the entire family.

It will draw families together at a time when every element seems bent on tearing them apart. It will also draw the church family close together at a time when Satan would like more than anything else to divide it. Once again the prayer meeting will occupy the place of prominence in the church that God intended it should, and the members, young and old, will look forward with eager anticipation to these refreshing midweek experiences. ★★

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## When You're YOUNG

By Miriam Wood

**FADING ROBIN, Dear Larry,  
FAKING ROBIN**

Your letter has been lying on my desk for almost a week, a silent reminder that I had promised myself I would answer it immediately. As I reread it, however, the thought came to me that perhaps your problem is one that other young people are having; for that matter, it's a problem that's bound to trouble Christians of every age group now and again. Since that is the case, it might be worth while to share my answer via this column. To be more accurate, I shouldn't term this an *answer*, for I'm not sure there really is an answer as such. I can only comment and mention a philosophy that I've adopted to cope with this kind of situation.

You wrote that for several months you've been devoting an inordinate amount of time to helping a person who seemed to be in great need of just about every kind of help imaginable—physical, emotional, psychological, and spiritual. You've taken time away from your studies and your work—time that you could ill afford, as your grades and your employer's frowns testify. But you gave your help freely and willingly because you were so convinced of the need. You were available at all times for "shoulder-crying"; your wallet was available in its meager condition for loans or, as it turned out, for gifts, since you'll never see the money again. Your time was available for long, serious (on your part) discussions of religion and God and what it means to surrender to the power of Christ. And now you find, to your enormous disillusionment and disgust, that your "helpee" is, in your words, "a professional down-and-outer." (I was amused by your description; I've never before heard this kind of individual described quite so aptly.) You've resolved that it will be a long time before you are "taken in" again, and you've come to the conclusion that all this talk about "personal ministry" is a farce.

Well, I certainly can understand your feelings. Nothing stings the sincere person quite so much as the feeling that he has been used by another person deliberately, that he has been "taken in" and has been exploited. Though few of us are willing to be completely honest with ourselves, I think that way down deep inside the recesses of our being, we probably cling to the conviction that "doing good" to others just ought to entitle us some way, somehow, to be numbered among the "very special people." To find that it doesn't, even when all the circumstances are correct, is disquieting enough; but to find that we've actually been in the clutches of a "professional down-and-outer" can be truly humiliating.

I assume that by your terminology you mean that the person you were "helping" enjoys this kind of attention and goes from one good-hearted Christian to another, taking of their time, their love, and their money, pretending to be serious about learning to know Christ, but never having any real intentions in that direction, nor any intention of correcting the wrongs and mistakes in his life. But surely, Larry, you must have realized that this type of person exists. Just read through the four Gospels again, and you'll gain the firm impression that our Lord had to cope with them all too frequently. More than anyone else I can think of, He was presented with opportunity after opportunity to become disillusioned with the calculating conduct of those who wanted His help for personal gain. When you consider the fact that His divine nature enabled Him to read their actual thoughts, you marvel anew at His patience and love.

I realize, however, that there is a vast difference between the Lord we follow and our faulty, weak selves. And I am in complete sympathy with your annoyance, having experienced the same emotion myself in circumstances identical to the ones you've delineated. I'll probably

fall prey to "professional down-and-outers" in the future also, because of the philosophy that I spoke of at the beginning of this letter. Simply stated, it's this: I'd much rather be the victim of numerous P.D.A.O.'s than to refuse a plea for help from just one sincere, suffering victim of this struggle we call Life. As a human being, with only human faculties at my disposal, I can't always be completely sure which is which. I only know that in following both Christ's example and His directives, I am not asked to make a careful analysis of that which we might term "sincerity probability" before I offer my help.

To illustrate my point graphically, think of a battlefield, with a dozen combatants strewn about, covered with a red substance that I naturally assume to be blood. I must render immediate aid or they will bleed to death. Well, if one of the "bleeders" turns out to be covered with tomato ketchup, that doesn't make the others in any less desperate need. Or if even *11* are covered with ketchup, that doesn't negate the very real trauma of the twelfth one.

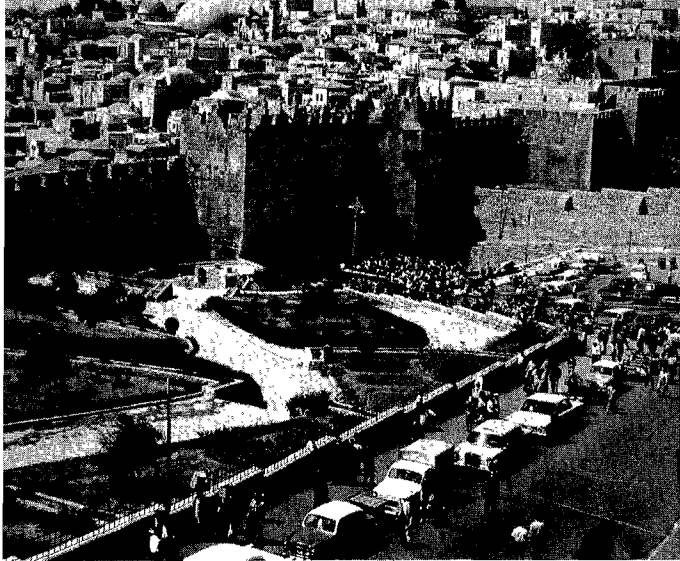
Of course, I don't think there's any medal being given out for lack of intelligence in dealing with people, and I'm certain that to make a few inquiries of those who may have information and light to shed on "problem people" is not a denial of Christian willingness to serve. Yet, having done all this, I still feel that I'd rather hold myself open to human need than to be constantly apprehensive lest I be "taken in."

A poem by Emily Dickinson expresses it well, I think.

"If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life the aching,  
Or cool one pain,  
Or help one fainting robin  
Unto his nest again,  
I shall not live in vain."

I'd rather help one faking robin than ignore one fainting robin.





**The Damascus Gate which leads into the old walled city of Jerusalem is one of the busiest of many entrances.**

## JERUSALEM CONFERENCE

(Continued from page 1)

Modernism denies the validity of predictive prophecy. It asserts that in instances where there can be shown to be a striking similarity between prediction and fulfillment, the prophecy was written after the events predicted. The author of the prophecy, it claims, assigned to himself an earlier date, to make it appear that he had foreseen the future.

For example, the author of the book of Daniel is believed, by the modernist, to have lived in the second century B.C. and to have focused on Antiochus Epiphanes as the great enemy of God's people and to have written after Antiochus' attack on Jewish worship.

### Bulwark Against Modernism

Evangelical Christians, as the leaders identified themselves to be and as at least the majority of the participants were presumed to be, have resisted a modernist take-over of their theology by a firm and repeated insistence that the Bible is the infallible Word of God. In this Seventh-day Adventists stand solidly with them, although not precisely. Whereas evangelical Christians tend to emphasize verbal inspiration, Seventh-day Adventists emphasize thought inspiration. Typical of the church's position are the following statements from *Selected Messages*, book 1, pages 19-21:

"The writers of the Bible had to express their ideas in human language. . . .

"It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is

imbued with thoughts. But the words receive the impress of the individual mind."

A contrasting view was voiced at the conference by Southern Baptists' past president, W. A. Criswell, champion of conservative forces, who delivered the opening address. Digressing from his reading of a prepared manuscript, he dogmatically and forcefully stated that every word, every syllable, every letter, and even parts of letters were inspired. We assume he meant in the original.

Nevertheless, both to evangelical Christians and to Seventh-day Adventists the Bible speaks authoritatively. To both groups, when a prophet speaks, he delivers a message from God. If the prophet foretells the future, it is God who is the source of the prediction.

Because of this similarity of approach to the Scriptures, Seventh-day Adventists and evangelical Christians both earnestly declare and repeatedly emphasize as an essential teaching of Scripture the return of Christ. Both groups, on the basis of signs that the prophets, Christ, and the apostles foretold, believe and affirm that the Advent will occur in the near future.

But in details of interpretation of prophecy, Seventh-day Adventists differ rather markedly from the varied positions evangelical Christians have adopted, more so from those of the literalist, dispensationalist wing; less so from those of the wing that continues to hold the historic Protestant position on Old Testament prophecy. As I mentioned earlier, the conference participants, both those who read the papers and those who attended, could be assigned in their thinking to one or the other of these two groups (with varying shades of difference among themselves). It seemed to me that the literalist wing predominated.

This literalist wing is the one that hails with enthusiasm the ending, at least temporarily (but hopefully for most or all of them permanently), of the "times of the Gentiles" (Luke 21:24), which, according to them, began in A.D. 70. To these literalists it was highly significant that the conference was held in Jerusalem, the place where they believe Jesus' prophecy has been and is being remarkably fulfilled. They expect events of an earth-shaking nature soon to occur there when the returned Messiah rebuilds the Temple and sets up His kingdom in Jerusalem.

These literalists tie to Jesus' prediction the various Old Testament prophecies that promised ancient Israel a return from captivity. The other evangelical wing represented at the conference holds that the ancient prophecies are being fulfilled in the Christian church. The literalists in their addresses contended that the latter group is too allegorical, that, for example, Ezekiel's temple (chaps. 40-48) cannot possibly be allegorized away. In turn the literalists were categorized as not only being too literal, but as not taking into account sufficiently the New Testament interpretation of the Old Testament.

### SDA's Oppose Literalist Position

Since the beginning of their history, Seventh-day Adventists have opposed the literalist position. In fact, they inherited this opposition from the Millerites, who on this point broke with the Old World Adventists during the early nineteenth-century Advent Awakening. These literalists, much like the present-day literalists, taught that Old Testament prophecies concerning the future glory of Israel were to be fulfilled literally and in detail to the Jews in the millennial kingdom in literal Jerusalem. These views were also propounded by certain advocates in the New World, only to be vigorously attacked by the Millerites in their papers. The founders of the Seventh-day Adventist Movement were equally vocal in their opposition.

For example, an editorial in *Advent Herald*, March, 1850, presumably by Joshua Himes, stated: "Many of them [kingdom promises to ancient Israel] are made to them [the Jews] conditionally, and the conditions not having been complied with, the promises are not now good to them. . . . Here [in Jer. 18:7-10] we have the unvarying conditions on which are given all national promises."

The Millerites held that some of the promises had been fulfilled to Israelites in the past and some would be fulfilled to the "true Israel." They insisted that Old Testament prophecies must be understood in harmony with the inspired interpretation found in the New Testament.

### The Adventist Position

This is essentially the position of the Seventh-day Adventist Church today. While their view is similar to the church-fulfillment concept mentioned earlier as held by a segment of the Jerusalem Conference participants, there is this difference, at least in emphasis: Seventh-day Adventists believe that the Old Testament in its promises to and predictions about ancient Israel, describes what might have been, what would have been the history of the covenant people if they had been faithful to the God of the covenant. If they had fulfilled the divine purpose in their call, the promises would have been fulfilled to them literally even to the building of the temple described by Ezekiel. Since the conditions were not met, God has chosen to work out His program in the world through the Christian church. But instead of allegorizing the ancient promises as the nonliteralist wing at the conference was accused of doing, Seventh-day Adventists accept as valid Holy Spirit-endorsed interpretations only those reapplications of ancient prophecies made by a later inspired writer. By refusing to speculate beyond what has clearly been reapplied in the New Testament, by finding no need to apply to the Christian church every prophecy or the details of prophecy, Seventh-day Adventists escape the charge of allegorization that was directed at the church-fulfillment group at the Jerusalem conference.

Neither can the charge of over-literalism be directed against Seventh-day Adventists for they do not believe the prophecies are being fulfilled to the Jews now or will be in a future earthly millennium.

It is because of their position on this point that Seventh-day Adventists are often classed with the amillennialists—those who do not regard the millennium as a literal period of time. What the literalists really mean is that Seventh-day Adventists do not believe in a millennium in which the Jews will worship in a literal temple built for them by the Messiah in literal Jerusalem. It is true that Seventh-day Adventists do not believe in such a millennium, nevertheless they do believe in a literal millennium of

1,000 years to follow the second advent of Christ. However, for them, in contrast to the literalists, the beginning of the millennium marks the close of probation for all mankind. The literalists have evangelism continuing and conversions occurring throughout the millennium.

Seventh-day Adventists believe that the teaching of Jesus' parable in Matthew 21:33-46 is particularly relevant and unmistakably definitive on their point of difference with the literalists. Yet I did not hear this parable mentioned once at the conference. To the unfaithful husbandman who had slain the householder's son Jesus said solemnly, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (verse 43).

The Christian church is that new "nation." The divine role of being the central evangelizing force in the world was taken away from the unfaithful husbandmen and transferred to the church. The transference of this role in no wise removed from the people represented by the husbandmen the opportunities of personal salvation. Even as before, they stand in the world as any other people with the same need of the grace of God and with the same availability of the grace of God. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. 10:12). "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Their position on this point keeps Seventh-day Adventists out of international affairs and from interfering in the politics of any nation. On the basis of the New Testament instruction in Romans 13 they teach their members to be loyal citizens of whatever government under which they find themselves. "My kingdom is not of this world" (John 18:36), declared Jesus.

One point worthy of note as one surveys the current prophetic scene is the almost total demise of historicist interpretation. Not a hint of it was heard throughout the conference. Historicist interpretation is the system followed by Seventh-day Adventists. It sees in the prophecies of Revelation a forecast of the history of the church from John's day to the end. By contrast (1) the futurist interpretation, strongly represented at the Jerusalem conference, sees the prophecies of Revelation 4:1 to the end of the book as all to be fulfilled in the future; and (2) the preterist system sees Revelation's prophecies largely fulfilled in the past, in the

Roman Empire of the first century A.D. The demise is surprising in view of the fact that so strongly entrenched had become the historicist system from the Reformation to the early nineteenth century that it was called the standard Protestant system. Today almost everyone interested in prophecy has abandoned it. Seventh-day Adventists are its principal supporters.

The conference ran remarkably smoothly, showing that the leaders had planned adequately. The papers were well prepared, interesting, and varied. Perhaps the only ones disappointed were the glossalalia (speaking in tongues) type who saw little of the "Spirit" in the scholarly presentations. But they, as well as other participants, had the bonus of being where Jesus walked and talked.

It is hoped, as Carl F. H. Henry expressed himself, that in view of the varied ideas on prophetic fulfillment expressed at the conference, participants will be driven to more diligent Bible study and thus, hopefully, be led to an espousal of Spirit-directed interpretation.

But on one point the participants were agreed—Jesus is coming soon.

The last words we heard at the conference were, "Even so, come, Lord Jesus." ♦♦

(Concluded)



The Rockefeller Museum, constructed in 1927, houses artifacts that are unearthed in the Holy Land. Its exhibits cover a broad range of Israel's history.



I JUST wouldn't put up with it! Believe me, if my husband insisted on having the radio playing during the evening meal, I'd do something drastic!" "Like what?" Jean inquired of Marge who seemed to have all the answers. "Well, I'd eat before he got home and put the radio where my plate usually is. He'd soon get weary of sitting opposite a radio," assured Marge.

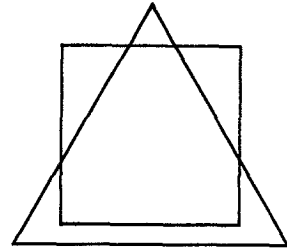
The baby shower had brought almost all the ladies out except the guest of honor. Like most showers it was to be a surprise and it had been hard to persuade the mother-to-be to leave her husband for the evening. Consequently, she would be arriving late. Everyone appeared to be happily conversing so the hostess decided not to interrupt the idle chatter with the usual shower games. If she could have realized the havoc that would be wrought in that hour, she certainly would have decided otherwise!

Seated next to Marge was Susan, who was bubbling over to several girls about the beautiful silver bowl of artificial grapes Ed had purchased for their lavender dining room. Several of the girls just gasped but Peg, who never refrained from speaking her mind, bluntly asked, "You mean to tell me that Ed chooses your decorations?" "Why not?" questioned Susan, a little embarrassed at the obvious disapproval. "I love everything he chooses; his taste is so much better than mine." Her words sounded positive enough but a tiny doubt flickered in her mind.

There seemed to be a really exciting conversation in one corner of the room as Carol arrived, flaunting a new, very short hairdo. When Anne Marie asked if Bill approved, Carol laughed confidently, "Oh, you know husbands—they never notice anything." Anne Marie suddenly felt drab and out of style with her long hair. "Do you think I should cut mine?" With one accord the girls answered Yes, and all assured her that her husband would never notice or care.

The chatter subsided for a few minutes as Beth came bounding in, rosy-cheeked and bursting with en-

# To Each His Own



By CORA STARK WOODS

ergy. "You're late," several accused good-naturedly. "How can you look so alive at the end of the day?" inquired Mary in her sweet feminine voice. Beth told of the beautiful trail she had hiked with her family and how invigorating it had been. "By the way, Mary," she said, "I met your husband and the boys on the trail; where were you?" Mary suddenly felt a little guilty. "Oh, I just spent the day sewing; the house was so quiet and restful." She had felt secure when she arrived at the shower but feelings of failure crowded out the warmth of her quiet day. Was it selfish to spend a day by myself? she wondered.

In another section of the room the older ladies of the church were conversing, perhaps with less animation and more maturity for the most part. Mrs. Griffin handed an extra gift to the hostess which she had picked up from Mrs. Aldridge on the way. The ladies were discussing Mrs. Aldridge and wondered why she never came to showers or other socials. Mrs. Griffin said that she had tried to persuade her but had been unsuccessful. As far as Mrs. Griffin was concerned that was the end of the subject, but back in the Aldridge home a cloud had passed over what could have been a perfect evening. Mr. Aldridge was a traveling salesman and his evenings together with his wife were few. When Mrs. Griffin dropped by, Mr. Aldridge gallantly suggested that his wife go along—so gallantly that Mrs. Aldridge began to wonder if he really did care about their evenings together and he, in turn, wondered whether his wife longed to go. Somehow the glow of togetherness was dimmed as each harbored uncertain thoughts.

In the church gym across from the shower room some of the husbands were playing ping-pong while waiting for their wives. Two doctors

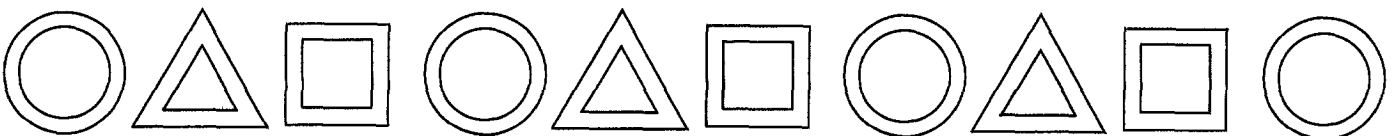
were waiting their turn at the table. "This game is a great way to unwind," sighed Dr. Hooper as he wearily slumped in his chair. "Oh, I have no trouble," laughed Dr. Cox. "I just unburden my frustrations to Betty while we're eating dinner. She seems interested and I feel relieved." Dr. Hooper was shocked. He said he felt his wife had enough problems of her own managing the home and children.

## The Doctors' Turn

Soon it was the doctors' turn to play and Gil and Ray sat down to rest. Ray was out of breath and apologized for the extra inches around his middle. "Whatever happened?" Gil inquired, unsympathetically. "You remember that cooking school the girls were attending awhile back? Well, you know Shirley, she got all enthusiastic and has turned the kitchen into a full-time bakery. By the time I reach the driveway, the aroma has me ravenous. Did you ever try eating yogurt and pumpkin seeds with the smell of homemade bread and apple pie permeating the air?" Ray asked, trying to justify himself. "Where is your will power?" chided Gil. "Oh, that's only part of it," explained Ray. "I just hate to hurt her feelings. If only all the girls had gone to a sewing school, I'd be as slim as I used to be!"

Back at the shower room the guest of honor finally arrived and all attention focused on the radiant mother-to-be and the tiny garments she was unwrapping. After the last present had been displayed, one by one the guests departed. As far as the hostess was concerned, "a good time was had by all." How could she know that Jean would take Marge's advice and put the radio in her place at the table? Nor could she conceive the trouble and hurt that would ensue.

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Poor Susan suddenly felt cheated because Ed selected the drapes and even though she loved them she began doubting her own ability as homemaker. The girls had not taken into consideration that Ed was an artist and really did know a lot about interior decorating. Peg's husband, on the other hand, was color blind and became very upset when she dragged him out of his easy chair to help select the drapes for the living room. After the shower she began to wonder if perhaps she was too opinionated and should consult her husband on such matters. Actually home to him was a comfortable chair and soft music with the family gathered around him. He wouldn't care even if the ceiling was red!

And lovely blonde Anne Marie let the girls talk her into cutting her golden hair! But *her* husband did notice and most certainly did care and asked "whose husband was she trying to please, anyway?"

There had been a holiday during the week and Mary—sweet, dainty Mary—announced to the family that she was hiking with them for a change. She was exhausted at the end of a half mile; twice she turned her ankle. The boys missed the attention from Dad—and poor Dad was torn between being a gallant, protective husband and a pal to the boys. Finally, the hike ended and Mary dropped into bed while Dad and the boys prepared supper. Later that night Mary's husband comforted her by assuring her that the most wonderful part of a hike was the knowledge that she would be home preparing a hearty supper and looking lovely and refreshed. There was no need to keep up with Beth. Her circumstances were different. For one thing, she had no sons to hike with their father, and she was an agile, athletic type of girl who really was rejuvenated by the outdoors.

Dr. Cox, who had always discussed the day's events at the evening meal, suddenly became silent. He felt rebuked by Dr. Hooper's insinuation that his wife had her own burdens. Whenever Mrs. Cox inquired of the day's events he would nod a "same old routine" type of answer. Mrs. Cox was puzzled and hurt. Hadn't all the marriage articles stressed that all men must unburden themselves to someone? She resolved to find out who that someone was!

There had been another conversation that night, almost too ridiculous to believe. Newly wedded Ginny had asked Laurie how she

got her husband to come to meals on time and Laurie had flippantly replied, "Well, if he doesn't come by the second time I call, I put the food out on the porch. If he still doesn't come, I set it on the floor and call the dog." Ginny was horrified, "You mean it works!" she asked. Laurie assured her that it was one hundred per cent successful and that John bragged to everyone how his smart little wife cured him of procrastination! So, being young and innocent, Ginny tried it the very next mealtime. But it most definitely did not work with Bob! He stormed out of the house and had

dinner with his mother. Ginny spent the evening in tears and several days passed before there was a reconciliation.

When Sabbath came, there were many strained relationships in the congregation. Loudly and clearly the pastor announced the text: "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22). He repeated it again, emphasizing the word "*own*." Then he quoted from Ellen White. "As the church is subject unto Christ, so let the wives be to their own husbands in everything."—*The Ministry of Healing*, p. 361. Could he be

#### FOR THE YOUNGER SET

## The New Songs

By ELLA RUTH ELKINS

THIS was the first summer Carol and Ann had been to summer camp. It had been loads of fun that year—swimming, hiking, and eating in the big hall with large screened-in windows. It had been fun washing dishes outside, putting them into the wire basket, dipping them into the boiling water and laying them out on the table to dry. Then there were the craft classes. They had taken the class in rocks and had brought home some fine-looking ones that they had found along the creek bed. They had polished them with the polisher their teacher had brought with him. And how those rocks did shine! One even had a kind of rainbow in it. Yes, all these things were thrilling. But the best part of all that the girls liked was the campfire at night and the new songs they had learned. They sang them all the way home as they rode in the back of the big, bouncy camp truck.

It was late afternoon when they neared their hometown. The truck slowed down and turned off the highway to the place where the fathers and mothers were waiting.

"Hi, Daddy! Hi, Daddy!" the girls called as soon as they recognized their father standing among all the other fathers and mothers who had come.

The girls scurried down and got their sleeping bags and suitcases from the back. Father put them into the car, and the girls crawled on top of them.

"Have a good time?" asked father as he looked back at the girls through his rearview mirror.

"Sure did! We learned lots of new songs too." Both girls sang some of their favorites. They still weren't through singing by the time they got home, so they skipped into the house, still humming the last of the tune they had been singing in the car.

Mom was at the back door to meet them with open arms. "Have fun?"

"Sure did, Mom! And we learned

some new songs!" They put down their bags and gave mother big hugs and kisses.

Mother squeezed them both and gave each a big kiss too. Then she said, "Now, please let me hear you sing your new songs."

The girls decided to start with the one they liked best.

"When the roll is called up yonder,  
I'll be traveling in the good old way.

Tell me the old, old story,  
I love it better every day.  
I will make you fishers of men, if  
you'll only follow Me!  
Hallelujah, what a Saviour! He belongs to me!"

"Good!" Mother hugged the girls once again.

Grandmother had come into the room. "Sing it again!" she said. So they did.

"Sing some more," grandma said. So the girls did.

Tears trickled down grandma's cheeks. Mother's eyes were wet, too, and she brushed them with the end of her apron.

Mother found her voice and asked, "Did you learn any others?"

"Yes," the girls beamed, and they sang another song about Jesus.

Grandma reached into her apron pocket and took out her handkerchief and dabbed at her eyes. "How beautiful! I want you to come into my room and sing those songs to me as often as you have time. Come every day if you can."

"We will, Grandma. We promise."

And they did. They not only sang them in grandma's room, they sang them as they went about their work around the house, and in the garden, and on their way to school. They brought happiness into their hearts and into the hearts of many who heard them.

psychic? How could he know what a wretched week had passed? Then I remembered, the pastor's wife had attended that shower, as all good pastors' wives do, and hadn't she gone from group to group greeting all the ladies for a few minutes? Could she have heard just enough to sense the need?

The pastor was reading another quotation from Ellen White: "Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves."—*Ibid.* This seemed to hit home to several girls who had discussed family annoyances with friends, and those girls who had given advice so freely recognized themselves when the pastor talked about marriage meddlers. They had thought only mothers-in-law were guilty of that!

Then another quotation was given: "Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do."—*Ibid.* Jean thought of that horrible radio episode. Had she ever told her husband how lonely she was all day and how eagerly she awaited his homecoming, only to be tuned out for the radio? After all, he was a radio repairman, and this was just a background sound to him. Possibly he was not aware of its annoyance to others.

Ginny was thinking about her husband's tardiness at mealtime. Maybe she should try calling him about ten minutes ahead instead of expecting him to drop everything he was doing the second she called. After all, she didn't like to do anything on short notice. Seated in front of her was Anne Marie. Every so often she would put her hand up to her hair in a typical feminine gesture and you could almost sense the despair as she quickly pulled it away from her short stubby locks. It would require at least two years before she could please her *own* husband in that respect!

The pastor was really making his points. From the *Review and Herald* of February 2, 1886, he quoted: "No one can so effectually ruin a woman's happiness and usefulness,

and make life a heart-sickening burden, as her *own* husband." Then from the same source he read, "No one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his *own* wife." Whenever the pastor came to the word *own* he gave it great emphasis. He cautioned against the marriage manuals that would seek to stereotype rather than individualize marriages.

### Stereotyping Deplored

He recounted many examples verifying the disastrous results to marriages where partners tried to force each other to conform to erroneous counsel. One such book declares that ladies who work in the yard or garden detract from their feminine charm. This presented no problem in the Stockwell home. The husband had a sedentary occupation with its calorie-counting consequences. He welcomed the yard work as a physical necessity and to him it was therapeutic diversion. The Harris household was the antithesis of this. As a plumber, Mr. Harris got all the stretching and bending he needed. Nothing made him happier than to come home and find that his wife had raked the lawn and spaded the flower beds. Nobody could have persuaded him that this was an unfeminine task!

Another diversity in marriage mentioned by the pastor is the matter of "going out with the boys." Sally couldn't see why her husband needed a night out when Jill's husband never went out alone. But Sally's husband fed scrapbook covers into a stamping machine all day long and never got to talk to anyone. Jill's husband, as a teacher, had endless opportunity to talk to other men during free periods, lunch hours, and at faculty meetings. He needed no further social outlet with men. Sally also demanded equal vacation time to visit relatives because Jill's husband permitted *her* this privilege. She just didn't take into consideration the fact that Jill's husband had a ten-week vacation compared to the two weeks allotted to Bob. His monotonous job gave him very little joy out of life and he deserved every second of those two weeks to recuperate and refresh himself in whatever way spelled happiness for him. It would be far better for Sally to visit relatives on weekends or even by herself now and then.

The pastor made reference to another marriage article which stated

that working wives destroy a man's ego. This is a beautiful theory and may apply in some situations but there are exceptions. How could a man of moderate means send three or four children to boarding academy on one salary in this age of inflation? It could very well come to a choice of his ego or his health. How utterly frustrated he would become if he had to send his children to public school when his convictions dictated otherwise. Surely his wife could make a contribution without casting any reflection on his ability to support the family.

Possibly man's role as protector and provider had been overplayed. Why do so many wives outlive their husbands? Could it be that men also require the release of tears and fears permitted to the so-called weaker sex? The pastor spoke out against such articles that would set absolutes in marriage. Even the matter of budget control varies from marriage to marriage. Over and over the pastor stressed the dangers of interfering with individuality within the home and quoted many statements from Ellen White to substantiate this.

He did not want to close his sermon without directing special counsel to those contemplating marriage. "Girls today spend more thought in preparing for a wedding that takes a half hour than for a marriage that could last a half century." How much misunderstanding could be alleviated if couples really became acquainted with each other's temperaments before marriage. As in politics, all too often the campaign speeches go sour after the election. He counseled prospective brides and grooms to provide opportunity to see each other in everyday unglamorous situations.

He cautioned the young people against the pretense of the courting days. The boy friend who gladly gives up a ball game for a concert may become a husband who spends every Sunday watching sports events. The immaculately dressed and coiffured girl friend may become a wife who practically lives in an outsized sweatshirt and dungarees. To these young folk he quoted: "Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other."—*Ibid.*

"Wives, submit yourselves unto your *own* husbands, as unto the Lord," he concluded. "The family tie is the closest, the most tender and sacred, of any on earth."—*The Ministry of Healing*, p. 356. His sermon ended, but many marriages were making a new beginning on that memorable Sabbath! ♦♦

## THINKERS AND MAVERICKS

The men chosen by Jesus to be the founders of the Christian church were relatively young men with open hearts to the truth about themselves and what God could do for them and their fellow men. They were men from the common walks of life, notable in the sense that they represented the average man, thus demonstrating what God could do for every man.

Although the disciples were alike in being young and alike in representing the general run of humanity, they were unlike one another temperamentally. But in their diversity they found a unity of purpose and fellowship that has been an encouragement to all Christians ever since. If these first disciples, so different in some ways and so alike in others, could become Christ's trusted servants, there is hope for all.

Yet, there was one of the 12 who did not succeed. He listened to a different drummer and soon found himself out of step with his closest friends. Instead of moving closer to Jesus, the center of fellowship and the pace setter, he gradually became the exception. Most probably he would have shuddered if he could have foreseen the end from the beginning. But he felt the exhilaration of independence and it numbed his judgment.

Words and labels are hazardous—especially when we stress the value of independent thinking, thinking for oneself, et cetera. In stressing the importance of independent thinking, it seems easy for many to conclude that this would automatically make *conformity* a bad word. Yet, lofty and important as independence may be, the experience of the disciples seems to suggest that there is something even more important, namely, a conformity of spirit with that of Jesus and the general objectives of His church on earth. This was the hardest lesson that the disciples had to learn—in fact, they never fully appreciated this concept until after His ascension. But when they did, the Christian church was born and God blessed their maturity with His Holy Spirit.

### No Carbon Copies in Heaven

Indeed, God wants all men to think independently, to arrive at personal decisions after weighing all available facts. The committed Christian will not allow himself to be pushed or manipulated by the devil or his agents. Neither will he be a robot, for only thinkers reflect Jesus' life style. Those who have found it easier to be merely carbon copies would not be safe to save. Only men and women who think would be safe on the new earth—but they must have demonstrated on this earth that they can think accurately and fairly, that they think in the context of the greater good; that they seek for those goals which produce good will and the spirit of Jesus. Conformity to this context of thinking is indispensable to discipleship, in any age, on earth or in heaven.

Independent thinking does not mean that every man has the inalienable right to his own way. Nor is it necessarily his right or in his own best interest to express freely his feelings, as if these acts of free expression are marks of maturity or within the context of Christian honesty. One of the characteristics of a maturing Christian is that he does not insist on his own way (1 Cor. 13:5).

One of the differences between the Christian thinker and a maverick is that the maverick indeed thinks for himself but with little concern for his role as a person in the group he commits himself to. From one stand-

point the maverick is certainly a nonconformist; but from another, he tends to find security in conforming to the general characteristics common to mavericks. Above all else he runs the risk of basking in his independence as if such a role were man's highest achievement. Only when the individual understands himself as a person created for fellowship and responsibility to God and man will he bring wholeness of thought and feeling into his life. Conformity to the life style of Jesus, which is reflected in a distinguishable unity among His followers, is not only a lofty goal for the Christian church—it is the mark of the maturity of its members.

### Nonconforming Judas

But to seek the power and benefits of a genuine disciple without a wholehearted commitment to the Master is the role of a nonconforming Judas. What influences and conflicts must have crowded the mind of the man who insisted on his own way and who eventually betrayed God Himself!

No name in history seems more weighted with shame than the name of Judas Iscariot. Nevertheless, possibly more than any other apostle, he has commanded the attention of the world of literature. Perhaps this interest grows out of man's fascination for wrongdoing. The general make-up of our newspapers, TV programs, or films bears witness to the fact that evil is interesting, and the more scandalous the evil, the more avid man's concern.

Shakespeare knew the appeal of the villain. Shylock is as famous as Portia, Iago as Othello, Brutus as Julius Caesar. Yet, every villain in history is inferior to Judas. Perhaps because Jesus was so good Judas stands out as so evil. The brighter the light, the darker the shadow.

Prior to the time of the apostles, Judas was an honored name. The royal tribe of Judah proudly bore the name. The great patriot, Judas Maccabaeus, in 167 B.C., led the Jewish revolt against Greece. Jesus had a brother named Judas, and there was another apostle named Judas, the son of James. But Judas Iscariot changed the whole picture. Since his time, the honored name of Judas has disappeared from common usage. What parent thinks of calling his son Judas today?

Why did Judas want to be a disciple? Why did Jesus accept him into that special group? Perhaps everyone can learn and profit from the sad story of Judas Iscariot, a man of great capacity and promise.

H. E. D.

(To be continued)

## FOOTNOTE ON TWO SPIRIT OF PROPHECY STATEMENTS

An article in the June 16 Washington *Post* reports on an apparently new type of "epidemic"—an outbreak of what seems to be contagious Hodgkin's disease, which is a type of cancer of the lymphatic glands (see also *Newsweek*, June 28).

Some medical sleuthing has led to the conclusion that the unusual epidemic, which apparently has spread to at least 13 people, started with one girl in a graduating class, and was picked up by at least three classmates, and then spread to some of their friends and relatives; even to the wife of a former boyfriend of the girl.

The class graduated in 1954.

The possibility that a contagious situation was involved was noted by the widow of one of the graduates.

She drew the attention of health authorities to the fact that a large number of the class's members were dying of Hodgkin's disease. These included three boys who were close friends of the girl, the father of another girl who was her close friend, the younger sister of a graduate of the 1954 class, and a classmate of the younger sister.

The chain of apparent contagion was traced until it was found that "the disease even spread to recent graduates who had connections with the class of 1954."

"Since Hodgkin's disease skipped some members of the class of 1954 while attacking their close relatives and friends, the investigators concluded that it can lie dormant in a carrier state," the article said.

The report reminded us of two statements on the subject of cancer made by Ellen G. White. The first is her reference to "cancerous germs," which appears in *The Ministry of Healing*, page 313. This book was first published in 1905.

### Cancer and Viruses

It seems that the first time any medical scientist suggested that a virus was connected with cancer (the term *virus* was not current when Mrs. White referred to "cancerous germs") was in the year 1911, when Virologist Francis P. Rous ground up and filtered some cancerous tissue from the breast of a Plymouth Rock hen. Having removed all cancer cells from the extract, Dr. Rous injected the remaining extract into other hens. According to Dr. Rous, these hens also developed cancer.

Because he had carefully filtered the extract, yet the injected hens developed cancer anyway, the doctor was convinced that the cancer was the result of a filterable virus.

Dr. Rous was sharply criticized for his claims. They were termed "utter nonsense." But some years later another researcher, Dr. Richard E. Shope, carried out a similar experiment with rabbits with similar results, thus helping to confirm the experiments of Dr. Rous.

In time both doctors were vindicated, and in 1966 they received the Nobel prize in physiology and medicine for their pioneer work in the field of cancer.

The vindication of Drs. Rous and Shope served also to strikingly confirm the statements of Mrs. White, and to underline the fact that what she wrote six years before Dr. Rous made his discovery must have been divinely revealed to her. For while Drs. Rous and Shope were scientists who discovered the virus by careful and persistent research, she had absolutely no scientific background.

### "Dormant . . . a Lifetime"

The second statement of Mrs. White which we have in mind appeared in 1864 in a pamphlet entitled, "An Appeal to Mothers." In the pamphlet she refers to "cancerous humor, which . . . [lies] dormant in the system a lifetime."

We are not using the story of the contagious Hodgkin's disease as proof that this statement is true. We simply state that it does tend to offer some evidence that Mrs. White's statement was correct. The fact is, evidence that her statement is true was forthcoming more than a decade ago. Some ten years ago Dr. W. M. Stanley, of the University of California, said: "It is known that viruses can lurk in the human body for years, even a lifetime. . . . In some cases . . . the cancer viruses might become active through circumstances such as aging, dietary indiscretions, hormonal imbalance, chemicals, radiation, or a combination of these stresses." Dr. Stanley further stated that "viruses are responsible for most, if not all, forms of cancer."—*Newsweek*, June 28, 1971, p. 65.

Statements such as these help to strengthen our confidence in this gift that God has given His remnant church. It is a gift that we neglect, seek to neutralize, or blunt to our loss. It is one which, accepted and followed, will help us today, and over the dark, dangerous, ways that lie ahead for all those who are keeping the commandments of God.

T. A. 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.]

### CREDIT AND CREDIT CARDS

The point in "What About Credit?" [May 27] is well taken; many people don't know how to handle credit wisely. There are no doubt many wage earners who let themselves be talked into buying things they can't afford on the pay-later system. Installment buying is an expensive proposition, one the wise buyer resorts to only rarely, under special circumstances, such as buying a car one needs in order to get a job.

On the other hand, wouldn't it be wiser to condemn the abuse, rather than the use, of credit? For it is convenient to purchase on credit cards and avoid having to carry large sums of money. And if one is well organized enough to keep a record of what he charges, and to pay his bills promptly, there is no extra cost to buying

on credit. It is an asset to have a bank credit card that enables you to fly to the bedside of a stricken relative at a moment's notice, without waiting for the banks to open. It does add to the feeling of security, especially for a woman on a long cross-country trip, to know that even major car expenses will not leave her stranded.

Furthermore, if one's only protection against rash spending is not having the cash in hand, what happens when he does have the cash? Is he then free to splurge on all the nonessentials so alluringly advertised? Surely the better solution is self-discipline in handling money, as in so many other aspects of the Christian life. Whether one can afford a particular purchase is, of course, important; whether it is an act of wise Christian stewardship to make it, is something else. A cash-only policy protects one against getting too deeply in debt, but not against spending foolishly or extravagantly. If one feels he needs the cash-only crutch as a defense against high-pressure advertising, or just likes doing business that way, he should certainly do so. But let's not condemn credit purchasing for those who like it, and who can use it with intelligence.

IRENE WAKEHAM

Huntsville, Alabama

### YOUNG PARENTS HELPED

When I was living at home with my parents the REVIEW seemed dull—probably because of my age. As a wife and mother, I became a dropout Christian and I forgot there was such a paper. Then divorced, still a mother, also a student and breadwinner, I returned to the church but felt I couldn't afford church papers for myself, though I sent them for gifts to friends and contacts.

But my watching, praying mother gave me a stack of REVIEWS. I flipped through one and found "Brief News." I read through the "Brief" from my own conference and discovered the location of an old friend and classmate. Then I began tearing through the REVIEWS for other "Briefs," discovering "Family Living," "Especially for Women," and other articles relevant to my interests. Soon I had read every page of every REVIEW in the stack.

Thanks for your paper's wide selection of interests and up-to-date reporting. Please remind your readers to prayerfully pass on REVIEWS to backslidden Adventists and young married Christians who haven't identified with it yet.

ALICE MANGHAM

Berrien Springs, Michigan

## Blind and Sighted Children Study Together at Lower Gwelo College

By R. A. BURNS  
Principal, Lower Gwelo College

A new educational approach in which blind and normal-sighted primary school children sit side by side in classrooms is being pioneered at Lower Gwelo College in Rhodesia.

The Lower Gwelo College, a Seventh-day Adventist educational institution, with its all-black enrollment of 500, is one of three centers in Rhodesia where the open system of education for the blind is practiced.

The college has three levels of academic instruction — teacher-training, secondary, and primary. Among those enrolled in primary school there are

15 blind children. The blind children not only learn alongside sighted children but they also attend church together, play games together, eat in the same dining room, and sleep in the same dormitories.

The open system has great advantages over the conventional systems—the blind child learns to live a far fuller life in the company of sighted children, and thus gains a greater degree of self-confidence.

These children use the same textbooks as the sighted children except theirs are in Braille. They write the



Etta Mandikati, a teacher at Lower Gwelo College, chats with two blind pupils.

same tests, participate in the same activities as their sighted counterparts.

The blind children are not allowed to use white sticks to find their way around, nor do they have guide dogs or any other type of artificial aid to guide them. They learn to anticipate what is ahead of them. They don't walk around with their arms outstretched feeling and fumbling, but walk and run along the roads and paths of the campus. They can only do this after long hours of patient guidance and help from their young teacher, Etta Mandikati.

"We have no difficulties with the integration of blind children in normal-sighted classes," said Mrs. Mandikati. "In many respects they learn faster and, of course, they are not distracted in the same way as other pupils. The only thing you have to watch is telling the class to look at the example on the board; but when writing anything, you simply dictate what you are writing, and they take it down."

One of the most difficult problems is to overcome the result of past upbringing of a blind child. Many of the children have led a sheltered and protected life as a result of their blindness. They must learn that they too are human beings and that they can be part of a normal community.

For most of the sightless now enrolled at Lower Gwelo College blindness is an almost incidental factor.

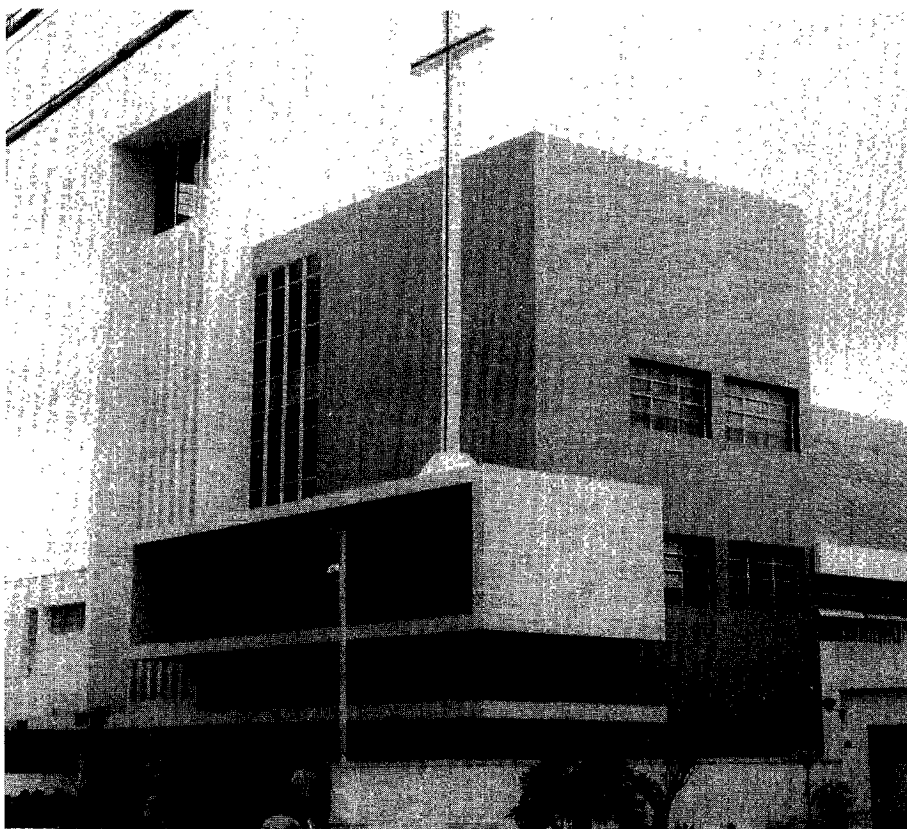
NEW YORK:

### Eighteen Baptized After Utica, New York, Series

Eighteen persons have joined the church, and another baptism is planned for the near future as a result of recent evangelistic meetings conducted in the Utica church by New York Conference evangelist Gordon T. Blandford.

R. L. Vaughn, pastor of the Utica district, and W. H. Baker, pastor of the Rome district, assisted in the campaign.

Elder Blandford appeared on a local radio interview. For nearly two hours he answered Bible questions asked by



### São Paulo, Brazil, Church Dedicated

Brazil's most modern Seventh-day Adventist church was inaugurated recently in São Paulo. The new church is one of the 120 organized churches and companies of 16,000 Seventh-day Adventists in São Paulo. The opening ceremonies were conducted by R. A. Wilcox, South American Division president; Enoch Oliveira, South American Division secretary; O. R. Azevedo, South Brazil Union president; and Wilson Sarli, São Paulo Conference president.

A. S. VALLE  
Public Relations Secretary, South Brazil Union



his host, Craig Worthing, and by listeners who asked questions by telephone. At least two persons who listened to the program were baptized.

One of the newly baptized members, an auctioneer, saw no way to keep the Sabbath since his largest sales were on Saturday. His wife, a Seventh-day Adventist, urged him to try a regular Sunday auction, which, after prayers and advertising, proved to be as successful as Saturday auctions.

Pastor Vaughn is continuing meetings two nights a week to assist the members in reaching their goal of 30 new church members, which was the goal set for the campaign.

RUSSELL L. VAUGHN  
District Pastor  
New York Conference

#### BRAZIL:

### SDA Reads *The Desire of Ages* Eleven Times

A Portuguese Adventist in Rio de Janeiro, Brazil, is presently reading Ellen G. White's book *The Desire of Ages* through for the eleventh time. In a recent letter this man writes:

"The Spirit of Prophecy is a subject that captivates me. These books have become my daily study and meditation. I read my Bible every day, but what an excellent commentary on the Scriptures can be found in the writings of Ellen White. I call the writings of the Spirit of Prophecy the greatest gift in the remnant church.

"*The Desire of Ages* is a book I am now reading for the eleventh time. It is full of revelations, of spiritual vitality, keeping before us spiritual objectives needed at this time."

D. A. DELAFIELD  
Associate Secretary  
Ellen G. White Publications

### Small Illinois Church Evangelizes With REVIEW

Members of the Oak Brook, Illinois, Seventh-day Adventist church have sent the Friendship issue of the REVIEW AND HERALD (April 29) to every home in the village. It is estimated that some 1,200 copies were mailed.

The church board also voted to distribute *These Times* magazine to every home of the village for a period of one year. Special arrangements have been made with the Southern Publishing Association to insert a questionnaire after three issues. The project, according to the Southern Publishing Association, is a first of its kind in this country. This project will cost the Oak Brook church members an estimated \$3,000.

HANS S. SJORÉN, D.D.S.  
Public Relations Secretary  
Oak Brook Church

#### PHILIPPINES:

### Two Thousand Attend Mission Session

Some 2,000 delegates, workers, and visitors attended the twentieth biennial session of the Southern Luzon Mission convened in Legaspi City, April 13-17. Goyeto Imperial, mayor of Legaspi City, addressed the session on the opening night. M. E. Loewen, secretary of the General Conference Department of Public Affairs and Reli-

gious Liberty; H. W. Bedwell, a Far Eastern Division field secretary; T. C. Murdoch, North Philippine Union Mission president; and V. N. Napod, Southern Luzon Mission president, participated in the meetings. The session was climaxed with a mass graduation of church members who had finished a better living course sponsored by the Parent and Home Department of the Southern Luzon Mission.

N. S. PALASA  
District Pastor  
Southern Luzon Mission

## Malay Mission Conducts International Youth Camp

More than 150 youth—Chinese, Malay, Indian, American, Australian—met recently for a week in an international youth gathering under the direction of Y. S. Wong, MV secretary of the Malaya Mission. The youth camp for all MV Societies in Malaysia and Singapore was the first of its kind in the area. The camp was conducted on the island of Penang, in the Indian Ocean off the northwest shore of Malaya.



Inspirational services were conducted by the sea daily.



Left: Delegates who came by train try to catch some sleep in a baggage car. Bottom, left: Prayer bands brought the youth closer to God and to one another. Right: David Gouge, an elementary teacher from Singapore, teaches a craft to a group.



**MASSACHUSETTS:**

**Sculpture Symbolizes Plan of Salvation**

A 12-foot-tall sculpture symbolic of the first advent of Christ was unveiled on the lawn of the administration building of Atlantic Union College, South Lancaster, Massachusetts, recently. The sculpture was created by Alan Collins, the associate professor of art.

In designing the sculpture, Mr. Collins utilized the symbolism of the sphere, or circle, and the cube. The sphere was used to symbolize the incarnation of Jesus. The wings represent attendant angels. The wing forms terminate in a spear point denoting the power of good to subdue and eventually to destroy the power of evil. The cube has been tipped on edge and transformed into a toothed claw. This is used to symbolize the ruthlessness of Satan and his efforts to destroy Christ. The feet of the sculpture are planted in the four arms of a cross imprinted in the concrete base. This cruciform is repeated in the position of the wings suggesting that although the cross was the instrument that brought about the death of Christ, it was also the focus of the plan of salvation.

The funds for this sculpture came from the Student Association of 1970-1971, the senior classes of 1969 and 1971, and from contributions of friends.

The sculpture is composed of polyester resin and fiberglass. Powdered aluminum was added to the last layer of fiberglass to give the appearance of metal.

LEE HETTERLE  
*Editorial Secretary  
Atlantic Union College*

**Alan Collins examines his sculpture following its erection on AUC's campus.**



**The author (left) and P. C. Banaag, religious liberty secretary of the North Philippine Union Mission, discuss the constitutional convention with the Honorable J. Barrera (center), a former justice of the Supreme Court of the Philippines and a ranking delegate to the convention, which began its work on the constitution in June.**

## Religious Liberty a Factor in Rewriting Philippine Constitution

By M. E. LOEWEN

*Secretary, International Religious Liberty Association*

On June 1 a constitutional convention convened in the Philippines to begin the writing of a new constitution, a task that may take more than a year to complete. When it is finished the rewritten constitution will be submitted to the electorate. The decision the Filipino people then make may well be the most momentous in the history of the nation.

In 1966 Philippine President Marcos described Filipino society as a volcano ready to erupt at any time. This situation has come about primarily as a result of a sense of frustration felt by the rank and file. For although the 25-year-old developing republic has gained a position of international leadership in Southeast Asia, many of its citizenry feel that the prosperity and security possible have not been realized. The objective of the constitutional convention is to restore power to the people. Some leaders predict that unless this is done a revolution will occur.

One delegate to the convention outlined the convention's objectives, which include the following:

1. Safeguards against official abuse and betrayal of public trust.
2. Effective checks on the executive department.
3. A workable instrument for the im-

peachment of unworthy government officials.

4. A more powerful auditor-general, free from influence by legislative and executive branches.

5. An electoral system that will both capture the interest of the citizenry and draw qualified men for public office.

6. A reorganized legislature whose members are prohibited from continuing their private businesses.

7. A ban on relatives of elective officials running for political office during the latter's tenure.

8. A more independent civil service.

9. More local autonomy.

10. An independent judiciary composed of men chosen for competence.

However, there is another, hidden, agenda. Since the election of the delegates last November, caucuses have been held by the delegates to determine the will of the people on problems to be considered by the convention. Lobbyists have come forward to promote pet projects. Some subtle and some not so subtle pressures are being exerted.

Some responsible organizations have endeavored to help in a legitimate and orderly fashion. The prestigious Philippine Constitution Association, composed of more than 1,000 lawyers and legisla-

## WHY WE HAVE MISSION HOSPITALS

By L. A. SENSEMAN, M.D.

*Formerly of Vellore Christian Medical College and Hospital*

In India there are more than 700 hospitals operated by various Christian groups. In these hospitals are many men and women from other lands. Why do they leave home to labor in a distant land with so many customs and cultural differences that may be hard to adjust to? What motivates a follower of Christ to leave his country and loved ones for hospital service abroad? Is there something different, peculiar, unusual, about the person choosing this way of life? Is there a selfish motivation? Who can judge the real challenge and dedication of the recruit for foreign service?

We must look to the teachings of Christ to find our answers. Christ said, "Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). And He added a promise: "Lo, I am with you always, even unto the end of the world."

But what are we to teach in a medical institution?

One thing that Christ commanded was that "ye love one another; as I have loved you" (John 13:34). This emphasizes a special, an unusual, love—"as I have loved you." The real depth of this love could not have been understood prior to Christ's sacrifice on the cross. Love is a strong motivating force when it is put into action in the Christian spirit.

We are living in a period of unprecedented hatreds. Nations are angry with one another. Religious bodies are suspicious of one another's motives. Students are angry with the "system." Individuals are suspicious of one another, making communication difficult.

In the midst of all these predicted problems, Christ has commanded us to love and "teach all nations."

Is there a better way to express love than through health-care activities? Surely teaching the way of healthful living, combined with other phases of Christian education, is a real labor of love. Surely this is following the way of Christ.

Because I spent only a short period of time at Vellore Christian Medical College and Hospital [an institution with which the SDA Church cooperates by providing finances and by supplying staff members to train medical personnel for India], it was impossible for me to measure

accurately the immense amount of love and dedicated service given there. But I have felt the impact of true Christian witness. An evidence of love was apparent in my everyday experience there and elsewhere in mission hospitals.

This attitude of love at Vellore was shown first by that dedicated and godly woman, Dr. Ida Scudder, who established the institution in 1918. Since then many from far and near have gone there to be healed in body, mind, and spirit. Medical workers have gone there to work, to be a part of the body of Christ, and to gain a healthy Christian experience in personal dedication and sacrifice. This love reflecting the love of Christ and His work, is the motivating force that makes this hospital great.

This love blesses the worker as well as the patients he serves. And they may be people of all classes, for sickness and disease are no respecter of persons. The sick individual is usually more receptive to Christianity in action. Thus the Christian hospital offers a unique opportunity to follow the example of Christ, and many are reached who could not be in any other way.

As the Christian hospital grows, the Christian ideal must never be lost sight of. Otherwise the hospital will lose its purpose and meaning—its satisfying opportunity for individual as well as collective Christian service will be weakened. A Christian hospital is a mighty force for good; it offers an opportunity to exercise the highest principles of Christian service. The individual participant, be he doctor, nurse, executive officer, business administrator, maintenance or ancillary personnel, receives the satisfaction and blessings of Christian service. And the patients also are blessed and influenced by the Christian hospital.

The opportunity afforded by a mission hospital for one to serve Christ by serving the community, gives an abiding satisfaction and answers one's inner need to be a true servant of God. Therefore, the 700 Christian hospitals of India as well as the Vellore Christian Medical College and Hospital offer the medical worker an opportunity for spiritual growth. This growth cannot always be measured, but the true Christian never stops growing spiritually.

tors, formed a church-state committee of 16 members, mostly religious leaders, and prepared suggestions for the delegates of the convention. When this special committee held its first meeting there were five items on the agenda that would affect religious freedom. These were: compulsory religious education in public and private schools; payment of teachers of religion with tax money; taxation of church property; religious processions and meetings in government-owned places and buildings; a national religious day of rest.

Items 1 and 5 were approved by the church-state committee with only one dissenting vote. Because the members of the committee could not agree that church property should be taxed and since the income from such a tax had been counted on to finance the salaries of the teachers of religion, both items

2 and 3 were rejected by the committee.

Compulsory religious education has been an issue before the Congress of the Republic several times in the past. In 1965 a determined effort was made to pass a law to this effect. It was hotly debated and soundly defeated. At the present time many delegates have pledged to work for the inclusion of religion in the public school curriculum.

The argument for compulsory religious education is based upon the current breakdown in morality throughout society. Proponents argue that the home is failing to provide effective religious instruction, and that if the coming generation is to be saved, the state must provide training in morality in the schools.

Minority groups throughout the nation vigorously oppose enactment of a national religious day of rest. Some Moslem leaders have threatened armed op-

position if observance of a Christian rest day should be required. The Moslems consider Friday a day of community prayer and strenuously oppose enactment of a law honoring Sunday.

The composition of the convention delegates is interesting. It includes 15 Moslems, five Catholic priests, one nun who, when campaigning for election, pledged to work for a state religion, 33 Knights of Columbus, more than 140 Cursillistas (members of a militant Roman Catholic group), one Baptist minister, and a number of prominent civic leaders.

Advocates of religious freedom insist that only as separation of church and state is guaranteed in the constitution can the Philippines be free. Only when all churches have equal weight in the constitution, can citizens exercise all rights, civil and religious.

## World Divisions

### CONGO UNION

✦ More than 100 students were recently invested during a special program conducted at the Songa Adventist Seminary. Thirty-three were invested as Master Guides. Previous to the investiture service the Master Guide group spent five days camping.

A. DOS SANTOS  
Principal

*Songa Adventist Seminary*

### INTER-AMERICAN DIVISION

✦ Three hundred and twenty-three people have been baptized as a result of an evangelistic campaign conducted in Bogotá, capital of Colombia, by Carlos E. Aeschlimann.

✦ Concepcion Saldaña, of the Panama Conference, who was baptized on May 2, 1970, has become an outstanding layman. Within one year he worked with more than 80 people, giving them Bible studies, books, and literature. As a result, 30 people are now ready for baptism.

✦ Three hundred and fifty students of the Radio Correspondence School received their diplomas in the public auditorium of Barquisimeto, Colombia, on Sabbath, June 26. As a result of the service 300 non-Adventist attendants requested Bible studies.

✦ A church of 95 members was organized at Las Tables, El Salvador, on May 8.

✦ Fifty-five students graduated from the Antillian College, Puerto Rico, recently. Thirty-five graduated on the college level, and 20 received academy-level diplomas.

✦ Sixty-four youth and two adults have been baptized at the Montemorelos Vocational and Professional College, Montemorelos, Mexico, following two Weeks of Prayer series conducted during the school year just concluded. Enrolled in a baptismal class are 35 others.

L. MARCEL ABEL, *Correspondent*

### TRANS-MEDITERRANEAN DIVISION

✦ Andrews University conducted a Seminary Extension School for evangelists at the French Adventist Seminary at Collonges during June. Visiting lecturers were J. R. Spangler, associate secretary, General Conference Ministerial Association; R. Dederen, professor of theology at Andrews University; and P. Lanares, Ministerial department secretary, Trans-Mediterranean Division. Forty ministers attended the session.

✦ Nineteen internships were granted to recent ministerial graduates at the Trans-Mediterranean Division committee meeting in June. The new interns will serve in Belgium, France, Italy,

Portugal, Spain, Switzerland, and Réunion Island.

✦ Yugoslavian Union delegates re-elected Jovan Slankamenac as president and voted the former union MV and education secretary Mihael Avramovic as secretary-treasurer during the recent session of the union.

EDWARD E. WHITE, *Correspondent*

## Atlantic Union

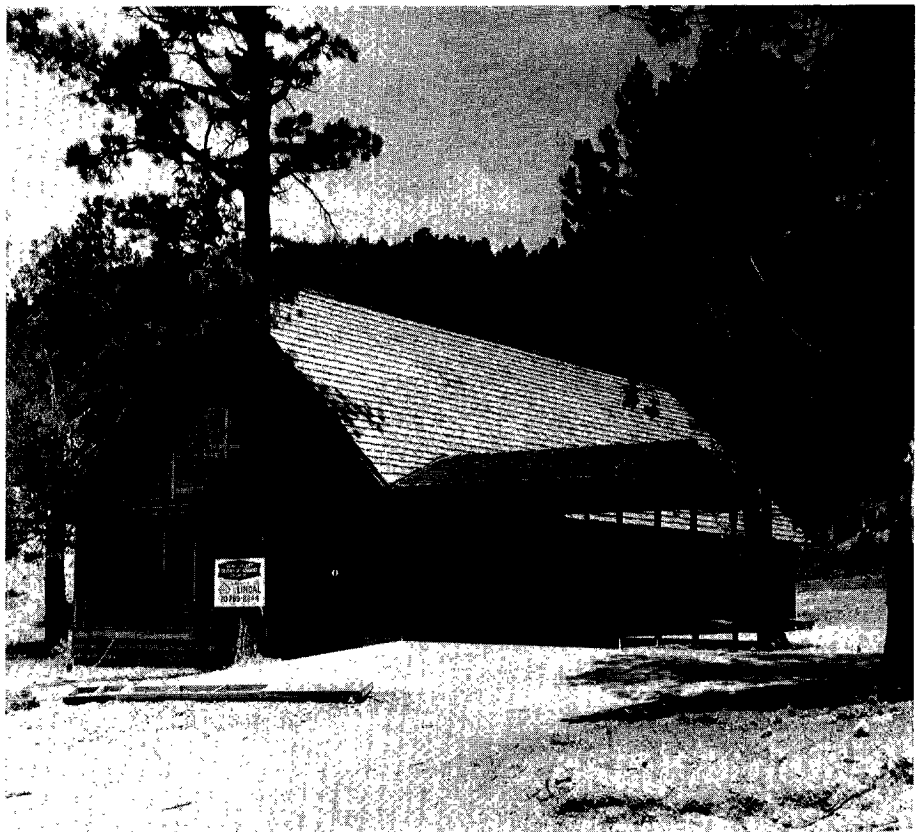
✦ Twelve persons were recently baptized at Bangor, Maine, and ten others are preparing for baptism as a result of revival meetings conducted by Lawrence M. Nelson, associate secretary of the General Conference MV Department.

✦ Jorge Grive, evangelist for New York City's Spanish-speaking population, has been holding meetings in the Washington Avenue church in the Bronx. A baptism of eight people recently brought to 32 the number who have joined the church since the campaign began.

✦ The Hempstead and Jamaica churches, of Long Island, New York, are cooperating in the erection of a new nine-grade elementary school at Old Westbury.

✦ Six laymen's campaigns have been conducted in the New York Conference so far during 1971. Following training at an Adventist Men's Seminar in Syracuse, 31 laymen participated in evangelistic series. Plans are being laid to conduct other lay campaigns in the fall.

✦ Leon H. Davis, communications secretary of the Atlantic Union Conference, recently conducted a Week of Spiritual



### Big Bear Valley, California, Church Dedicated

The Big Bear Valley, California, company of 19 members dedicated their new church debt free on June 12 at the group's first worship service in the building. Although the rustic structure is valued at \$64,000, many of the materials and furnishings were donated. The building was begun in 1967 under the leadership of C. W. Mangold.

Big Bear company was organized in 1965 by John Osborn, then Southeastern California Conference president.

Speakers for the worship hour and dedication services were Melvin Lukens, Southeastern Conference president, and W. J. Blacker, Pacific Union Conference president.

C. ELWYN PLATNER

*Public Relations Director, Southeastern California Conference*



### Southern Missionary College Begins Nicaragua Mission Project

Five students and two professors left Southern Missionary College June 3 to start a new mission station in Nicaragua. From left: Milford Crist, Gladstone Simmons, Judy Bentzinger, Mrs. Genevieve McCormick, John Durichek, Raymond Wagner, and Don Pate prepare to board the converted logging truck they drove to the Central American republic. Two more students joined them later in Nicaragua.

The group's objective is to build a medical-educational center for the Mosquito Indians who live on the eastern coast of Nicaragua. Crist and Wagner will stay for one year; the others plan to return at the end of the summer.

While SMC has sponsored 40 student missionaries since 1967, this is the first time all have gone to one place. It is also the first time faculty members have participated in the program.

**WILLIAM H. TAYLOR**

*PR Director, Southern Missionary College*

Emphasis for the Capital City church in Albany, New York. Sixteen young people joined a baptismal class as a result of a series of meetings which he held at the Tri-City Junior Academy each morning during the week. Elder Davis was assisted by Albert White, pastor of the Capital City church.

✦ Commencement exercises for the Bermuda Institute, Southampton, Bermuda, were conducted at the Southampton church, June 11-13.

✦ Lay members of the Linden Boulevard church, New York City, under the leadership of Fernandez Washington and Ruby Paulino, have enrolled 200 people in weekly Bible lessons. They are giving 15 persons Bible studies each week. Since January, they have distributed 4,000 pieces of literature and have given away six sets of the Conflict of the Ages series and 12 *The Marked Bible*. They have set a goal of 100 new members for the church during 1971. Twenty-one persons were baptized on April 10 by the pastor, D. B. Reid.

✦ Judy Socol, of Portland, Tennessee, has been selected by Faith for Today as a student film-production intern. A week earlier Miss Socol had won a scholarship at a southern institution but declined it

to accept the Faith for Today offer. She produced and directed three plays at Southern Missionary College last year.

*EMMA KIRK, Correspondent*

### Central Union

✦ A new church was organized in Horton, Kansas, on April 24. Since then the pastor, Norman L. Doss, has conducted a series of meetings resulting in ten baptisms. Membership of the church is now 27.

✦ Six persons were baptized as a result of meetings conducted in the Seventh-day Adventist church in Jefferson City, Missouri, by R. C. Clarke.

✦ The Word-of-Life Crusade, with Kansas church evangelist and singing evangelist Carlton Dyer and Henry Reed, began Saturday night, June 12, in the new Sedan church.

✦ The Joplin, Missouri, church was dedicated on May 29. R. H. Nightingale, president of the Central Union Conference, gave the afternoon dedicatory ser-

mon; A. V. McClure, Missouri Conference president, conducted the morning worship hour. Two former pastors, Carl W. Pine, of Staunton, Virginia, and Vernon L. Chase, of Shreveport, Louisiana, presented a history of the building of the church at the Friday evening vesper service.

*CLARA ANDERSON, Correspondent*

### Columbia Union

✦ The Reading, Pennsylvania, Junior Academy Home and School Association recently sponsored a class in Christian charm taught by Mrs. Rose Otis. The course included practical aspects of life—good grooming, conduct, behavior—as well as many facets of Christian growth.

✦ Adela Velasco, chief therapeutic dietitian for Kettering Medical Center, has been promoted to assistant director for nutrition.

*MORTEN JUBERG, Correspondent*

### Pacific Union

✦ More than 200 elementary students from southern California climaxed the school year with a band festival at Lynwood Academy. The newest group was a 20-piece band from Crescenta Valley School, directed by Mrs. Ronald Sackett.

✦ Members of the Chula Vista church opened their newly expanded and remodeled church in special church homecoming services June 4 and 5. Joining them for the event were Don Spaulding, Ervin I. Lehman, Harvey Retzer, John Toppenberg, and Louis E. Niermeyer, five of the six pastors who had formerly served the church. The Chula Vista congregation dates back to 1924.

*SHIRLEY BURTON, Correspondent*

### Southern Union

✦ The Carolina Conference Evangelism Offering exceeded the \$100,000 goal for 1971.

✦ A Faith for Today evangelistic series conducted by Director W. A. Fagal in Atlanta, Georgia, has resulted in 86 baptisms. Offerings averaged more than \$100 a night for a total of more than \$3,000. Capacity crowds attended. Pastors in the Atlanta area cooperated in the meetings. Gordon F. Dalrymple and Everett E. Duncan, of Faith for Today, assisted with organizational and campaign details. In over-all charge of planning for



the meetings was Everett E. Cumbo, ministerial secretary of the Georgia-Cumberland Conference.

✦ Fourteen men have been ordained in the Southern Union Conference during recent weeks. On Sabbath, June 12, James Best, Ward Sumpter, Jr., T. W. Cantrell, and F. R. Nealy of the South Atlantic Conference were ordained. Wayne Bolan, Clifford Vickery, John Strickland, Deward Edgmon, Earl Robertson, and Lloyd Erickson were ordained at the Georgia-Cumberland camp meeting. D. W. McNutt, S. J. Crook, and B. G. Ulloth were ordained in Carolina, and Ronald M. Smith was ordained at the Florida camp meeting.

✦ Southern Union Conference youth are witnessing in many parts of the union this summer. In Carolina 22 singers ranging in age from 13 to 26 are traveling by bus from town to town. Known as Adventist Youth in Action, they are witnessing in churches, shopping areas, and on television. In Florida, a group of 15 youth, organized last December and calling themselves The Last Generation, are moving from area to area assisting with youth-outreach programs, Maranatha projects, and temperance activities. In Georgia-Cumberland an Adventist Collegiate Taskforce team comprised of eight students from Southern Missionary College is giving time to Atlanta's inner-city needs by conducting Vacation Bible Schools, Five-Day Plans, and evangelistic meetings.

✦ The Youth Emergency Service Corps at Jacksonville, Florida, conducted a five-week first-aid course recently. Twenty young people participated.

✦ An evangelism offering of more than \$117,000 was taken at the Georgia-Cumberland camp meeting. Every district in the conference reached its goal, with many reporting an overflow.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ More than \$53,500 for evangelism during 1970 was given by the Oklahoma Conference constituency. These funds have made possible the holding of 46 public meetings, resulting in 466 baptisms. Conference membership has risen from 3,722 to 4,191. Two church companies are now ready to be organized into churches. The per capita baptism report for the Oklahoma Conference in 1970 was the highest in the Southwestern Union Conference.

✦ The Oklahoma Conference disaster van was on display recently at the South Grand Lake boat and water show sponsored yearly by the Disney, Oklahoma, Chamber of Commerce. Many discovered for the first time the existence of the Seventh-day Adventist Church and its efforts to help others in emergency situ-

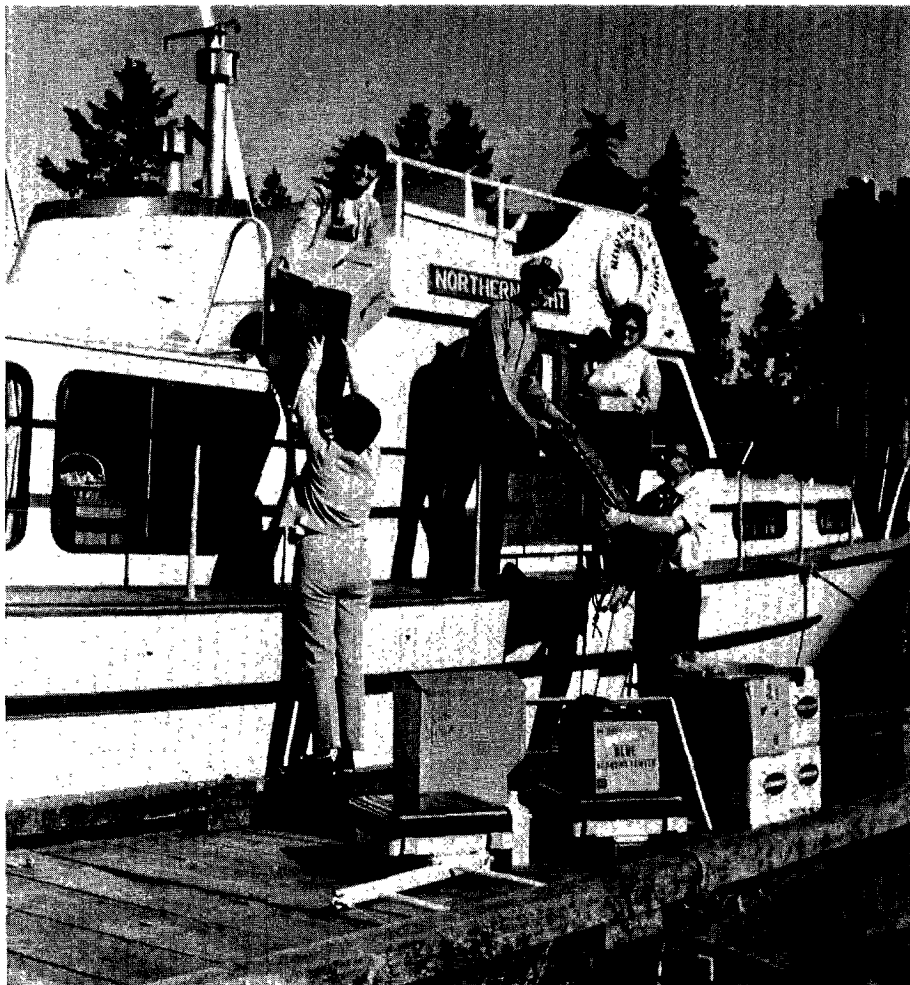
ations. During the five-day display, thousands of tracts were distributed with Voice of Prophecy Bible correspondence course application cards.

✦ More than 100 young people attended a free summer camp at the Arkansas-Louisiana Conference Camp Yorktown Bay, near Hot Springs, Arkansas, during the 1971 camping season. This joint project of the conference's Missionary Volunteer and lay activities departments, involving all of the churches, is called a friendship camp and makes it possible for many young people to attend a summer camp who could not otherwise do so.

✦ During the past two years Dr. M. L.

Dunkin, Paul Ehlers, and Albuquerque, New Mexico, Adventist pastors have conducted several Five-Day Plans to Stop Smoking at St. Joseph's Hospital in that city. In appreciation and to demonstrate their affection for the hospital, the children of the Albuquerque Crestview Adventist Church School presented the hospital with a bouquet of flowers. These were presented to the hospital administrator, Sister Celestia, by nine-year-old Robin Baugous. A note attached read: "Because you are so nice to folk and we love you for your kindness." The story was carried in the *Albuquerque Morning Journal*.

J. N. MORGAN, *Correspondent*



## British Columbia's Northern Light Logs 10,000 Miles Serving Coastal Dwellers

In the past four years the *Northern Light*, British Columbia Conference missionary launch that plies the western coastline of Canada, logged 21,000 miles bringing pastoral, medical, and welfare service to the coastal dwellers. The *Northern Light* was launched in 1967 to replace the original *Northern Light* that had served for nine years. In a period of about a year some 58 conference and medical workers traveled aboard the *Northern Light* for a total of 9,905 miles and distributed more than 2,500 items of clothing and more than 3,000 pieces of literature.

Nearly 10,000 miles may not impress people who are accustomed to traveling by cars, but it is a long way by sea.

Clyde Gildersleeve is captain of the boat. Mrs. Gildersleeve serves as "first mate."

WENDELL DANIELSON, M.P.H.

*Health Department Secretary, British Columbia Conference*



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(Conference names appear in parentheses.)

**Mrs. Marjorie Burns**, dean of coeducational dormitory, Kettering Medical Center (Ohio), formerly dean of women, Atlantic Union College.

**Amos Crowder**, maintenance department, Kettering Medical Center (Ohio), from General Conference.

**John Cuva**, teacher (Ohio), from same position (Northern New England).

**Lloyd S. Davis**, principal, Spring Valley Academy (Ohio), from staff, Southwestern Union College (Texas).

**R. E. Delafield**, pastor, Hawaiian Mission, formerly pastor (Potomac).

**Kenneth Dupper**, assistant administrator, Hackettstown Hospital (New Jersey), from staff, Porter Memorial Hospital (Colorado).

**K. James Epperson**, dean of boys, Campion Academy (Colorado), from staff, Blue Mountain Academy (Pennsylvania).

**Lyle G. Euler**, teacher (Florida), from same position (Ohio).

**Janice Gammenthaler**, teacher, Highland View Academy (Chesapeake), from same position, Forest Lake Academy (Florida).

**Otis Graves**, chaplain-teacher, Hawaiian Mission Academy (Hawaii), from teacher, Takoma Academy (Potomac).

**Lloyd Jacobs**, Book and Bible House manager (New Jersey), from same position (Northern New England).

**Gordon Kainer**, pastor-teacher, Platte Valley Academy (Nebraska), from staff, Blue Mountain Academy (Pennsylvania).

**Larry Karpenko**, staff, Blue Mountain Academy (Pennsylvania), from staff, Sheyenne River Academy (North Dakota).

**Ed Klein**, teacher, Upper Columbia Academy (Washington), from same position, Blue Mountain Academy (Pennsylvania).

**Harvey Lehman**, staff, Walla Walla church school (Washington), from teacher (Pennsylvania).

**Douglas Logan**, departmental secretary (Nevada-Utah), from same position (West Virginia).

**Richard Martin**, principal, Vienna Junior Academy (Potomac), from staff, Orange-wood Academy (Southeastern California).

**Richard Nicholas**, teacher, Highland View Academy (Chesapeake), from same position, Forest Lake Academy (Florida).

**James Norcliffe**, school principal (Chesapeake), from Southern New England.

**Eleanor Oakes**, teacher (Chesapeake), from Kentucky-Tennessee.

**Virginia Pelton**, secretary, General Conference, from same position, Washington Sanitarium and Hospital (Potomac).

**Elburton N. Rice**, physical therapist, Reading Institute of Rehabilitation (Pennsylvania), from staff, Feather River Hospital (Northern California).

**Richard Rizzo**, teacher, Blue Mountain Academy (Pennsylvania), from same position, Wisconsin Academy.

**Nancy R. Rowell**, nurse, Castle Memorial Hospital (Hawaii), from Kettering Medical Center (Ohio).

**Richard Sparks**, literature evangelist (Florida), from same position (Ohio).

**K. D. Thomas**, publishing secretary (New York), formerly associate publishing secretary (Pennsylvania).

**Relious L. Walden**, secretary-treasurer (Iowa), formerly assistant treasurer, South American Division.

**Lois Walker**, dean of girls, Garden State Academy (New Jersey), from staff, Laurelwood Academy (Oregon).

**William Walker**, staff, Garden State Academy, from staff, Laurelwood Academy.

**John Woodbury**, staff, Blue Mountain Academy (Pennsylvania), from staff, Gem State Academy (Idaho).

**From Home Base to Front Line**

**North American Division**

**Norman R. Gulley** (Newbold College '54; SMC '55; AU '56, '58; Edinburgh University '70), returning to the Far Eastern Division as Bible teacher, Philippine Union College, Manila, Mrs. Gulley, nee Leona Grace Minchin (CUC '58), and four children, left Los Angeles, California, June 6.

**Vivienne M. Nye**, to be office secretary Inter-American Division, Coral Gables, Florida, of Syracuse, New York, left Portland, Maine, June 8.

**Genevieve E. McWilliams, M.D.** (UC '44; LLU '50), returning as physician in the Giffard Memorial Hospital, Nuzvid, India, left Los Angeles, California, June 9.

**Clarence S. Ing, M.D.** (PUC '28; LLU '31), to be relief physician in Hong Kong Adventist Hospital, Mrs. Ing, M.D., nee Edith Isabel Low (LLU '50), also to serve in the Hong Kong Adventist Hospital, and daughter, of Monterey Park, California, left Los Angeles, California, June 14.

**Ralph E. Neall** (AUC '49), returning as Bible teacher Southeast Asia Union College, Singapore, and Mrs. Neall, nee Beatrice M. Short (LSC '49), left San Francisco, California, June 14.

**Meafeu Faga Laolagi** (PUC '71), to be pastor-evangelist in the North New Zealand Conference, Auckland, his wife, and seven children, of Angwin, California, left San Francisco, California, June 15.

**Herman Jacob Lambertson** (University of New Mexico '52), to be pharmacist at Bella Vista Hospital, Mayagüez, Puerto Rico, Mrs. Lambertson, nee Agnes Ellen Marks (UC '48), and two children, of Fletcher, North Carolina, left Miami, Florida, June 15.

**Theodore R. Gilbert, Jr.** (LSC '66), returning as teacher in Rusangu Secondary School, Monze, Zambia, Mrs. Gilbert, nee Patricia Dee Phillips (SWUC '58), and two children, left Washington, D.C., June 17.

**Adventist Volunteer Service Corps and Other Workers**

**John Thomas McLarty**, to be construction worker, Adventist Educational Center, Pena Blanca, Cortes, Honduras, student

missionary (SMC), of Memphis, Tennessee, left Miami, Florida, June 3.

**Judy Lee Bentzinger**, for nursing in Nicaragua Mission, Managua, student missionary (SMC), of Cape Coral, Florida, left Laredo, Texas, June 6.

**Milford Gerald Crist**, for service in agricultural capacity, Nicaragua Mission, Managua, student missionary (SMC), of Collegedale, Tennessee, left Laredo, Texas, June 6.

**Genevieve J. McCormick**, for teaching in Nicaragua Mission, Managua, student missionary (SMC), of Collegedale, Tennessee, left Laredo, Texas, June 6.

**Donald James Pate**, to be mission station builder, Managua, Nicaragua, student missionary (SMC), of Collegedale, Tennessee, left Laredo, Texas, June 6.

**Christine A. Pulido**, for nursing in Nicaragua Mission, Managua, student missionary (SMC), of San Antonio, Texas, left Laredo, Texas, June 6.

**Gladstone W. Simmons**, to be student evangelist in Nicaragua Mission, Managua, student missionary (SMC), of Collegedale, Tennessee, left Laredo, Texas, June 6.

**Raymond W. Wagner**, to be construction worker Nicaragua Mission, Managua, student missionary (SMC), of Collegedale, Tennessee, left Laredo, Texas, June 6.

A. EDWIN GIBB

**CAMP MEETING SCHEDULE**

**1971**

**Canadian Union**

Maritime  
Pugwash, Nova Scotia July 30-August 7  
Newfoundland Mission, St. John's August 6-8

**Lake Union**

Illinois  
Little Grassy Lake (Southern Illinois) August 11-14  
Makanda

Wisconsin  
SDA Campgrounds, Portage July 29-August 7

**North Pacific Union**

Alaska Mission (Logging Camps) July 30-August 1

**Pacific Union**

Central California  
Soquel August 5-14

Northern California  
Fortuna, Philo, Paradise July 26-31

Southern California  
Lynwood convocation September 15-18  
Pomona convocation October 8, 9

Antelope Valley convocation, Lancaster, California October 22, 23

**Church Calendar**

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

Review and Herald 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 2-8

Health Emphasis Week October 9

Voice of Prophecy Offering October 16

Sabbath School Visitors' Day October 19

Community Relations Day October 26

Temperance Offering October 23

Week of Prayer October 30-November 6



### Review and Herald Appoints Two New Staff Members

Two new editorial staff appointments have been made by the board of the Review and Herald Publishing Association and approved by the General Conference Committee.

Dr. Mervyn Hardinge, dean of the School of Health at Loma Linda University, has been appointed editor of *Life and Health*. He succeeds Dr. J. DeWitt Fox, editor for 22 years, who will continue his practice of medicine in the Glendale, California, area. Dr. Hardinge will continue as dean of the School of Health while editing *Life and Health*.

In addition to his responsibilities as associate secretary of the General Conference Department of Public Affairs and Religious Liberty, and as editor of *Liberty* magazine, Roland R. Hegstad has been appointed acting editor of *Insight* magazine. He assumes the position held by F. Donald Yost, who will divide his time between graduate study and book editing.

All other editors of magazines published by the Review and Herald Publishing Association were reappointed for another term.

K. W. TILGHMAN

### Greater NY Youth Conduct 14 Voice of Youth Meetings

Fourteen Voice of Youth meetings have been conducted in the Greater New York area since January. LeRoy Taylor, conference MV secretary, reports, "The response from the VOY meetings has been fantastic. In the first quarter the young people helped to win 75 souls. (Seven of these were brought to Christ by the Pathfinders.) It looks as if we are going to come very close to baptizing

the same number in the second quarter of this year."

The report discloses that one group of young people without a church have rented another Protestant church for Tuesday night meetings. A youth mission has been set up on the east side of Manhattan, where approximately 30 to 35 neighborhood youth gather nightly. Also our youth on Staten Island have successfully conducted the Five-Day Plan with good results.

In the English Manhattan church the youth are conducting what they call the Catacombs with some 40 in attendance. They now have two coffeehouses. One of the ACT (Adventist Collegiate Task-force) girls is conducting Story Hours for the boys and girls, visiting public schools. Plans are under way for a Vacation Bible School to be followed by a Voice of Youth meeting. The youth of the Crossroads church feel that their prayers have been answered. They were able to secure a storefront. This means that they will now be able to have a Vacation Bible School.

LAWRENCE M. NELSON

### SDA Exhibit Conducted at NAACP Convention

In response to an invitation sent to Robert H. Pierson, president of the General Conference, the Seventh-day Adventist Church conducted an exhibit at the recent annual convention of the National Association for the Advancement of Colored People, held in the municipal auditorium, Minneapolis, Minnesota.

The church's exhibit featured the church's diversified humanitarian program, including inner-city, educational, medical, temperance, and disaster-relief work. Temperance publications, copies

of *Message* magazine, *Soul Food* tracts, and various other materials were distributed.

After viewing the exhibit, Dr. Roy Wilkins, executive secretary of the NAACP, commented: "I am delighted that you accepted our invitation. Your exhibit has contributed much to the session, and we hope Seventh-day Adventists will continue to be numbered among our exhibitors in the years to come."

W. W. FORDHAM

### Australian Evangelist Joins Faith for Today Staff

Added impetus will be given to the evangelistic thrust of Faith for Today with the arrival at the end of August of Australian evangelist and broadcast speaker Roy C. Naden. He will serve as director of production.

For the past six years Pastor Naden has been director and speaker of the denomination's radio and television programs in Australia and New Zealand. Among his most recent productions is a five-minute television series, *Focus on Living*. Released during April and May in the cities of Brisbane and Perth in Australia, the series proved so successful in stimulating audience response that the conferences involved had to withdraw the series temporarily.

Pastor Naden is the son of L. C. Naden, former Australasian Division president.

W. R. L. SCRAGG

### IN BRIEF

**Deaths:** M. C. Taft, 81, Avon Park, Florida, July 16, 1971. Judge Taft served as legal counselor for the General Conference for 34 years. • G. D. Keough, 89, Great Britain, July 10, 1971. He served the denomination for 57 years as an educator.



### North American Yugoslavian Members Meet in Cleveland

One thousand Yugoslavian Adventists from the five Yugoslavian churches of North America—New York, Cleveland, Akron, Toronto, and Chicago—met in Cleveland recently. Large choirs in their national costume from the Cleveland (shown above) and Toronto churches provided music. The day was spent in Bible study, preaching, and planning for involvement in evangelism.

Our Yugoslavian people in North America give loyal support, both to local conference projects and to foreign missions.

THEODORE CARCICH

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