



Review

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A Sign of God's Love

"As they witnessed in drooping flower and falling leaf the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. . . . When the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing."—*Patriarchs and Prophets*, p. 62.

But God took that which was a symbol of death and by splashes of brilliant color made the symbol of tragedy a sign of His concern and presence in the hour of distress. For the Christian the valley of dark shadows is made resplendent by the resurrection promise.



Preparing for a God-centered Heaven

EVERYBODY talks about heaven ain't goin' there." How true is this sentiment taken from a Negro spiritual. Hundreds of millions of people belong to churches and claim to be Christians, but relatively few, only a remnant, will be admitted to the Holy City.

Why? Not because accommodations in heaven are limited ("In my Father's house are *many* mansions"). Not because God wants to exclude as many as possible ("Who will have *all* men to be saved"). Not because God loves only a few ("God so loved the *world*"). But because (1) God is not going to take people to heaven who would be unhappy there, and (2) He is not going to reinfect heaven with the virus that first disrupted the harmony of that peaceful place. These two reasons are closely related; in fact, they are two sides of the same coin.

Think, for a moment, of the first one. In the beginning God provided everything necessary for the complete happiness of human beings. Only one thing was withheld from Adam and Eve—the tree of knowledge of good and evil. Only one restriction, only one prohibition in the whole Garden!

Bible students have suggested numerous reasons for this restriction (to develop Adam and Eve's character, to test their loyalty, to encourage self-discipline, to teach them to relate to authority, to measure their trust in God's wisdom). Doubtless all of these reasons have merit. But we think another reason should be included—to see if they could be happy in a universe where God is supreme. This test would show whether they could be happy if excluded from the inner councils of heaven. It would show whether they would refuse loyalty if the reasons for some divine decisions were not clear. It would reveal whether they would rebel and become "pushy" if some areas of information were closed to them.

Adam and Eve failed the test. They distrusted God. They believed the serpent. And millions of their children throughout the ages have followed in their footsteps. Would people of this kind be happy in heaven? No, they would be miserable. They would resent "the establishment." They would chafe under the restrictions. They would find the diet flat and tasteless. They would feel that information was being withheld. Obviously a loving God would not place creatures in an environment where they would be unhappy for eternity. God will take to heaven only those human beings who will be supremely happy there, only those who will find their highest delight in participating enthusiastically in all the God-centered activities, only those who will say, as did Christ, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

Reason number 2, as we stated earlier, is closely related to reason 1. God is not going to admit to heaven anyone—not one—who will reintroduce into Paradise the character traits for which Lucifer

was expelled. He intends to keep the universe clean. He will not permit sin to rise up a second time.

Lucifer's problem was self-seeking (see *Counsels to Parents and Teachers*, pp. 32, 33). He was dissatisfied with his position. He wanted more recognition. He was determined to be at the very center of the power structure. He wanted to be included at the highest level of decision making.

Let us be quite frank. All who are self-seeking, whether they be young or old, male or female, of one race or another, are actuated not by the Spirit of Christ but by the spirit of the enemy. "It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit of envy and discontent, the same ambition for position and honor, into the minds of men."—*Patriarchs and Prophets*, p. 403.

True followers of Christ are more eager for goodness than for worldly greatness; they are more eager to serve than to be served; they have humble views of themselves, and rejoice in the talents and successes of others.

No One Is Irreplaceable

In heaven Lucifer not only was jealous and self-seeking, he considered himself irreplaceable. Who but he could sing so magnificently? Who but he could direct the heavenly choir with such skill? Who but he had so much wisdom, so much organizational ability, so much personality? Too late he learned that to fill even a small place in God's program is an inestimable privilege. Too late he learned that God did not need him, but he needed God. Too late he learned that even the most exalted angel in heaven can be replaced.

The lesson should not be lost on us. "When men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power."—*The Desire of Ages*, p. 436.

Let us, then, ask ourselves, Would it be safe for God to admit me to heaven? Would I be happy there? Would I be content with whatever assignment I might be given? Would I feel slighted and resentful if passed over for a position for which I felt better qualified than the one selected? Would I question the wisdom of the Almighty?

Heaven is God's home. It will be ours too if we can be happy there and if God can trust us not to repeat Lucifer's mistakes. "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13) will be the song of the redeemed. This song of experience we must learn now.

K. H. W.

GIANT JESUS STATUE IS PLANNED

CORPUS CHRISTI, Texas—A giant statue of Jesus Christ, taller than the Statue of Liberty, may be presented to the U.S. by Mexico as a present for America's 200th birthday celebration in 1976.

If the proposed plans are fulfilled, the statue will be placed in Corpus Christi Bay on the Texas coast. It will be similar to the Statue of Liberty in New York Harbor, which was given to the U.S. by France about 100 years ago.

METHODISTS IN ESTONIA INCREASING

DENVER—Since the end of World War II, Methodists in Estonia—a part of the Soviet Union—have increased from 750 to 2,300.

A report on the small Estonian Methodist community was made by the Reverend Alexander Kuum of Tallin.

There are 14 congregations and 16 clergymen, added Bishop Ole Borgen of Stockholm, who is officially in charge of Methodism in the Soviet land.

LUTHERAN WORLD MEMBERSHIP DROPS 2 PER CENT

GENEVA—Lutheran churches around the world dropped a total of 2 per cent in membership between 1970 and 1971. The new membership figure is 73,307,479, according to the Lutheran World Federation here. Substantial increases in Africa and gains in Asia and Australasia were not enough to offset heavy losses in other regions. A decrease of 1,816,736 adherents was registered.

Lutheranism is the largest of the Protestant confessions. Among Christian groups, it is third in size, following Roman Catholics and the Eastern Orthodox.

ROME'S CATACOMBS BECOME A HAVEN FOR CAR THIEVES

ROME—The Catacombs of Rome, once used for underground churches by persecuted Christians, are now serving as dismantling workshops for enterprising car thieves. Where once the subterranean vaults contained the relics of Christian martyrs, they now contain the remains of stripped-down Fiats, Alfa-Romeos, and other stolen autos. Police have been trying to put a stop to car theft operations for five years. They first learned about the ruse from a shepherd who reported he had seen two cars go inside the Catacombs, close to the old Appian Way. Though the police have managed to recover hundreds of stolen vehicles over the years, they have not succeeded in bringing the operations to a halt. When the police advance along some of the passageways, it seems, the car thieves and their demolition workshops retreat into still other dark passages.

"The Catacomb tunnels twist and turn for something like 12 kilometers (eight miles) and the thieves obviously have some secret entrances we don't know about," said Police Officer Antonio Zuchi.

BAPTISTS LEAD OTHER DENOMINATIONS IN LARGE SUNDAY SCHOOLS

WHEATON, Ill.—Eighty-seven of the 100 largest Sunday schools—all more than 1,000 in membership—in the U.S. are Baptist. The largest school is that of the Akron (Ohio) Baptist Temple. It and four others of the top 12 are part of the Baptist Bible Fellowship.

Most of the schools on the list are in evangelical churches that stress personal salvation, Bible reading, church attendance, and evangelism.

Authorities cite six trends for Sunday schools over the next decade: Expansion of busing, growth of paid leadership, more "larger" classes, emphasis on evangelism rather than education, "marriage" between Sunday school and preaching (with the minister giving leadership in both), and the Sunday school serving as the basis of multi-service ministries.

This Week...

"Behold, how great a matter a little fire kindleth!" (James 3:5). And there you have a text that, taken out of context, can be applied to all sorts of situations. In context, it applies to speech and the importance of guarding what we say. For the purposes of this column, we are going to apply the words literally to the subject of fire prevention.

Whether Mrs. O'Leary's cow really was responsible for the great Chicago conflagration 100 years ago is a moot question, but there is no question at all that every day thousands of dollars go up in smoke and lives are lost because of carelessness in homes. God has made us stewards of His creation, stewards of His material blessings, and it is only right that we treat with respect those things that come under our control.

A so-called accident is often no accident at all, but rather a natural consequence of a careless action. And carelessness has no place in the Christian's life. National Fire Prevention Week in the United States (this year observed October 3-9) has become an institution as a result of the Chicago Fire. Hopefully fire prevention on a personal basis will not have to wait for such tragic circumstances on an individual level.

Our article, "The Famous Fire One Hundred Years Ago" (page 12), was made available through the courtesy of The Home Insurance Company.

Jean R. Zurcher is the lead-off author for a new series that begins this week. "An Adventist Confession of Faith" (page 4) will discuss Adventist doctrine as held by the church.

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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.

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

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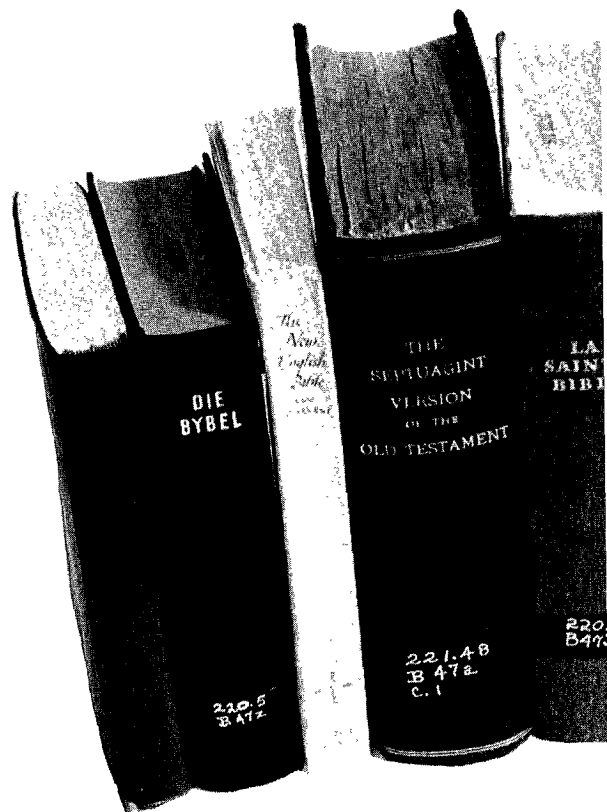
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I Believe...

in the Bible as the Inspired Word of God

By JEAN R. ZURCHER



ALTHOUGH the Seventh-day Adventist Church has no confession of faith as do most other Christian churches, it holds certain fundamental beliefs that are based on the Bible. The first of these beliefs, the one upon which all others are founded, concerns the Bible itself. It is worded in this way:

“That the Holy Scriptures of the Old and the New Testament were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule

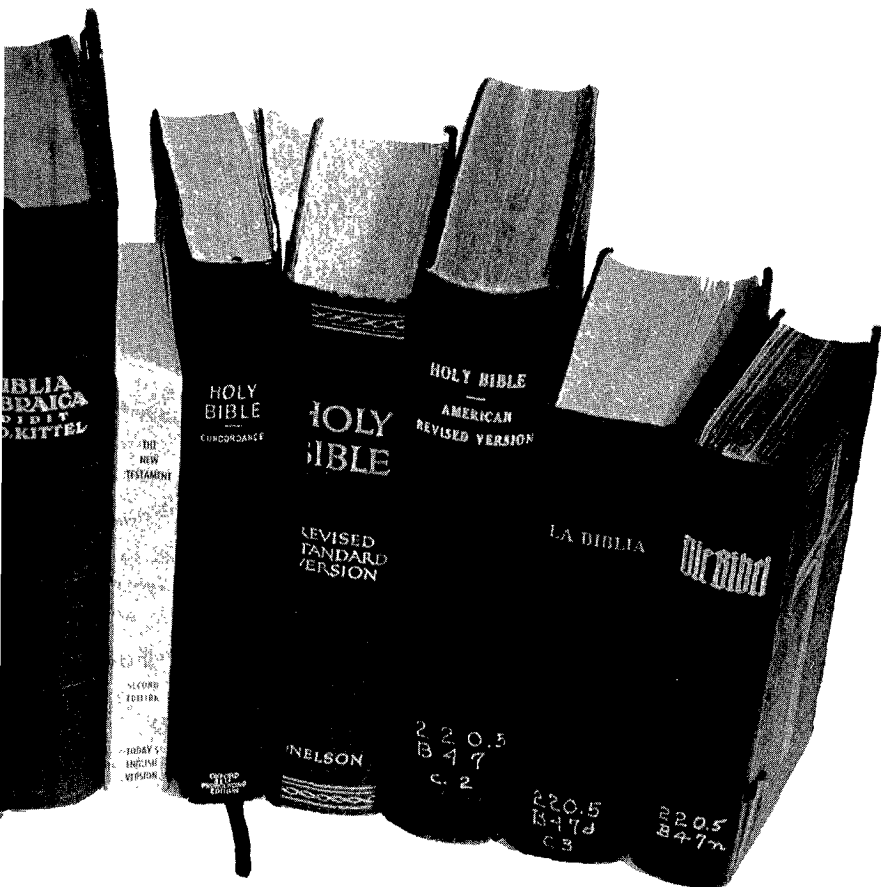
Jean R. Zurcher is secretary of the Trans-Mediterranean Division.

of faith and practice. (2 Tim. 3:15-17.)” — *Church Manual* (1963 ed.), p. 29.

At a time when the divine inspiration and authority of the Bible are being assaulted often by the very people who should be defending them, it is necessary to reconsider the reasons for the church’s confidence in the Bible as the Word of God and the only criterion of truth. Apart from this foundation there is no authentic Christian faith; without this certitude all doctrine is only a house of cards. On the other hand, the spiritual edifice becomes unshakeable the moment that a person, knowing all the facts, can sincerely say, “I believe in

the Bible as the inspired Word of God.”

Faith in the Scriptures is one of the beliefs of all ages. The following statement by the historian Josephus is an interesting extra-Biblical testimony regarding Jewish faith in the Scriptures: “We do not have among us an innumerable multitude of books which contradict one another. We have only 22, which contain a record of all ancient history, and *they are rightly* considered to be divine. . . . It has become natural for the Jews to believe that these books contain divine doctrines, to persevere in them, and if necessary, gladly to die for them. They were given to



us by the inspiration that comes from God."

Confirmed by Jesus and the apostles, this belief was also a certitude in the Christian church. Although it is true that the use which was made of the Bible and the interpretation given it varied through the centuries, all great confessions of Christian faith affirmed the divine inspiration of the Scriptures until the appearance of the modern critic at the close of the eighteenth century. This is illustrated by the motto adopted by the churches of the Reformation: "The Bible and the Bible only, as the rule of faith and duty."

Since the rise of rationalism

in the nineteenth century and, even more, under the influence of the neorational theologians of our day, the attitude of the majority of Christians toward the Bible has undergone a profound change, despite their profession of faith. Rapidly, slogans such as these have become popular: "The Bible contains the word of God, but it is not the Word of God"; "Christ only is the Word of God"; "Only the moral and spiritual teaching of the Bible is inspired." And, following this impulse, critics have succeeded in eliminating from the Sacred Text all that is miraculous or supernatural under the pretext that the mythical character of

these accounts renders them unacceptable to the modern mind.

Who would have believed that the words of Paul would find such literal fulfillment? "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths" (2 Tim. 4:3, 4).* "But," added the servant of the Lord, "God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms" (*The Great Controversy*, p. 595)—a people who truly believe in the Bible as the inspired Word of God.

The divine inspiration of the Scriptures is not a theory, but a fact that must be tested on a personal plane. It is not possible to give a satisfactory explanation of its significance. As is true with everything that comes from God and relates to the mysterious work of His Spirit, the inspiration of the Scriptures infinitely surpasses human understanding. That is why faith is essential. If explanation were possible, faith in the Bible as the inspired Word of God would be unnecessary. That does not mean, however, that we should not try to understand the term "inspiration."

Too often in the past the doctrine of inspiration was reduced to schemata which made people believe that the Bible was a holy book which virtually fell down from heaven, or that God dictated it to docile scribes who recorded and passed on divine revelation like a tape recorder. A holy book it is, but not in the sense that the Lord Himself wrote it in the same way that He traced on the walls

* All texts quoted from the New Testament are from the Revised Standard Version, except as otherwise indicated.

of Belshazzar's palace the famous words interpreted by Daniel. Nor was it dictated to a kind of medium in trance, as the Greeks believed took place at Delphi when their god spoke through Pythia or through some other prophethess. Even pictures depicting an angel whispering into the ear of a gospel writer the text that he is writing risk giving a false idea of inspiration.

These somewhat magical or mechanical explanations of the inspiration of the Bible did not fail to provoke reactions with harmful consequences. At first people opposed what they called a deification of the Scriptures, indeed a Bible-olatry. The countertendency was to underscore the purely human aspect of the sacred books, often to the detriment of what is manifestly divine in them. Rapidly the Holy Book ceased to be a ruling authority in its entirety, and finally few parts were judged authentic or worthy of confidence. Critics believed that errors were to be found everywhere—contradictions, inconsistencies, divergencies, and unbelievable intricacies. It became fashionable to speak of legends and myths. At the present time, a certain contemporary theology exercises an immense influence on whatever confidence remains in the Bible by its efforts to demythologize the Scriptures, searching for what is cunningly called the *kerugma*, that is, the truth to be preached, which if worse comes to worst, can be considered as inspired.

In the face of such aberrations, it is worth while to recall the explanations given by Ellen G. White concerning the inspiration of the Scriptures, not only to correct the false conceptions on the one hand but also to be on guard against "science falsely so called," which others have followed and "have erred concerning the faith" (1 Tim. 6:20, 21, K.J.V.).

"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. . . .

"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."—*Selected Messages*, book 1, p. 21.

Thus we see that God communicated to inspired men His thought, His will, His truth, while respecting their personality, character, talents, mental endowments, intellectual habits, style, language, and vocabulary. By His Spirit God enabled human agencies to speak for Him. "He guided the mind in the selection of what to speak and what to write."—*The Great Controversy*, p. vi. "The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."—*Selected Messages*, book 1, p. 21.

The mysterious union of God and man manifest in Christ, the Word of God revealed in flesh, is revealed again, in another form, in the Scriptures, the word of God expressed in a book. "The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.'"—*The Great Controversy*, p. vi.

The human aspect of the Bible is present only in the form in which it is given to us. It is important; it merits our attention. However, its importance is small in comparison with the importance of the message. And, it is here that one perceives the divine character of the Scriptures, which becomes even more apparent as the human quality is noted. The more apparent the human element, the more apparent is the divine. Paul did not neglect to underline such a thought: "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (2 Cor. 4:7). "The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven."—*Ibid.*

The Bible, Word of God

When at the close of his career Paul declared his faith in the Scriptures as "inspired by God," he wanted to affirm that God Himself is their author and that they are the work of His Spirit. To do this, the great apostle used an expression that is not found elsewhere in the Bible, *theopneustos*, an adjective meaning, literally, "God-breathed," that is, given by Him, spoken by Him, inspired by Him.

Hence "men moved by the Holy Spirit spoke from God" (2 Peter 1:21). However, the influence of the Spirit is not restricted to charging men to speak for God; the messages spoken by the inspired men are

"words . . . taught by the Spirit" (1 Cor. 2:13). Paul explicitly states, "the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ" (Gal. 1:11, 12). That is why the apostle commended those of his hearers who received the word which he preached "not as the word of men but as what it really is, the word of God" (1 Thess. 2:13).

God's Will Made Known

This, then, is clear. Choosing consecrated men, God made known His will, asking that they, in turn, transmit it to others. For this reason these intermediaries are called prophets, that is, men who spoke for God. By them the word of God has been expressed in understandable language to all who will listen. Their writings are not merely a testimony on the word, they are the word of God itself. If such were not the case, the prophets of the Old Testament would not have, thousands of times, made statements such as this to introduce their message: "Thus the Lord said to me . . ." Nor would Jesus and the apostles have confirmed their testimony, for example, by asking before quoting the prophets, "Have you not read what was said to you by God?" (Matt. 22:31).

Consequently, it would be dangerous for our faith to try to limit the inspiration of the Scriptures in any way. To say that the word of God is in the Bible, as more and more religionists are doing today, leads only to the denial of the Word of God itself. If not all the Bible is the word of God, the inspired truth must be searched out. And who is able to discriminate with certainty? The results of such research are already too evident: people judge what is truth by their own criteria.

Only the absolute certainty that the Bible is the word of God is able to serve as the foundation of Christian faith and hope. It alone gives to the Bible unbiased authority, sovereign, and inalienable. Before the Bible, accepted as the word of God, individual opinions, so varied and subjective, will disappear, because everyone will avow, as did Paul, "I worship the God of our fathers, believing everything laid down by the law or written in the prophets" (Acts 24:14).

When we say that belief in the inspiration of the Bible is an article of faith, we do not mean that God asks us to believe without evidence. In truth, there are many proofs, but we shall mention only one, the one

which enables every man personally to experience the supernatural character of the Bible. That proof is the regenerating and sanctifying power of God's Word.

In truth, the work of the Spirit of God extends well beyond the intermediary through which it speaks. The Spirit also aids the reader who is searching for truth. Without this quickening the veil would never be lifted for those who read the Bible, and the Word of God would remain a dead letter (cf. 2 Cor. 3:12-18). "But the Spirit is life," stated Paul. Through the ministry of the Spirit, God confirms His word in the life of every believer. Through the Holy Spirit's work the written Word becomes the instrument of salvation: "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4:12).

Moreover, being the living and abiding Word of God, the Scriptures

act as incorruptible seed to regenerate hearts (1 Peter 1:23-25). They lead to faith, for "faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:17). Paul testified from personal experience, "the gospel . . . is the power of God for salvation to every one who has faith. . . . For in it the righteousness of God is revealed through faith for faith" (chap. 1:16). He also reminded Timothy, in the key text concerning the inspiration of the Scriptures: "You have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (2 Tim. 3:15). Therefore, "Blessed are those who hear the word of God and keep it!" (Luke 11:28).

By renewing our confidence in the Bible as the word of God, we are in reality renewing our faith in Jesus, of whom the Scriptures testify. Eternal life, which is echoed throughout the Holy Word, is obtained only in Jesus. Accordingly,

our faith in the Bible is never mere confidence in its role as mediator. It leads us to Christ, and Christ ushers us into the very presence of God. Neither is the Bible an end unto itself; the true end is God and our reconciliation with Him. Thus belief in the Bible as the inspired Word of God constitutes, as it were, the first rung of that ladder which leads man from earth to heaven.

"Certain it is that no man or set of men should undertake to advance theories upon a subject of so great importance, without a plain 'Thus saith the Lord' to sustain them. . . . My brethren, let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Revelation should warn us against taking such ground. In the name of my Master I bid you: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"—*Testimony Treasures*, vol. 2, pp. 314-316. ♦♦



Let's Talk About **HEALTH**

By **Ralph F. Waddell, M.D.**

SLEEP Before the birth of Christ the writer Tibullus said, "Sleep vanishes before the house of care." A number of years ago a Gallup poll of eight North Atlantic nations showed Americans to be champion insomniacs. A majority of all subjects studied showed they had trouble going to sleep at night. Unfortunately, too many of these resorted to taking pills, making up a great army of poor sleepers that took 3.36 billion pills in the year of the poll.

Sleep is very important for the restoration of fatigued tissues and organs of the body. It is believed that sleeping and waking are regulated by a sleep center down deep in the brain. Blood flows to this center and carries messages to it through certain chemical processes that are initiated by substances liberated at the ends of nerves. Through habit or accident or because of external stimuli, man may thwart this process that was ordained by his Creator as a means of replenishing vitality.

An eight-hour sleep requirement is usually accepted as satisfying the need of an average man or woman in the prime of life. From the time they are born infants sleep almost constantly and awaken only when stimulated by hunger or pain. Adolescents during peri-

ods of greatest growth and persons recovering from illnesses require more than average amounts of sleep. A good rule is that every person should sleep as long as necessary in order to feel happy and be able to do his work in the best possible manner upon awakening. Just how one sleeps, fitfully or soundly, is less important than how one awakens.

Sacred Writ counsels, "The sleep of a labouring man is sweet" (Eccl. 5:12). Slowing down one's activities and relaxing tired muscles promotes sleep. Labor and exercise work off tensions and anxieties, paving the way for sound sleep. Following a day of activities, approach bedtime with a willingness to sleep but not overly anxious about it. Develop a sleep pattern by retiring at approximately the same time each night. Prepare yourself for rest by eating only a light evening meal, avoid all caffeine-containing beverages, banish fear, worry, and fretting from your thoughts, and then approach your attractively appointed bedroom knowing that sleep is just around the corner. Have your bedroom well ventilated, provide a comfortable bed, read your Bible, and say your prayers—sleep is yours for the taking. Avoid the use of sleeping pills. If there is a reason for not sleeping, re-

move the cause; don't attempt to drown or bury it under medications.

We all need sleep in order to function normally and with efficiency. Studies have recently been reported in which medical interns were observed, tested, and evaluated in relation to their levels of sleep. It was found that schedules that deprived the study group of normal sleep produced negative mood changes, transient mental illness, as well as impaired performance. Subjects reported they had difficulty in thinking, had depression, increased irritability, and loss of memory. Other studies have shown that a loss of sleep results in restlessness, an unreasonable attitude, a disinclination to work, and poor judgment in driving.

God has constituted animal life to desire sleep when sleep is needed; man is no exception. As the need increases so does the desire to obtain it. When the body cries out for rest, the call should be heeded and not stifled by stimulants. Seek rest and enjoy it but do not become overly concerned if it is slow in coming. Worry concerning not sleeping is frequently the very factor that keeps one from sleeping. When one follows the simple rules of healthful living, places his trust in God, and leaves his cares in the closet with his shoes, he will find that rest comes naturally. Have a plan for life, awaken in the morning with a realization that the day was made for you and that its challenge is an opportunity to achieve.

As He Overcame

By F. G. CLIFFORD

THE three recorded temptations in the wilderness immediately followed Jesus' baptism and the anointing by the Holy Spirit. Obviously, the reception of the Holy Spirit does not secure immunity or respite from the attention of Satan.

Before entering His ministry for others, Jesus learned through experience the worst of the temptations common to man. He entered His work as an overcomer; He began His ministry for others as one who was "in all points tempted like as we are" (Heb. 4:15). He is thus able to succor those who are tempted.

These three specific temptations recorded in Matthew 4, Mark 1, and Luke 4, are representative of all temptations known to man. They sum up Satan's most concentrated and condensed subtlety and deception as he appeals to all aspects of human nature.

As Satan well knows, yielding to temptation is soul destroying. It provides a platform within us upon which he can perform. It creates a breach in our moral defenses that must be repaired quickly because through each breach the devil will renew his attacks. He plans that the conscience, once violated, shall in time become seared. This should be pondered well, and always, when we come face to face with temptation.

Jesus met temptation by quoting Scripture. He did not enter into controversy with the devil. He met temptation without delay and squarely. He took no advantage of His divinity. He was "tempted like

as we are." As He met temptation we should.

The record is clear that Christ gained the victory. The devil could do no more and was thwarted more completely than he had been since sin entered this planet. Both Jesus and the devil were spent. Jesus was spent physically, but morally and spiritually He was strong and triumphant. The devil was spent diabolically. All his cunning arts had failed, all his shafts were broken. No arrow had found its mark. He had found no chink in the armor of righteousness. He departed as a defeated foe.

Victory over temptation is offered to all who will live as Christ lived. He offers to the believer victory over temptation in all its forms. If we yield fully to Him He will live in us through the Holy Spirit the life of victory even as the Holy Spirit aided Him. How complete this deliverance is will be made clearer as we study the nature of the three representative temptations with which Christ was assailed during His desert experience. The three temptations embrace in essence all other temptations. They touch the three aspects of human nature. They reach out to capture the physical, the mental, and the spiritual aspects of our nature. Yielding to any one of them warps and deforms the whole man.

The first temptation involved physical needs and came at a time when Jesus would have been the weakest. For 40 days Christ had been fasting. He was now "famished" (Matt. 4:2, N.E.B.).

Furthermore, to yield to the temptation would have been using divine power to supply His human need, a device not available to all other sons of men. This Christ could not do unless He was willing

to forsake His goal of saving man from sin. He must meet His temptation with all the limitations imposed by human flesh as all men must.

The passionate desire for food is representative of all other physical desires. Every member of the human family has the urge to eat. Unlike some other physical desires, we are born with it. It is not an acquired skill. The control of appetite is as difficult as the control of other physical desires. In overcoming on this point Jesus overcame what is representative of all those temptations to misuse our physical desires.

When we feast, and others known to us whom we can assist are in need, we are yielding where Jesus stood firm. When we defile our bodies with injurious habits or substances, we sin in the flesh. When clothing is worn that is not conducive to modesty, we sin in the flesh. When we work, play, or sleep to excess, we likewise sin in the flesh. The only safe rule is "Whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

The second temptation was representative of all those on the spiritual plane. Jesus was told to demonstrate or prove the love and protective care of God by throwing Himself over the side of the Temple. The house of worship was below. What better place to demonstrate the keeping power of God. Moreover, Satan used Scripture (or rather *misused* it) to add plausibility to his temptation. Jesus merely quoted another Scripture, which gave balance and understanding to Satan's misuse of Scripture.

Thus Jesus was invited to commit the sin of presumption. His spiritual nature, the integrating factor to His personality and character, was on test, and He overcame. Presumption is one of the cardinal religious sins. It springs from religious pride and self-will.

Whenever a professing Christian sins he presumes upon the mercy of God. Thousands today knowingly break God's commandments continually. God's mercy is prolonged and great beyond compare, but it has limits. We profess to have Christ living within us, yet manifest unchristlike traits. This is presuming on the mercy of God. When we ask and receive God's forgiveness, yet withhold forgiveness from our fellow men we are guilty of presumption. When we complain, and criticize leadership as did Mir-

F. G. Clifford was president of the Australasian Division for the eight years immediately prior to his retirement in 1962.

iam and Aaron in Israel, we should know that we thus place ourselves in their category and are presumptuous.

The third temptation focused on an aspect of humanity that is as real to man as his physical world—desire for power. Jesus was promised all the power and glory of the kingdoms of this world if He would fall down and worship Satan. This would be an overwhelming appeal to anyone with ambition. In overcoming on this point Jesus overcame what is representative of all those desires that tempt us to misuse our mental powers.

Yet, who does not cherish ambition? Without ambition there would be no progress. Ambition serves unnumbered good ends. Parents have ambitions for themselves and for their children. However, ambition must be sanctified and controlled or it becomes the father of greed, of oppression, of war, and untold suffering. Unholy ambition can ruin not only individuals but also their homes, communities, nations, and churches.

Mental Powers Under Control

Jesus had great ambitions. They were to carry Him through suffering and death. His mental powers were sharpened daily in order to fulfill these ambitions, but His were directed toward fulfilling the purpose of God. To allow His ambition to lead Him to break the commandments of God for the sake of personal glory was to Him unthinkable. His mental powers were under control.

Here is a lesson for all who would in any way misuse their mental powers. To think or follow any process of reasoning that leads away from God is to yield to the tempter. Millions today are worshipping at the shrine of theories and philosophies of life that have their origin in the mind of the great deceiver. They have been led step by step away from God by ambitions to become great or learned or popular or rich, or merely "in" with the crowd.

Thus Jesus overcame in all points. In every respect He "has been tempted as we are" (Heb. 4:15, R.S.V.). Doubtless He had many other temptations, but these representative ones are recorded to give every striving soul hope, courage, and assurance of victory. He overcame, and in Him we may overcome. In every aspect of our nature we may be "more than conquerors through him that loved us" (Rom. 8:37).

The inspired record tells us, "Then the devil leaveth him" (Matt. 4:11). Satan could do no more. All his ammunition had been expended. All his weapons had misfired. All his strategy proved futile. He had found one Man invulner-

able against his wiles and assaults. Christ's knowledge of God's Word and the determination to be faithful to God had proved the devil's undoing. Satan is no match for anyone who stands on the Word of God and trusts in divine strength. ♦♦

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

ELECTION TO CHURCH OFFICE—1

Whether on the local church or conference level, election to church office carries with it both honor and responsibility. But the honor is all the more deserved since the office was not the subject of a campaign by the candidate among the qualified voters.

The church is not like the world. Its spirit and genius are not of the world. It is a heavenly creation made up of citizens of the heavenly realm. Hence a different system of values applies. Paul gives the reason: "Their minds are set on earthly things. We, by contrast, are citizens of heaven" (Phil. 3:19, 20, N.E.B.). John also emphasized the contrast in similar language. "We know that we are of God's family, while the whole godless world lies in the power of the evil one" (1 John 5:19, N.E.B.).

In the world men are controlled by earthly impulses and emotions. "Everything the world affords, all that panders to the appetites or entices the eyes, all the glamour of life, springs not from the Father but from the godless world" (1 John 2:16, N.E.B.). The pull of the world in human nature is strong, but with Christians another power prevails. Said Paul: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within" (Rom. 12:2, Phillips).

We are instructed concerning the church and the world's standards:

"The worldly standard is not to be the standard of those who are connected with sacred things."—*Testimonies*, vol. 5, p. 562.

"To adopt worldly policy in the work of God is to invite disaster and defeat."—*Ibid.*, vol. 7, p. 215.

"Nothing in this world is so dear to the heart of God as His church. It is not His will that worldly policy shall corrupt her record."—*Prophets and Kings*, p. 590.

This distinction from the world is especially apparent in the church in the manner in which office is bestowed.

1. In the church there is no campaigning for office as in the world. In the

average political campaign there is likely to be gross exaggeration of circumstances if not deliberate misrepresentation of facts. An effort is made to embarrass the opposition by ridicule and innuendo. Trickery is sometimes resorted to such as spreading an evil report about an opposing candidate on the eve of an election when it is too late for him to set the record straight. The processes of the church show a different approach. "Those who follow a course of worldly policy, are building themselves up by pulling out the foundation from another man's building."—*Testimonies*, vol. 5, p. 563. "In God's dealings with His people all is quiet; with those who trust in Him, all is calm and unpretending."—*Selected Messages*, book 2, p. 22.

2. In the church there is no dividing into parties, one whose representatives are in power, with one or more groups in opposition. The dividing into parties, based on social strata, language, racial background, nationality, or geography, is alien to God's redeemed people. In the world we witness the attaining of goals through crude power based on loyalty and discipline within a party or clique. The ideals set forth for the church are different.

"No soul can be made independent of the rest. There is to be no party strife in the family of God; for the well-being of each is the happiness of the whole. No partition walls are to be built up between man and man. Christ as the great center must unite all in one."—*Fundamentals of Christian Education*, p. 479.

"Their [educators, ministers, laborers] citizenship is in heaven. The Lord calls upon them to stand as a separate and peculiar people. He would have no schisms in the body of believers. His people are to possess the elements of reconciliation."—*Ibid.*, pp. 478, 479.

"Separate from the world, and refrain from bringing into the church or school ideas that will lead to contention or disorder."—*Ibid.*, p. 483.

"Let there be no shade of strife among Seventh-day Adventists."—*Ibid.*, p. 480. (To be continued)

Haggai—the Lord's Messenger

By G. ARTHUR KEOUGH

THE book of Haggai is the tenth book of the 12 books of minor prophets beginning with Hosea, and is the first book of three prophets dealing with conditions in Judah after the exile. It is a comparatively small book, having only two chapters, but its message is forceful and vital.

Who was Haggai, the author of the book named after him? We know little about him. His name means "festal," or "festive," and may indicate that he was born on a feast day; but in what year he was born, and where, and who his parents were are matters that have not been recorded.

Haggai calls himself a prophet by whose "hand" the word of the Lord came to Zerubbabel, governor of Judah, and Joshua the high priest. Ezra refers to Haggai as one of two prophets who helped the remnant in Judah to resume the building of the house of God in Jerusalem. But it is significant that Haggai refers to himself as "the Lord's messenger," a title that is unique among the prophets. Could it be that he was humbly disclaiming any honor that might come to him as a prophet other than that of being an instrument that God was using? If so, we see in Haggai a man who was eminently successful because he had a strong sense of duty and the Lord was the source of his authority.

Haggai lived at a time of crisis in the history of Judah. He dated his messages so specifically that we know exactly when they were given. His first message came "in the second year of Darius the king, in the sixth month, in the first day of the month." Commentators are generally agreed that this means late August, 520 B.C. Seventeen years had passed since Cyrus the Great had issued the proclamation that the Jews could go back to Jerusalem and there build "the house of the

Lord God of Israel" (Ezra 1:3). Some 40,000 to 50,000 Jews had set out on the long journey to Palestine under the leadership of Zerubbabel in 536 B.C. Two years after their arrival they laid the foundation stones of the new Temple and had a special service of thanksgiving and praise.

Not Everyone Happy

But not everyone was happy. It was soon obvious that the new Temple would be neither as large nor as beautiful as the Temple of Solomon that Nebuchadnezzar had destroyed in 586 B.C. The older men wept as they thought of the difference, little realizing that by doing so they were discouraging the younger men who were not in a position to make the comparison and who were full of joy that the Temple was being rebuilt.

At the same time there was opposition from the people of the land, people who claimed to worship the same God as the Jews, and offered to help in the building of the Temple, but who were, in reality, idolators and enemies. Zerubbabel and Joshua rightly refused to associate with unbelievers in promoting God's work, and this decision resulted in open hostility, especially from the Samaritans. The latter knew how to play politics, how to take advantage of the unsettled state of the Persian Empire to hinder the legitimate work of the Jews. When the False Smerdis came to the throne they wrote a letter to him that secured a definite order from the king to cease all building in Jerusalem. Thus by intrigue and force the Jews were compelled to lay aside their work on the Temple, although some of them may have continued with minor aspects of the building operation (see Ezra 5:16).

The remnant in Judah should not have let opposition discourage them. They should have recognized that "above, behind, and through all the play and counterplay of human interest" God is working out

the purposes of His will, in spite of difficulties and delays. With lack of faith, they permitted circumstances to govern their action, rather than being the masters of their circumstance. Doubtless some Jews recognized this, but others reasoned that the time had not yet come to build the Temple. Thus the people turned to the building of their own houses and the caring for their own personal interests. Yet they knew they were not enjoying the blessings of God.

A Message From the Lord

It was in this situation that Haggai came to Zerubbabel and Joshua with a message from the Lord. How could the people think that it was proper to leave the house of God in ruins while they themselves lived in "ceiled" or panelled houses? The worship of God, the work of God, must always come first in the planning and action of God's people. Were they not aware that as a consequence of their failing to do God's will the Lord was far from blessing them?

Haggai's message came with the full force of appropriateness and truth. The remnant in Judah knew that they had sowed much and reaped little. They had eaten and drunk but not been satisfied. They had earned money but it had never been enough. Leaders and people were stirred to do the right thing, and in less than a month they were back at their tasks rebuilding the Temple. No wonder Haggai was able to assure them that now the Lord was with them. Furthermore, Darius the Great issued a second decree authorizing the building of the Temple and making provision for expenses. It is obvious that when the people of God do the will of God they meet with success.

To those who were disappointed that the Temple was not nearly as large or magnificent as the previous one, Haggai came with a special message from the Lord: people must not compare the past with the

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present; the future has always to be taken into consideration. The new Temple would outshine the old because the Desire of all nations would come to it. Glory is not determined by size or silver and gold or anything material; it is determined by God's presence, God's approval, and God's working in and through the building.

Haggai's third message had to do with ceremonial uncleanness. Did a holy thing when it came into contact with an unclean thing make the unclean thing holy? The answer was No. Did an unclean thing render a holy thing unclean. The answer was Yes. Haggai made it clear that the general tendency of all things is towards uncleanness. Man has nothing good to offer. God blesses His people, not because they earn His favor, but because He is love and He has promised to reward obedience.

A Wise Leader

Haggai's last message was directed personally to Zerubbabel, Judah's official governor. Zerubbabel had been a wise leader. Although born in exile—his name means "*seed of Babylon*"—he was very much interested in the return of the Jews to Jerusalem, in the rebuilding of the Temple, and in the setting up of a Jewish state that God could bless. He had devoted himself to this task. He had seen many changes take place. Was his work approved of God?

Haggai assured him that it was. God looked upon this descendent of David as a signet ring, something important to him and precious. It is not surprising, therefore, that Zerubbabel's name should be found in the genealogy of Christ as recorded by Matthew and Luke.

But the message to Zerubbabel has a wider application. It assures God's children in every age that though they may pass through difficulties and trials, God has a special care and a glorious future for each one of them.

In summary, what are the important principles that one can gather from Haggai's teaching? The following are representative:

1. A minister's success does not depend on family connections or gifts of flowery speech; he must know that he is a messenger of God and has a message to deliver.

2. The people of God must think of God's work first, and only as they are faithful to God's plans and purposes can they enjoy true prosperity.

3. The messages that come from the messengers of the Lord bring

guidance, comfort, and assurance. They can be neglected only at great personal loss.

4. Our scale of values must be determined by God's standards. Only in this way can we be safe in our evaluations.

5. There is a true philosophy of history that recognizes the part that God plays in the affairs of men. Only by understanding this can a man be saved from arrogantly push-

ing his own schemes or yielding hopelessly to forbidding circumstances.

6. God never leads a man otherwise than he would choose to be led if he knew the end from the beginning.

7. It never hurts a man to consider his ways. God speaks to us through the experiences of life, as well as through the prophets and His Word. ♦♦

FOR THE YOUNGER SET

How Dale Learned to Hunt Animals

By ELLA RUTH ELKINS

DALE sat at the dinner table with a rather glum look on his usually happy face. He turned to his father and said, "Johnny and Mike are going deer hunting with their father again next month when deer season opens. They said they go every year. Why can't you take a day off from work and you and I go hunting some weekend like you used to do? We would have a lot of fun. We have our tent and sleeping bags. Mom could go and do the cooking for us. Please, Daddy, can't we go deer hunting too?"

Daddy was quiet for a few minutes. Dale restlessly swung his legs back and forth as he waited for his father to answer. Finally Father said, "Yes, I think it would be fun to spend the weekend in the woods."

"And hunt?" asked Dale excitedly.

"And hunt," smiled Father.

Mother looked up in surprise. Father had stopped hunting and had also given up eating meat when the family became Adventists. What did this mean?

Father saw the look on Mother's face and decided he had better explain himself. "The way I would like to teach you how to hunt is different from the way Johnny and Mike are learning. It will take far more courage, skill, knowledge, and patience to hunt my way. We will have to spend the evenings studying the habits of the animals we plan to shoot, or we will never have success. We will have to have good equipment, too."

That pleased Dale, and he smiled real big. A quick wink from Father to Mother assured her all was well, and she relaxed.

After worship that evening, the family went to the library and checked out several books on wild animals. They found several good books in the church library also. *Lobo* and other books were read aloud to the whole family, they were so interesting. When Father read *Rugby, the Mountain Buck*, Dale imagined himself as the Danny in the book who owned the orphaned fawn.

Evening after evening found Dale

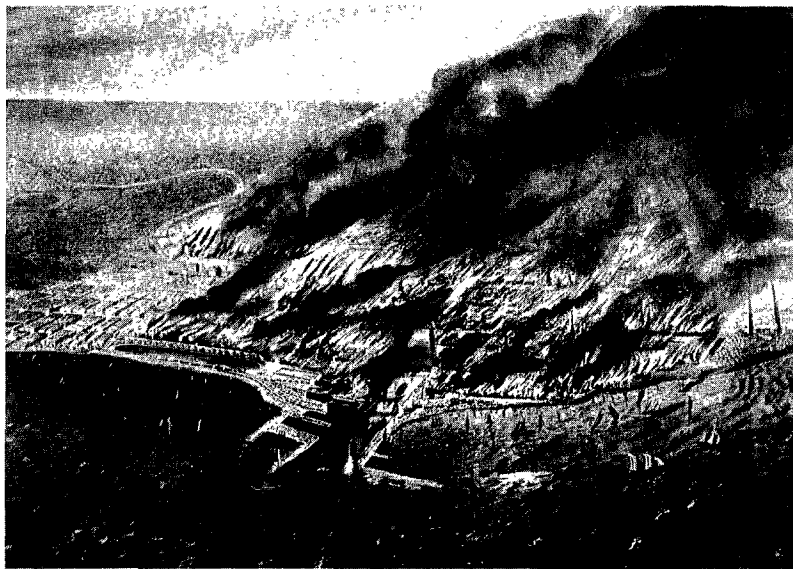
with an animal book. His thoughts were carried away into the world and lives of the animals he read about. He could almost feel the pang of hunger and loneliness a baby cougar felt as he was left an orphan by a greedy hunter. He was glad when the baby cougar was found by a forest ranger and fed with a baby bottle. Dale thought of himself as the ranger who had found it, loved it, and taught it some tricks. He laughed when he read how it had insisted on sleeping between the ranger and his wife at night. The cougar would crawl under the covers and put his head on the pillow too. He purred so much he made the whole bed vibrate. But in spite of Dale's age, tears silently slid down his cheeks when he read how the cougar cub had to be taken to the zoo. It had put both paws through the bars of his cage, begging the ranger not to leave him there.

Little by little Dale's heart and mind were changed. Animals had feelings too. That was plain. He no longer envied the boys who went hunting with their fathers. And he was much relieved and excited when Father announced that the new hunting equipment was a camera instead of a gun.

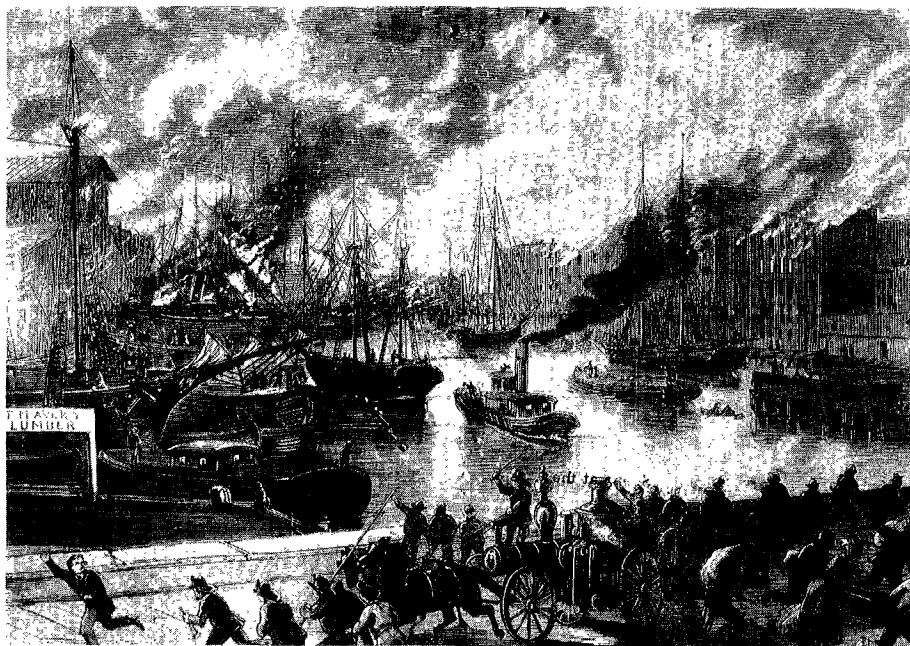
Dale was a happy boy the day he went to town with his father to buy the camera that was to be his very own. Now he could not only stalk, hunt, and "shoot" the animals, but he could bring a likeness of them home. He could keep them forever in a picture album while the real animal he had shot could still be roaming the mountains unharmed and happy.

Dale liked this hobby. It had so many advantages. And it was a real challenge too. Besides, the season was always "open."

Dale soon learned that each little animal had a story to tell. Pictures were just waiting for him to find and capture for his album. Dale was repaid a hundred times over for all the time he spent studying the animals and nature. His days were interesting and his mind was happy and clean.



The Famous Fire One Hundred Years Ago



ONE hundred years ago—on October 8, 1871—fire broke out at the famed O'Leary barn in Chicago. Whether the ensuing holocaust was caused by Mrs. O'Leary's cow kicking over a lantern as is popularly believed or by some other mischance is not definitely known. Whatever the cause, the flames were soon hopelessly beyond control and eventually left only the charred skeletons of more than 17,000 buildings and snuffed out the lives of hundreds of men, women, and children.

How much damage was done by the blaze? What were the observations of eyewitnesses? How were some structures miraculously spared while others were leveled?

Here are some vital (and mortal) statistics on the fire, as provided by researchers at The Home Insurance Company:

- Some 250 lives were lost.
- About 92,500 men, women, and children were made homeless.
- The buildings destroyed totaled 17,450.
- Dollar losses added up to almost \$200 million.
- And approximately three and one-third square miles of the nation's second biggest city were demolished.

Many have given little credence to the cow story. They say it was a cigarette tossed by a tramp who used the O'Leary barn as his bedroom that night. Others believe that the extent and ferocity of the 17-hour holocaust was due to prevailing weather conditions such as a warm and dry summer with only half the normal amount of rainfall, as well as a stiff, dry wind.

Huge flames belched out of seemingly innocent puffs of smoke. Metal was heated to a grisly green iridescence. Staunch brick walls toppled like tissue before the apparently inexhaustible force of the heat and flames.

As one eyewitness put it in a letter: "We are in ruins. All the business portion of the city has fallen a prey to the fiery fiend. . . . Had you been with me all night and all day seeing this hell fire doing its awful mission then you could realize how these ruins came.

"What a sight: a sea of fire, the heavens all ablaze, the air filled with burning embers, the wind blowing fiercely and tossing fire brands in all directions, thousands upon thou-

sands of people rushing frantically about, burned out of shelter, without food, the rich of yesterday poor today, destruction everywhere."

One particularly dramatic incident was the destruction of the old courthouse. It was a solid building erected in the center of an open square. And even when the flames approached its handsome façade, the feeling was that the building could not go. Soon, however, an enormous burning timber attacked the wooden dome of the courthouse. Within a short time, only hot scorched walls remained of what had been regarded as an unassailable structure.

At another burning building, a pregnant woman fled for safety. In a few minutes, she gave birth to a child on the sidewalk. The infant was suffocated almost immediately.

The crowds who dared to come close enough prayed or just stared in shocked disbelief. Sturdy buildings bowed before the onslaught of flames. Even an abbreviated list of the buildings that were destroyed sounds like a "who's who" of the great merchants, industries, and other enterprises of yesteryear.

Certain questions remain unanswered till this day. Why, for example, did the synagogue at the corner of Fourth Avenue and Harrison Street burn while the Otis building near it did not? And why did the Jones School burn while another smaller wooden structure nearby did not?

Fire Prevention Week

One outgrowth of the fire was the inauguration of Fire Prevention Week on October 8, 1911, its anniversary. Few people today realize that Fire Prevention Week is still observed each year by Presidential proclamation on the date that marked the conflagration's anniversary.

On an even more practical basis, the Chicago Fire also resulted in the inception of safer construction codes and the modernization of fire departments throughout the country. To this day, too, each item of fire equipment and firemen's uniforms in Chicago has some black on it in memory of the firemen who died fighting that dreadful blaze. And the Chicago Fire Academy is now located on the site of the O'Leary house.

The city bravely started to rebuild almost before the ruins were cold. The insurance companies played a great part in helping Chicago rise again, paying out between \$45 million and \$50 million. The Chicago office of The Home Insurance Company was destroyed, but temporary headquarters for the adjustment of losses were set up in a loft where gross payments of \$3,151,106 were paid to the company's policyholders. The desk used for this purpose and the mirror from Mrs. O'Leary's home are now in the Firefighting Museum of The Home Insurance Company at 59 Maiden Lane in New York City.

Nowadays, far too many dismiss fire and its destructive potential as "something that happens to the other fellow but not to me." Such beliefs are far from realistic. For the nation's fire losses are steadily rising, reaching a record of more than \$2 billion in 1970.

So the lesson has not yet been learned despite the efforts of firefighters and insurance companies who are striving to avoid a recurrence of such a glaring tragedy as the Chicago Fire. ✦✦

Especially FOR WOMEN

By Betty Holbrook ✦

OF COATS AND TIES AND WHITED SEPULCHERS

Change. Have you ever thought of it as an ability — a God-given talent we all have or can

have? That's a comforting thought when you suddenly discover that your attitudes and even your daily routines need revamping. And sometimes it takes an almost insignificant and unexpected chain of events to bring you up short with some quiet but powerful sermonizing.

Like a recent Sabbath morning, we knew that something special was going to take place. Extra chairs lined the rostrum and microphones were almost equally as numerous. But then the participants began filing by, and I was piqued—silently.

You know how quickly thoughts can flit through your mind: Why aren't some of the men wearing suit coats? At least ties? They aren't really shabby looking, but is this proper church dress? Especially in a large church like ours? It just didn't seem in keeping with our usual Sabbath school program.

The vocal solo reinforced those disquieting feelings. It was a favorite piece, but rearranged in a style I didn't feel comfortable with. During the mission emphasis time, however, a story began

to unfold as the same young man who had sung "my song" was interviewed. He had been part of the rock music and acid scene—about 40 "trips" he confessed, and it was during his last trip that in sheer desperation he cried to God for help. From that time on his has been an experience of sharing. One by one the "coatless ones" came to the microphones to give their earnest and appealing testimonies. It was like the mustard seed or the leaven, and I soon lost count of the lives that had been touched and then surrendered—old friends from the drug scene, neighbors, buddies in the Army, strangers he chanced to meet.

As I began tallying my own score, white-washed sepulchers began appearing before me. I wondered how many others, neatly dressed and neatly coiffed, were feeling very empty just then.

It wasn't a new feeling. It had, in fact, been bothering me for several days. A busy and often frustrating summer had left little more than time for morning and evening worship with a little intermittent study. Enough to keep going, but not much to share. Our routines and rituals can be so proper and yet so meaningless. We fill our lives with details and busy work, afraid to stop because then we'll have to face the important issues in our lives.

It reminds me of how carefully and almost lovingly we sanded, painted, and decorated a piece of furniture once, only to have it crumble a few months

later because termites had eaten the heart of the wood. Certainly it wasn't wrong to make an unfinished piece of furniture look attractive, but we needed to be concerned with more than a polished and beautiful finish. A deeper look would have saved us disappointment.

Maybe too many of us are doing surface reading when we ought to be digging deep into our Bibles and the writings of Ellen G. White. There's a lot of truth, and I like to think a little humor, in Sister White's observation: "Many church members have become so well satisfied with cheap food that they have dyspeptic religion."—*Selected Messages*, book 1, p. 171. She reinforces this thought with, "They were not born fools, but were educated such."—*Testimonies*, vol. 3, p. 152. "Ignorance will not increase the humility or spirituality of any professed follower of Christ."—*Ibid.*, p. 160.

Life is a perpetual school, and the object of that education is to use it in our everyday representation of Christ and all that He means to a world in turmoil. It's going to take more than a busy routine of shallow self-concern, with a little morning and evening worship taken as a tranquilizer. We've got to be more than whited sepulchers filled with dry bones.

I had really never thought of the ability to change as a talent, but it could be the most important one we have if we use it right.

DRAFTS IN THE LIVING ROOM

Britisher Edward Stainer was having trouble with drafts in his living room. They seemed to be coming from under the floor, and he couldn't understand why. Finally, unable to stand the chill any longer, he pulled up the floor boards—and found himself staring into a dark, gaping, seemingly bottomless hole. It proved to be a 1,000-foot-deep mine shaft, sunk 200 years before.

Tantalizingly, the brief item, which appeared in the *Wall Street Journal*, did not tell us how Mr. Stainer's house came to be built over the shaft, or fill us in with a number of other details we would like to know. But that did not detract from the impact of the story.

We suppose that Mr. Stainer was glad that he had looked under the floor boards. It may be disturbing to have to live over such a hole. But he could at least make sure that the floor and foundations were strong enough so that no tragedy occurred. In contrast, many people would rather live with their illusions. They prefer not to know of the attendant dangers.

We all live with illusions to a degree. Some of them are big; some are small. Some have far-reaching consequences; others are inconsequential.

For a long time the world lived under the illusion of progress. The doctrine of progress and the perfectibility of man pervaded the Western world for a hundred years previous to 1914, based on the prosperity that came with the Industrial Revolution, the idea of the growth of man that came with the theory of evolution, and a long period of comparative peace.

The illusion was ripped apart when World Wars I and II revealed to the world's horrified gaze the terrible gulf of primitive bestiality that yawned beneath, all but swallowing up civilization.

The illusion of progress is dear to the heart and vanity of man. And the remarkable inventions and exploits of twentieth century science seem to mean for some, at least, that through science our race is still progressing, and that only through it can man reach the heights possible.

Thus one writer stated a score of years ago: "Science itself, and so far as I can see, only science by itself, unadulterated with any contrary ideal, is able to provide a way of life which is firstly self-consistent and harmonious, and secondly is free for the exercise of that objective reason upon which our civilisation [*sic*] depends."—C. H. Waddington, quoted by C. A. Coulson in *Science and Christian Belief*, p. 21. A recent writer, discussing the "progress that is being made toward a better life" stated that "science has placed people of this century on a higher platform than any before reached" ("Royal Bank of Canada Monthly Letter," February, 1971).

Technologically, this last statement is undoubtedly true. But there are "drafts in the living room." Many are becoming deeply concerned and suspicious that technology is reaching a place where the law of diminishing returns is taking effect. Books and articles with the thesis that technology is actually threatening our very existence are multiplying. Some are beginning to wonder whether science has not dug a hole into which our civilization will one day tumble to its destruction—and not merely because of technology's development of the nuclear bomb.

Again, man is living over an abyss caused by the loss of values, and the chill drafts of trouble are swirling around him. The only thing keeping our world from chaos, other than the restraining hand of God, are the thin, worn boards of rules and standards built into our civiliza-

tion by our forefathers. And they are buckling and cracking dangerously under the weight of rebellion to which they are subjected. One of these days God's hand will be withdrawn, they will break, and our world will be plunged into the abyss of anarchic chaos.

The Most Tragic Illusions

There are always illusions under which men live in the religious realm. These are the most tragic of all, for to be deceived politically, technologically, economically, et cetera, may have only temporal results. But religious and spiritual illusions may cause eternal loss.

Christ described an illusion whose exposure will come too late to save certain deceived ones. With them it will be as though Mr. Stainer had discovered the hole beneath his house only after the floor boards broke, and he was plummeting the 1,000 feet to his death. We read about it in Matthew 7:21-23. After stating that only those who do God's will can qualify for heaven, Christ said, "When that Day [the day of final judgment] comes, many will say to me, 'Lord, Lord! In your name we told God's message, by your name we drove out many demons and performed many miracles!' Then will I say to them, 'I never knew you. Away from me, you evildoers!'" (T.E.V.).

Here were apparently great and dramatic things done in the name of Jesus, which were only illusions both for those who performed them, and those who participated. In this is a warning for those who may be caught up in waves of religious enthusiasm and faddism in which there is little regard for God's law or scriptural doctrine.

It is fairly easy for a professed Christian to be living under an unsuspected illusion. It is very possible to think that certain settled religious habits of life are genuine Christianity—churchgoing, faithful stewardship, et cetera. But we must be always watchful. A loss of interest in prayer, in Bible reading, in witnessing; the skulking reappearance of old bad habits, may be drafts that notify us there is an abyss below.

T. A. D.

THE SABBATH—THE GREAT TEST FOR THIS TIME

Although the Sabbath has been the God-given rest day for man ever since it was instituted in Eden, it has not always been the special test it represents for earth's inhabitants today. This observation is significant not only in terms of our own relationship to the Sabbath, but also in terms of our teaching the Sabbath to others.

When shortly after its organization by Jesus, the Christian church substituted Sunday in place of the Lord's Sabbath, apparently the Lord did not urge immediate reform, but chose, instead, some future time at which to call for universal reform. Thus many centuries went by during which the saints of God observed the first day of the week. God accepted their worship and "winked" at the "times of this ignorance." Even when the great Protestant Reformation occurred, the Lord did not urge reform in the matter of Sabbathkeeping. The matter came up for discussion, but few were interested. So deep had been the midnight darkness that men could not have stood the blazing noonday brilliance of the gospel sun. In His mercy God called for reform on one point at a time, making that point the test for the time. On doctrines not yet made a test, God did not hold His people responsible.

This principle is clearly implied in the following state-

ment from Ellen G. White: "Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment had been given to the generations in the past, God would have held them accountable for that light."—*Testimonies*, vol. 2, p. 693.

This statement shows that God did not hold past generations accountable for their keeping of the first day of the week instead of the seventh day. An acknowledgment of this fact should have a great bearing on the way we proclaim the Sabbath today. If all we do is (1) trace the Sabbath in Biblical history, showing that it was instituted in Eden, was observed by the Jews throughout Old Testament times, was kept by Jesus and His apostles; (2) show that the Ten Commandments, which enjoin the keeping of the seventh-day Sabbath, are binding upon all men in all ages; and (3) show the Christian's need of a special time for communion with God and list all the other benefits of the Sabbath, we have come no farther than the men of past generations. They had all of this information, yet it did not convince them to make a change in their day of worship.

We must present the Sabbath as the great test for this time. A failure to present the Sabbath in this way at our camp meetings some decades ago led Ellen White to utter the warning: "At our camp meetings a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great test for this time."—*Ibid.*, vol. 6, p. 60.

The Sabbath as a test is the burden of the third angel's message as presented in Revelation 14, "If any man worship the beast and his image, and receive his mark . . ." (verse 9). The warning has reference to the keeping of the Sabbath. Past generations were not held accountable, but the present generation is held accountable. Now men are warned that if they continue to honor the "beast's" holy day "the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented" (verse 10).

How could God have uttered a more fearful warning? To suffer the wrath of God unmingled with mercy is a dreadful fate. God is in earnest. We dare not tone down the message given "with a loud voice." We make a mistake if we fail to present the Sabbath as the great test for this time. Such mistakes are costly in lives lost for eternity.

D. F. N.

LETTERS ... to the Editor

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

WHO SHOULD ATTEND?

Our vote of approval on the article "Who Should Attend Our Schools?" [July 8]. We have far too long opened our school doors to anyone and everyone. We want our schools opened *only* to those who seek a Christian education.

MR. AND MRS. JAMES DODD

Dorr, Michigan

I was dismayed to read "Who Should Attend Our Schools?" The author argues that our schools should not tolerate deviant behavior in students. Absent from the article was any hint of Christian charity or understanding for young people of college age during what is often a difficult period of their lives, intellectually and spiritually. I would have thought that our schools would be uniquely eager to deal with human problems rather than to automatically deny admittance to someone who does not conform in every way to an administrator's notions of proper Adventist behavior.

KARLA K. WALTERS

Berkeley, California

Although I agree with part of the contents of the article, "Who Should Attend Our Schools?" I shudder to think that this may represent the philosophy of other SDA educators, as well. If so, is it any wonder that many students who have been reared in SDA homes and done well in local church schools, find that their needs

are unmet when they go to boarding academies and colleges?

Can finite man separate the "sheep from the goats"? How many of today's capable denominational leaders did not always fit into the mold as youth? Somewhere along the line where the home may have failed, a kind teacher or friend was able to step in at the right time to encourage the straying one and let him know that he really cared for him as an individual in spite of his differences and idiosyncracies. Thereby, he felt loved and was helped to see that there was a mission for him to fulfill.

No mention was made in the article of a plan to salvage the student whose "attitude toward God and religion is truly negative." Should not more emphasis be placed in preparing him to be a productive child of God rather than trying quickly to get him out of the church school, as implied?

Thousands of dollars are spent in public evangelism for one baptism. In our schools and churches, if the same amount of energy, concern, and love were shown for those whose "attitude toward God and religion is truly negative," would not this be reflected in fewer youth dropouts in church membership and less parental heartbreak?

Jesus showed tolerance and love when Judas was allowed to remain with the twelve until Gethsemane.

JEAN GARD

Kingsburg, California

AN EVERLASTING JOY

Only a Seventh-day Adventist can feel the fullness of joy that comes in going all the way with Jesus, especially a new Adventist, one who has discovered Christ as well as the truth needed to follow Him!

After having been an atheist and searching for years for a firm foundation, consciously or unconsciously, finding a living, loving Saviour who alone can give true

stability amidst life's frustrations is like discovering the rarest jewel.

No other security can give the peace, the strength, the thrill, and the hope that carries one through the turbulences with real joy. Even the burdens and cares are welcome because of the testing of spiritual strength that comes with them. One is buoyed up by the love of the Redeemer who died "just for me."

What a friend, what a love! What a dedication to obedience it gives me! What an inspiration to pass on the gospel of this love to all around me! What a freedom from guilt and sin He gives—this living God who has no equal! And what a privilege to be a Seventh-day Adventist, walking humbly in His paths, doing His will, caring about the souls around us, and enjoying that everlasting joy that will carry us to a higher heaven! Thank you, dear Father, for that unspeakable gift—Thy Son!

RAHYA MONTUORI

Orlando, Florida

PROTEIN CORRECTION

An article in the July 8 issue incorrectly stated that one-half-cup serving of kidney beans contained 24 grams of protein. In reality, one-half-cup serving of kidney beans contains a little over six grams of incomplete protein.

Also the August 26 issue contained a very misleading article about the unsanitary condition of milk found during the depression by a young man hauling milk. This type of article adds credence to those who assume Adventists are uneducated fanatics.

PATRICIA A. TUCKER

Kettering, Ohio

► Reader Tucker is right on the gram question. Other sharp-eyed nutritionists also spotted this inaccuracy. Bean lovers will be pleased to discover that they must eat two full cups of their favorite food to get 24 grams of protein.



The Steeper the Mountain

By CLARK B.
MC CALL

TWO frostbitten, almost exhausted men crept up a steep slope of ice. The snow whipped their faces; their lungs felt ready to burst from exertion in the thin air. Suddenly they spotted a final patch of rock. Step by step they inched forward. An instant later they felt a blast of icy wind—from the other side of the mountain. Annapurna—26,502 feet of treacherous peak—was conquered.

For their remarkable achievement that June afternoon in 1950, Maurice Herzog and Louis Lachenal were awarded the French Legion of Honor. But nature exacted a bitter price, for the men lost their toes from freezing, and Herzog's fingers had to be amputated as well.

Three years later Sir Edmund Hillary, a New Zealand beekeeper, and Tenzing Norgay, a Sherpa guide, stood on the tallest mountain in the world. But again a high price was paid, for 16 men lost their lives before the final conquest of Mount Everest.

After the Annapurnas and Everests, man's summits have been measured in astronaut orbits and moon landings.

For every new peak or orbit there are always a courageous few who are ready to surmount the obstacles. The more vertical the vision, the greater has been the desire for attainment, and the sweeter has been the summit view.

What drives men to sacrifice comfort, health, and even life to conquer some height or to expend their life energies discovering a new vaccine, producing a new scientific breakthrough that brings comfort and health to millions, or developing a new government of freedom after years of oppression? For such heights to have challenges there must be an incentive worthy of such self-denying effort.

Another Summit to Be Conquered

However, the greatest challenge ever to face a generation of men, a summit that should have been conquered more than 100 years ago, today confronts young and old alike. Generation after generation of Adventist youth has expected within its lifetime to reach that peak. But each has fallen asleep trusting that successors would take that final step.

Clark B. McCall, graduate of the SDA Theological Seminary, has been the pastor of the Delano, California, Seventh-day Adventist church since 1967.

"Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward."—*Evangelism*, p. 695.

Although more than two million adherents to the Advent hope trace their conviction to the faithfulness and self-denying efforts of a handful of New England pioneers, there are some final steps up the rugged steeps that have not yet been attained. The church of the 1970's must be willing to climb farther and faster than any preceding generation.

To realize it was Christ's desire to return for His church many decades ago leads to some stimulating questions. What went wrong? Did our forefathers fail to do sufficient missionary work? Were they spiritually zealous but theologically incorrect? Were they not dedicated Christians?

What has slowed our pace as a church? Can we indict the church for embarrassing her Lord by behaving like the worldling in areas such as Sabbathkeeping, debauchery, and a general lack of integrity? I think not. Yet, could it be, though, in the subtle sphere of mental accommodations that we find the reason why the pinnacle of our hope remains unconquered?

A parade of memories flashes before me. I see again the church officer who "hated Ingathering as much as anyone else" but did it because "it's my Christian duty." I see the lay activities leader who zealously led out in the solicitation until a new convert began breaking the leader's record for individual solicitation. Then I think of the hungry Adventist passing a harried woman attempting to change her flat tire as he hurries home to dinner.

I hear again the student accusing his teacher of race prejudice because he had not been asked to pray frequently in class. Then I think of the member who hoped we would not begin to "fill up our church" with a different ethnic group.

Across the mental threshold leaps that memorable scene of a dormitory of young men exploding with enthusiasm as a World Series home run is hit. I see again the same group sitting in passive restlessness during a Week of Prayer testimony service.

I seem to hear again my friend telling of his father's remark: "You know, when we were young we used to get together and talk about the second coming of Christ. Today we talk about horsepower in the latest models from Detroit."

It may well be that we have fallen prey to the sociological sins of our day—from status symbols and class distinctions to the brainwashing fads promoted by the Madison Avenue agencies. Within every church there is a substantial cross section that has been infected by all these secular conformities. Too often we find it easier to slide into a social pattern acceptable to the prevailing mood of the time than to change into a life-style that indeed represents Jesus to our modern world.

The basic reason for the crucifixion of Christ is still man's greatest obstacle, perhaps even the church's. Christ was put to death because men were *unwilling* to change their self-serving lives. Jesus' contemporaries put Him to death because His teaching called them to better living, and they did not want to disturb the *status quo* of ordinary self-indulgence. They wanted to "do it my way," as the song goes.

As He stood upon the Mount of Olives He looked down upon a city whose will had become as unpliant as hardened pottery. With a sense of futility He cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

What was it Jerusalem would not do? Jerusalem would not change.

When at last the books of record are opened during the millennium, will they not reveal that many were inoculated with just enough religion to stifle the Spirit's call for a fuller surrender of a selfish ego? Will they not show that many good people were lost because they refused to become better?

Filled With Surprises

The days of our millennial sojourn will be filled with surprises. We will meet those we did not expect to find there and be amazed that some names are missing from the registry of heaven. We might question a recording angel:

"Whatever happened to Bill? He was a leader in our church. Did he leave the church before the close of probation?"

"Oh, no," the recording angel may answer. "Bill was never disfellowshipped, nor was he a backslider at the time his probation closed."

"Then whatever happened?" we continue.

"That's just it—nothing happened. During his youth there was a period of rapid spiritual growth. And then one day he stopped growing."

"Stopped growing?"

"Yes, he reached a certain level of spiritual experience and practice, and he stayed there for the rest of his probation."

"But then he really wasn't a wicked person?" we inquire.

"Oh, no, he was a relatively good person. But he simply neglected countless opportunities to become a better person," the angel explains.

In the life of Christ we find the lessons needed to meet our basic spiritual need. The practical truth of Jesus on the cross is that every candidate for the new earth must, in our present world, learn to crucify the self within that struggles daily to be indulged. This self has a thousand subtle forms of expression which the Holy Spirit will expose and cleanse if He is allowed freedom to work.

Pride of opinion, selfish motivations, jealousy, intellectual arrogance, unpleasant personality quirks, fault-finding, and sour spirits are included among the problems that, although not leading to separation from the church on earth, will not be permitted within the walls of the Holy City.

No Room for Compromise

In language that left no room for a compromising experience, Jesus laid down the conditions for eternal discipleship. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

But a solution to our wilderness wanderings demands more than analysis. The disease that has delayed Jesus' return is diagnosed every week in sermons and publications. What we need is a prescription that will inspire a generation to conquer the summit.

Ellen White has said it in clear, simple terms: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

This means that basic personality and character structure long thought to be fixed by environmental patterns established in childhood may be transformed by the mighty power of the Holy Spirit. The greatest evidence for the reality of the gospel of Christ is its power to change human lives, defying the scarring wrought by natural laws in our past experience.

Today God wants youth who are willing to experiment with divine promises that stagger the imagination. Our part of the covenant is to meet the conditions.

I have not forgotten this counsel in verse from a student in a dormitory prayer band: "If thou couldst see thyself the man God meant, Thou wouldst nevermore be the man thou art, content."

The combination of events that will finally inspire a particular generation to take the final step up the mountain may not be certain. However, as suggested earlier, those who took the final steps up Annapurna and Everest must have believed the compensation was worth more than the degree of difficulty they would encounter. God's messenger wrote, "Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek."—*My Life Today*, p. 341.

Final Conquest Certain

Though the time of Christ's return is contingent on the readiness of a particular generation, the final fulfillment of the promise is certain. Someday a generation of Adventist youth will conquer peaks of spiritual height where no previous generation has set foot. They will wonder why they waited so long to step from their rugged pilgrimage to the exciting and rewarding plateaus of the heavenly country. The reward far exceeds the joy of an Everest summit.

In conquering the vertical walls of Annapurna and Everest the greatest need was not two strong hands and two sure feet. The greatest requirement was a courageous hope that no disheartening experience could dislodge, and an unswerving determination to reach the objective whatever the sacrifice of personal comfort.

If you are planning to help produce God's "crack" exhibit—His last generation—a challenge that has eluded many generations which could have succeeded, why not press upward and conquer now, in your own day? The steeper your mountain, the sweeter will be the summit.

♦♦



An informal "under the trees" discussion is carried on at the West Virginia camp meeting under the direction of E. W. Pedersen, a General Conference field secretary.

A Report on Camp Meetings in the Columbia Union Conference

By MORTEN JUBERG

IN RETROSPECT, three factors set Columbia Union Conference's eight recently completed camp meetings apart from those that have been held previously. First, there was "a reaching out for God," as one pastor noted. The need for a better and continuing Christian experience was uppermost in the minds of many, and meetings were well attended. Second, the emphasis on good health and healthful living occupied the thoughts of those who participated in exercise programs. Third, laymen had a greater part in the planning and organization of the camp sessions than previously.

In all of the camp meetings the attendance rose over that of the previous sessions held two years ago. More people attended what might be termed lesser meetings if one characterizes the 11:00 A.M. preaching service and the evening meeting as major.

Mrs. Perky Davis, a Wooster, Ohio, journalism teacher working on the public relations staff in her conference, said, "A deeper spiritual atmosphere than I have ever noticed in the past pervaded the campgrounds."

Following a suggestion from Murray Deming, Kettering pastor, Ohio Conference officials set up a special telephone prayer line. Manned by pastors from

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6:00 A.M. to midnight, it offered those at home an opportunity to have their prayer requests brought before the evening congregation at prayer time.

According to Cree Sandefur, Columbia Union Conference president, the youth meetings were the best he had ever attended. "I was especially impressed with the Allegheny East and West youth programs," he said. "The message of each of the speakers was beamed to the young people, and it came through."

Adding to the strength of the youth sessions in all of the camp meetings were the Collegians for Christ, a group of ten Columbia Union College students headed by Edmund M. Peterson, MV secretary of the Columbia Union. These youth captured attention wherever they went.

At five camp meetings Dr. Robert H. Dunn, head of the Department of Preventive Medicine, Washington Sanitarium and Hospital, Takoma Park, Maryland, spent a great deal of time emphasizing physical fitness.

The health program for each of the eight camp meetings was the same. A multimedia presentation on the opening Saturday night discussing heart disease, presented the factual needs for exercise. Jogging and calisthenics took place each morning prior to the early devotional service. During the day, stress testing on a treadmill gave participants a good idea of their heart condition in an exercise situation. Daily

discussions centered around a proper diet, hitting hard on the overuse of sugar. Other physicians joined Dr. Dunn in these presentations.

Dr. Richard Walden and a group from Loma Linda University, California, conducted a similar program at the Ohio camp meeting.

Following a brief appeal by church school teacher Mrs. Patricia Habada, of Pittsburgh, the 2,500 in attendance at the Pennsylvania Conference camp meeting gave \$71,000 on the first Sabbath. On the second Sabbath an additional \$20,000 came in.

In West Virginia, laymen led by lay advisory chairman Dr. Marion Brown took over the final Sabbath preaching hour to present the needs of the Mountain State. Members responded with an offering of \$9,400. Other evening offerings dedicated to evangelism brought the total to \$11,000.

Terming their approach "Crisis Hour Evangelism," the Chesapeake Conference has been going forward with a strong program of evangelism, enthusiastically backed by the members. This year the offerings for the program reached \$73,000, and the total is expected to reach \$90,000 before the year ends.

The amounts given for evangelism in the various conferences is significant, not because of the amount but because of the spirit. In every case the giving was spontaneous, with a notable lack of pressurized begging.

As in other camp meetings, evangelism played an important part in the program in New Jersey. An evangelistic team composed of Harmon Brownlow and M. L. Enright from the Southeastern California Conference conducted the evening meetings. On the final Sabbath 67 were baptized. W. B. Quigley, New Jersey president, in commenting on the meetings, said: "I have never seen such a response to appeals as we had at this year's camp session."

The Potomac Conference honored a Stephens City, Virginia, lady as Layman of the Year. Mrs. Anna Stout joined the church 20 years ago through the Voice of Prophecy. Through the years she prayed faithfully for her many relatives and sought to witness before them. It seemed as if all of Mrs. Stout's prayers were answered at once. As a result, her husband and 13 in-laws were baptized within the past year and a half.

The camp meetings are now past, but their influence will continue through the year. Mrs. Perky Davis sums up what the annual session meant to her:

"For me, camp meeting was a time of much-needed soul searching and renewing of my commitment to Christ, yet I found my answers not in many hours of prayer and supplication, but rather in being actively involved in the Lord's work. A pastor once advised me that when I'm in doubt about what God wants me to do, get busy with whatever I can find to do and He will lead me from there. Camp meeting restored my belief in that philosophy."

Polish Adventists Celebrate Fiftieth Anniversary

By S. DABROWSKI

Polish Adventists celebrated the golden anniversary of the Polish Union, September 3-5, at meetings conducted in Warsaw and attended by some 2,500 believers from all over Poland. Along with the leaders of the Polish Union Conference, Robert H. Pierson, president of the General Conference, and W. Duncan Eva, president of the Northern Europe-West Africa Division, participated in the meetings. Four ministers from the Soviet Union also attended this special service.

Leaders of most of the main churches in Poland, as well as bishops, priests, and ministers, attended the anniversary celebration which had as its motto, "God-Gospel-Man." The president of the Polish Ecumenical Council addressed the meeting on behalf of the represented churches. The meetings received press coverage by the Protestant, Roman Catholic, and national news media.

The Seventh-day Adventist Church in Poland was organized in 1921, but its beginnings actually date from 1888. At that time Poland was divided among three European powers—Russia, Austria, and Prussia. The first Adventists arrived on the original Polish territory, not from the West, but from Crimea, and spread the Advent message among the inhabitants of Wolyn, part of Ukraine. From

S. Dabrowski is president of the Polish Union Conference.

there Adventism was introduced in other parts of Poland.

At the turn of the century Adventist churches were organized in Łódź, Poznań, and Warsaw. Before World War I the Silesia territory received the Advent message, and there the Polish-Czech (Silesia-Galicia) Conference was organized in 1912. Eight years later the independent South Polish Conference was organized. The West Polish Conference was established in Poznań in 1918.

Under the leadership of L. R. Conrad, European Division president at that time, the Polish Union was organized in Bydgoszcz in the northern part of the country in 1921. Membership of the union then was a little more than 1,000.

Since the beginning of the work in Poland, Adventists, along with the entire country, have witnessed two world wars, almost complete destruction of the country's developments, and on several occasions religious intolerance.

After World War II the religious and political atmosphere in Poland changed, favorably affecting Adventism. No longer is Polish Adventism associated with sectarianism and considered a "tolerated denomination," but since 1946 the Polish Government has recognized the Seventh-day Adventist Church as a legal religious body.

Preceding the anniversary celebrations, Elders Pierson and Eva took part



Some 2,500 Adventists from across Poland attended the anniversary celebrations in the Reformed Evangelical church, Warsaw.

in the national workers' meeting in Warsaw, which coincided with the thirty-second anniversary of the beginning of World War II. On September 1, members of the Polish Union and visitors went to the Palmiry Cemetery near Warsaw where during the first years of the war, some 23,000 Polish intelligentsia, politicians, and other national celebrities were massacred. While visiting the South Polish Conference, Elder Pierson visited Auschwitz, where some 4 million people died during World War II.

On September 4, five men were ordained to the ministry. They were W. Polok, principal of the Polish Spiritual Seminary; Jan Jankiewicz, a Polish Union departmental secretary; E. Pollok, B. Maciejewski, and T. Wisniewski, from the South, East, and West Polish Conferences, respectively.

At the end of their stay in Poland, Elders Pierson and Eva, together with the Adventist leaders in Poland, visited Dr. A. Skarzynski, the minister of religion of the Polish Government.

CEYLON:

Insurrection-delayed Institute Conducted

"We will leave at once for Lakpahan where the workers are gathered for the retreat. We have to arrive before the 7:30 p.m. curfew," said Bob Dodd, secretary-treasurer of the Ceylon Union, as my wife, Nora, and I arrived by plane at Katunayaka Airport, near Colombo, at 3:00 p.m. the afternoon of May 24.

On April 5 insurrectionists had attempted a coup. Their main attack had been on police stations throughout Ceylon. The situation had been very serious for several days. It would have been much worse if a truckload of attack equipment, including ammunition bound for Colombo, had not been discovered the previous day. A few days after the insurrection Dr. Charles H. Tidwell, educational secretary of the Southern Asia Division, and Mrs.



Leaders representing most of the major denominations in Poland attended the special service held on September 5 celebrating the fiftieth anniversary of the Polish Union.



The training institute that was delayed because of an insurrection in Ceylon was finally held on the campus of the Lakpahana Training School, situated in central Ceylon.

Aimee McHenry arrived in Ceylon to hold a teachers' institute. But since they could not leave the environs of Colombo, and the institute was to be held at Lakpahana Training Institute near Kandy, some miles away, both returned to India. May 24 was Bob Dodd's first trip away from the Colombo area since April 5.

With or without irregularities and even though we are called upon to visit Ceylon fairly frequently, trips there never seem so frequent but that there is something special about them. During May much of India is a drab, pre-monsoon brown, but Ceylon is a sparkling green. On the road from Colombo to Kandy great racks of pineapple tempt the appetite. Maidens at wayside stands offer refreshing drinks from freshly cut green coconuts. Before reaching Kandy we pass the entrance of the famous Perediniya Gardens where a section of the park gives a liberal sample of the various spices that flavor Ceylon's breezes, and another section exhibits Ceylon's orchids.

Following on past the Temple of the Tooth, where a tooth of Buddha is reputedly enshrined, we arrived at Lakpahana Training Institute. There Bernard Pingho, president of the Ceylon Union, was waiting with his wife and 33 evangelists and their wives as well as 25 teachers.

Mrs. Barbara Larson, wife of D. Larson, science instructor at the school, led the teachers in special study during the four-day meeting. Mrs. Pingho and Nora Guild met with the women while we met with the evangelists. Brooke Sadler, principal, and his wife, Pat, were our host and hostess.

Seventh-day Adventist work in Ceylon is infused with the spirit of youth. Early-morning speakers were some of the youngest present, and they inspired us and spurred us on.

Dr. Merle Fernando and his wife, Dr. Betty, came from Lakeside Medical Center near Kandy to spend an afternoon in giving health instruction. With their busy schedule at the center, of which Dr. Merle is medical superin-

tendent, they combine field tours in an active public health scheme. They look forward to developing this much-needed service in a larger way.

Lakeside Medical Center, on a beautiful small lake, has developed an excellent reputation. Even medical people come for maternity care to Dr. Betty. Both doctors, graduates of Christian Medical College, Vellore, have served a number of years in the Karachi Hospital and in Ceylon.

A stay of one week in Ceylon seems all too short. Brooke Sadler drove us back to Colombo on Friday. We took a roundabout route to see the Chilaw church.

The Sabbath visit to the Galle church had to be made in off-curfew hours. The thriving company is a marvel to us in that only a few years ago there was practically no Adventist work in the area.

Faced with difficulties, the Ceylon workers nevertheless have set an ambitious goal for baptisms for the months ahead, and, filled with youthful zeal and consecration, may well surpass their goal.

Cecil B. Guild
Secretary, Southern Asia Division

LIBERIA:

Christian Home Week Series Attracts Many

Seventy-five people have joined a baptismal class in Lower Buchanan, Bassa, Liberia, following a Christian Home Week evangelistic series.

The Christian Home Week series was developed as a new idea in Liberia to attract people to the Seventh-day Adventist Church. The series was planned with the thought in mind that in Liberia, as in other lands, many families have home problems.

The evangelistic team was composed of Daryl Meyers, Liberian Mission MV secretary, and his wife; J. L. Hodges, the district leader; and the writer. Each night through the week the church was filled to capacity. One evening seven ministers from other churches attended.

The Christian Home Week series laid the groundwork for us to present other subjects taught by the Adventist Church. Large audiences continued to attend. More than 30 new converts attended Sabbath services following the meetings.

Consideration is being given to use of the Christian home approach for two other major evangelistic campaign projects for Liberia this year.

Sievert Gustavsson
President, Liberian Mission

AUSTRALIA:

Piano Teacher's Witness Helps Win Family

The prayers of an Adventist piano teacher for one of her pupils and her faithful witness over several years have resulted in the baptism of the young woman and many members of her family.

A few years ago a young girl named Janet began to take piano lessons from an Adventist piano teacher in Goulburn, New South Wales. She proved to be an exceptionally bright and respon-

The Christian witness of a piano teacher won Janet (back row, second from left) and these members of her family. Elder and Mrs. Otto stand at each end of the front row.





South American Youth Wins 48 for Christ

Armando Setembrino do Nascimento, a 20-year-old student in Parana Academy, Parana, Brazil, who at the same time studies at the School of Fine Arts of Curitiba, won 48 persons for Christ in 1970.

In addition to his studies and soul-winning activities, Armando is active in Voice of Youth activities and in branch Sabbath schools. He was chosen Youth of the Year for the Parana Conference of the South Brazil Union.

H. J. PEVERINI
*Departmental Secretary,
South American Division*

sive student. But when examination time came she became very nervous. Her teacher, Mrs. Oliver, prayed with her that God would take away her nervousness. The prayer was answered, and Janet made a good grade.

This was the beginning of talks on spiritual things. As the months and years crept by, Mrs. Oliver prayed that somehow a way would open up so that Janet, now a young woman, would take regular Bible studies.

Then came the Gift Bible Evangelism plan. Janet was presented with a Bible and reading guides to help her understand her new gift. The reading guides were eagerly studied each week. Finally, Janet decided to be baptized. But when she asked her father's permission, he firmly refused. However, Janet had learned that prayer changes things. She prayed that her father would soften his attitude and give his consent, which he did, although grudgingly. However, the Holy Spirit was still working. Father and mother attended the baptism.

Then Evangelist Witt Otto came to Goulburn to conduct evangelistic meetings. Janet invited her parents to attend just once. They did, then came again and again. An uncle and aunt were also invited, and came. Finally, Janet's parents and her brothers joined her as members of the church. Then her uncle and aunt were baptized and, later, a grandmother and another aunt. All because of the prayer and witness of a piano teacher.

J. K. HANKINSON
*Lay Activities Secretary
South New South Wales Conference*

Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

VISITS BY DIVISION PRESIDENTS. Two division presidents on furlough during the summer months visited the General Conference headquarters to transact division business. First arrivals were Elder and Mrs. R. A. Wilcox of the South American Division. Elder Wilcox had camp meeting appointments in the Washington area and on this occasion visited the headquarters office. Later in the summer Elder and Mrs. Paul Eldridge of the Far Eastern Division were also in Washington. In addition to visiting the General Conference offices, Elder Eldridge officiated at the wedding ceremony of his daughter, Norma, to Mr. Cecil Lewis, Jr. Mrs. Lewis, prior to her marriage, served in the Health Department of the General Conference.

LAYMEN AND THE CHURCH. Two of the important factors that make the church strong in facing the challenge of its world mission are the interest that our laymen show in the well-being of the church and their willingness to share with church leaders their knowledge, skills, and aptitudes in order to help the denomination operate more efficiently. Recently, H. A. Sundean, a layman from Santa Cruz, California, spent part of two days in Washington with some of the officers of the General Conference discussing matters of mutual interest that would benefit the church.

OBTAINING DATA AND SHARING KNOW-HOW. Late in the summer Miss Nila Degner of the Andrews University Secretarial Science Department spent several days at the General Conference offices conducting interviews and sharing her techniques and know-how with our office secretaries who are such an important factor in the successful operation of the General Conference offices.

A UNIQUE MISSIONARY ENDEAVOR. Twice each week Miss Theono K. Hofto enters the wide front door of the General Conference building and makes her way up the stairway and down the corridor to the office of the Radio-TV Department. She comes to obtain Faith for Today and Voice of Prophecy logs and Bible correspondence course enrollment cards. She distributes these, with cards containing the Ten Commandments, at the gate of the White House to the stream of tourists who visit the executive mansion. Miss Hofto, a retired government worker and a devoted Seventh-day Adventist, obtained a special permit to do mission-

ary work at the Pennsylvania Avenue gate of the White House when the executive mansion is opened to visitors. She says she has placed literature in the hands of people from every nation of the earth with the exception of Laplanders and Eskimos, and that the visits she has with some of her tourist friends are most rewarding.

RECENT VISITORS TO THE GENERAL CONFERENCE: Elder and Mrs. Gordon Blandford of Syracuse, New York, where Elder Blandford serves as evangelist in the New York Conference; Dr. and Mrs. Theodore Zegarra and daughter Sandra, of Mayaguez, Puerto Rico, where Dr. Zegarra serves on the staff of the Bella Vista Hospital. Dr. Zegarra was born in Lima, Peru, and his wife, nee Miriam Kruger, in Victoria, Brazil. Dr. Zegarra and his wife, who is a nurse, have served the church in medical institutions in three divisions; Elder and Mrs. Victor Shipowick, of Paris, Ontario, where he serves as a minister in the Ontario-Quebec Conference. Elder and Mrs. Shipowick were in Washington with their son Larry, who is enrolled in Columbia Union College. They also visited Elder Shipowick's brother, Elder Lewis Shipowick, associate secretary of the General Conference Lay Activities Department; Elder and Mrs. W. U. Campbell and their son, Michael, of Trinidad, where Elder Campbell serves in the department of theology at the Caribbean Union College.

HOME STUDY INSTITUTE. The Home Study Institute, a close neighbor of the General Conference, is situated a short way down the street and across a small triangular park from the denominational headquarters. Both staffs meet together daily for morning worship. While the work of the institute is specialized, yet its aims parallel those of the General Conference and the church as a whole. Each is deeply involved with missionary families scattered around the world, and each is committed to disseminate truth to its needy inhabitants.

Home Study Institute has 74 office workers and instructors who matriculate an average of 400 students in 105 courses each month. The instructional staff grades an average of 10,000 lessons monthly.

Since the institute began in 1909, 120,000 students have been enrolled and two and a half million lessons have been graded. The Home Study Institute operates seven overseas branches.

World Divisions

AUSTRALASIAN DIVISION

✦ A new five-minute Wayout radio program is being produced in Australia in the Sydney offices of Advent Radio-Television Productions. Russell Gibbs, A.R.T.P. staff member, is featured in this youth-oriented program.

✦ An overflow of \$44,000 (Australian) over last year's Ingathering attainment has been announced by G. W. Maywald, Australasian Division lay activities secretary.

✦ R. V. Esposito, French Polynesia Mission president, is the speaker of the French-language program aired in the Australasian Division. Previously the French territories within the Australasian Division used taped radio programs from France.

M. G. TOWNEND, *Correspondent*

FAR EASTERN DIVISION

✦ Some 80 Korean servicemen attended a retreat conducted at the Korean Union Mission recently. Participating in the retreat were Colonel H. C. Kwon, chief chaplain of the Korean Army; B. E. Jacobs, MV secretary of the Far Eastern Division; and N. S. Chung, MV secretary of the Korean Union Mission.

✦ Philippine Union College reports that the 1971-1972 enrollment is the highest enrollment in its 54-year history, with a total of 1,680 students. Including the elementary and secondary teacher-training section, the total enrollment in the college is 2,300.

✦ A publishing council and leadership training seminar was conducted in Davao City, Philippines, July 12-15 for South Philippine Union Mission publishing secretaries and book and periodical agency managers.

✦ Thirty-nine were baptized recently as a result of an evangelistic campaign conducted by the students of the department of religion, Philippine Union College. Prof. H. L. Reyes directed the campaign.

✦ A new church school building was opened at Haad Yai, Thailand, on September 1. This is the second church school to be established in Thailand.
D. A. ROTH, *Correspondent*

SOUTHERN ASIA DIVISION

✦ Monickam Dhason has been appointed education and MV secretary for the South India Union.

✦ T. K. Murthy, a Bangalore Adventist businessman, has conducted his third lay campaign within the past 12 months, preparing 28 persons for baptism during this period. Converted from Hinduism himself, he works almost totally among Hindus.

✦ With recent government moves to ban smoking in public transport and to educate young people not to smoke, Ceylon health authorities have contacted the Seventh-day Adventist Temperance Department for a loan of temperance films and educational materials.

✦ Dewan Gill, of the Jullundur church, has brought 22 persons to Christ and is conducting four branch Sabbath schools in that city.

✦ One hundred and seven people were baptized in Ceylon during the first eight months of 1971.

✦ In spite of unsettled conditions, Ceylon's Ingathering goal of Rs. 56,000 was reached within the specified time, reports B. F. Pingho, Ceylon Union president.

A. J. JOHANSON, *Correspondent*

Atlantic Union

✦ Bermuda Mission's annual Junior Camp held July 15-22 on Port's Island was attended by 125 children. James Madson, pastor of the Warwick church and MV secretary of the mission, directed the camp.

✦ Fifteen persons were baptized on July 24 in the Faith church, Hartford, Connecticut. Dudley Thorne is the pastor.

✦ A large welfare community center next to the Adventist church has been secured from the Bridgeport, Connecticut, Housing Authority, in that city through the efforts of Eureka Youngblood, a member of the church. The Authority also contributed paint to decorate the center. Mrs. Youngblood first contacted the mayor of Bridgeport, who, in turn, referred her to several other officials. She contacted them all and finally succeeded in securing the center for the church.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Sixteen persons have been baptized in the New Glasgow, Nova Scotia, church as a result of an evangelistic crusade that began on the evening of the official opening of the church. The meetings were conducted by Maritime Conference evangelist David Crook and J. D. Blake, pastor.

✦ Robert Gentry, staff member of Columbia Union College, was the guest speaker for the Minister-Medical Seminar held at Camp Frenda in the Ontario-Quebec Conference. His presentation included studies on the methods of reckoning the age of rocks and objects buried in the earth.

THEDA KUESTER, *Correspondent*

Central Union

✦ A Central Union Pathfinder Camporee was held at Camp Arrowhead, Lexington, Nebraska, October 7-10. Leo Ranzolin, MV associate of the General Conference, attended. J. H. Harris, Central Union Conference MV secretary, and his associates from the local conferences directed the camp.

✦ Construction has started on the Pleasanton, Kansas, Seventh-day Adventist church. The congregation, which began with a branch Sabbath school a few years ago, has a present membership of 22. The pastor is Terrence L. Dodge.

✦ Perry F. Pedersen, Central Union Conference's lay activities secretary, was guest speaker at a regional meeting held at Scotsbluff, in western Nebraska, recently. G. W. Morgan, Nebraska Conference president, led his staff in the meeting.

✦ Fourteen persons were baptized at the close of meetings held in Pueblo, Colorado, by Ben L. Hassenpflug, Central Union evangelist. Elder Hassenpflug was assisted by the pastor, Jack Everett, and Ed Wagner, a senior at Union College.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Eighty-five children attended the Glen Burnie, Maryland, church Vacation Bible School this summer. Forty-five were from non-Adventist homes.

✦ Forty-five visually handicapped children from six States in the Columbia Union attended the 1971 blind camp conducted this summer at Blue Ridge Youth Camp, Montebello, Virginia.

✦ Nine hundred and forty students have registered to date at Columbia Union College for the college's sixty-eighth academic year.

✦ Construction has begun on the new addition to Delaware Valley Junior Academy, Deptford, New Jersey, which will include an all-purpose room, a library, an office, and a home economics facility.

✦ The summer ministerial council of the Potomac Conference was conducted at Blue Ridge Youth Camp, Montebello, Virginia, recently. Participating in the event were Cree Sandefur, Columbia Union president; J. L. Shuler, a veteran evangelist from San Diego, California; and Fenton E. Froom, Potomac Conference president, who coordinated the council.

✦ Official groundbreaking ceremonies were held recently at Frederick, Maryland, for the new Frederick church and

education center. W. R. May, Chesapeake Conference president, was the speaker for the occasion. The High Way Singers, a group composed of SDA servicemen stationed at Fort Detrick, and their wives participated in the program.
MORTEN JUBERG, *Correspondent*

Lake Union

✦ A second Yugoslavian church, known as North Yugoslavian church, was formed in the Chicago area on Sabbath, August 7, by J. L. Hayward, Illinois Conference president. In 1970 the group, which numbered about 20, was organized into a company. Today the membership has more than doubled.

✦ Dr. and Mrs. Victor L. Bigford were presented with Michigan's Layman of the Year award at the conference's camp meeting this summer. They were among 17 laymen honored at a special service for their soul-saving witness during the past year.

✦ Leonard J. Marsa has accepted a call from the Illinois Conference committee to engage in dark-county evangelism in northwestern Illinois. He was previously pastor of the Rockford church and district.

✦ Teachers, ministers, and medical workers from across Wisconsin spent three days in a retreat at Portage discussing ways in which they could cooperate in a more effective ministry. Dr. Herald A. Habenicht, associate professor of health education at Andrews University, moderated the discussions.

✦ The final blind camp of the 1971 season, sponsored by the Christian Record Braille Foundation, was held August 15-20 at Timber Ridge Camp in Indiana. Six camps have been held across America in this unique program sponsored by the foundation. More than 350 blind children have attended.

GORDON ENGEN, *Correspondent*

Northern Union

✦ A needy family of Huron, South Dakota, was helped by juniors attending the conference's camp meeting this summer. When the family's need came to the youths' attention they collected food from area residents for the family.

✦ The rural Williston, North Dakota, Russian Seventh-day Adventist church, which has been closed for some time, was recently opened in order to conduct a Vacation Bible School. Nineteen children came to the country church, which is only one mile from the Montana border, proving that there is still usefulness for little, boarded-up rural churches.

✦ A Singing Band from the Staples, Minnesota, Adventist church visits a Catholic nursing home in that city once a month and sings for the residents.

✦ More than 130 people signed for Bible courses and other material offered at a booth conducted by the Brainerd, Minnesota, Seventh-day Adventist church at the Crow Wing County Fair, August 10-14. A total of 980 pieces of literature were given away.

✦ Eight members have been added to the Dubuque, Iowa, church as a result of a recent series of meetings conducted by Robert Goransson, conference evangelist. The Albia, Iowa, church recently baptized seven new converts.

✦ The eighth annual camp for underprivileged children was conducted August 1 through 5 at the North Star Camp at Brainerd, Minnesota. Eighty-nine juniors from all over the State enjoyed camp activities that included water sports, ball games, nature study, crafts, and horseback riding.

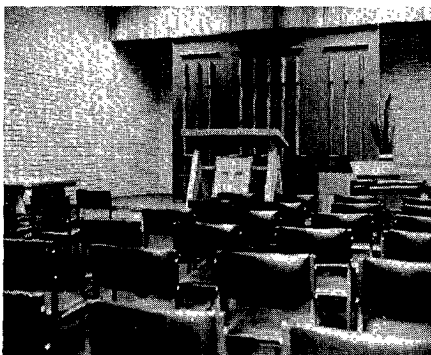
L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Pacific Union literature evangelists were responsible for 243 baptisms during the first eight months of this year.

✦ A Vacation Bible School graduation was held during the Sabbath worship hour in Ventura, California. As a result, 68 non-Adventist children attended Sabbath school that day. Enrollment at the VBS totaled 94. Darlene Dickinson headed the VBS project.

✦ Seven Spanish-American students have earned complete school scholarships—some for a second year—by successfully selling the Spanish version of the *Signs*



New Church Opened in Nivelles, Belgium

A new Seventh-day Adventist church was dedicated recently in Nivelles, Belgium. The new church, with modern interior, replaced a rather unrepresentative church that has been in use for the past 14 years.

G. VANDENVELDE
President, Franco-Belgian Union

of the *Times* magazine, *El Centinela*, on the sidewalks of downtown Los Angeles. Within the last two months, 11,000 copies have been sold in this manner.

✦ Lowell R. Rasmussen, for the past 12 years educational secretary of the Pacific Union Conference, is retiring. Elder Rasmussen, who helped found the Western Association of Secondary Schools and Colleges, has been in the educational work for 44 years.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Thirty-eight persons have been added to the church in Brooksville, Florida, through the efforts of C. W. Beach and R. K. Cemer.

✦ Groundbreaking ceremonies for a new church building at Maryville, Tennessee, were conducted on Sunday, August 29. H. R. Trout, Georgia-Cumberland Conference treasurer, along with Pastors Wayne Bolan and Lynn Hayner, led out in the activities. The Maryville church was formed about two years ago by members from the Knoxville church.

✦ Robert H. Pierson, president of the General Conference, was featured speaker at the dedicatory services for the Lawrenceburg, Tennessee, church on Sabbath, July 31.

✦ The Covington, Kentucky, church was dedicated free of debt on Sabbath, July 24. Participating in the program were Lowell L. Bock, an associate secretary of the General Conference; K. D. Johnson and J. P. Rogers, president and secretary-treasurer, respectively, of the Kentucky-Tennessee Conference, and H. H. Schmidt, president of the Southern Union. E. E. Shafer is the pastor.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Arkansas-Louisiana Conference reports that 306 persons were baptized during the first eight months of 1971. This is a gain of 118 over the first eight months of 1970.

✦ The Ephesus Seventh-day Adventist church, New Orleans, Louisiana, recently opened a new Community Services center.

✦ Literature evangelists of the Oklahoma and Arkansas-Louisiana conferences united recently for a two-day fellowship and retreat sponsored by the two conferences. Guest speakers included Orville Driskell and M. E. Culpepper from the book department of the Southern Publishing Association.

J. N. MORGAN, *Correspondent*

Obituaries

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

ALEXANDER, Bessie M.—b. Aug. 25, 1887, in Wis.; d. May 26, 1971, Loma Linda, Calif. Survivors are two sons, Floyd Darrell and Derwin E.; and one daughter, Mildred Mudge.

ALLEN, Ruth Edna—d. July 20, 1971, Yreka, Calif., at the age of 79. Survivors are two daughters, Velma Freeman and Leona Shaw; one son, C. E. Sonny; three sisters, Minnie Blowers, Mary Cannon, and Agnes Potter; and one brother, Ernest V. Griffith.

ANDERSON, Martha Marie—b. Feb. 2, 1885, Oslo, Norway; d. July 24, 1971, San Bernardino, Calif. Three daughters, Helen Anderson, Thelma Snead, and Grace Morris, survive.

ARDELANEAU, Lillian—b. Feb. 19, 1890, Hager, N. Norway; d. July 26, 1971, Loma Linda, Calif. Two sisters, Marie Hansen and Elise Dixner, survive.

ARNOLD, Ray—b. Feb. 1, 1887, in New York; d. May 13, 1971, Loma Linda, Calif. Survivors are his wife, Irene; one son, Raymond C.; and a daughter, Kathryn Halderman.

BEGLIN, Fernand D.—b. Feb. 12, 1883, LeRouselle, Tramelan, Switzerland; d. July 13, 1971, Battle Creek, Mich. Two sons, John A. and Robert F., survive.

BEHRENS, Cora Magoon—b. Aug. 17, 1891, Douglas County, Mo.; d. June 8, 1971, Hemet, Calif. Survivors are two daughters, Helen Behrens and Nellie Wallace; one son, Richard E.; and one brother, Chester Magoon.

BENSON, Harry Willard—b. Nov. 8, 1888, St. Paul, Minn.; d. May 30, 1971, Portland, Oreg. Survivors are two sons, Gerald and Willard; and three daughters, Harriet McLean, Helen Pray, and Avis Warren.

BENZ, Elizabeth—b. May 6, 1888 in Mo.; d. July 20, 1971, Redlands, Calif. Survivors are three sons, Ray, Roy, and Dale; and one brother, Charles Brewer.

BJORLING, Carl John—b. Jan. 4, 1895, in Sweden; d. June 15, 1971, St. Petersburg, Fla. Survivors are his wife, Jimmie; one son, Carl; two daughters, Edith Forman and Esther Grum; and a sister, Edith Bjorling.

BOESS, Emory C.—b. Aug. 17, 1903, Lansing, Mich.; d. July 1, 1971, Riverside, Calif. Survivors are his wife, Violet, and his mother, Grace.

BOGGS, Rufus Andrew—b. Oct. 8, 1891, White County, Ark.; d. Aug. 2, 1971, Searcy, Ark. Survivors are his wife, Mamie Baker; one son, O. B. Boggs; and three daughters, Mrs. Farris Evans; Mrs. Dick Godfrey, and Mrs. Durwood Wisdom.

BOROWSKI, Stephanie—b. July 22, 1905; d. July 15, 1971, Chicago, Ill. One brother and one sister survive.

BOYD, Robert H.—b. May 24, 1902, West Point, Ga.; d. Aug. 7, 1971, Uniontown, Pa. Survivors are his wife, Florence; two sons, Robert and Edward; three daughters, Roberta, Sylvia, and Conchita; one sister, Emma Connor; and three brothers, Minton, Penn, and Edward.

BROWN, Bertha A.—b. Nov. 11, 1883, Carlton; d. July 14, 1971, Albion, N. Y. Survivors are three sons, Le Vere, Glenn, and Wayne.

BROWN, Cheryl Lynn—b. Aug. 24, 1956, Orlando, Fla.; d. July 11, 1971, Orlando, Fla. Survivors include her mother and stepfather, Mr. and Mrs. Billy Bertleson; her father, Glenn Brown; her grandmothers, Mrs. Elizabeth Smith and Mrs. Bertha Brown; three brothers, Russell Brown, Billy Bertleson, and Ross Lyman; and one sister, Kimberly Bertleson.

BROWN, Mae Warrior—b. Dec. 19, 1887, Bridgewater, Iowa; d. July 9, 1971, Loma Linda, Calif. Survivors are her husband, Harold James; two daughters, Helen Louise Austin and Madge Beer; and two sisters, Bessie McVay and Rosa Curry.

BUNCH, Lena Mae—b. May 4, 1876; d. July 12, 1971. Survivors are two daughters, Evelyn Sarten and Mrs. R. D. Simmons; and one brother, Charles Bunch.

BUSH, Mae Christina—b. May 8, 1885, Hailey, Idaho; d. Aug. 4, 1971, Fortuna, Calif. Her daughter, Ruth Wilson, survives.

CALLOWAY, James Monroe—b. Jan. 18, 1879; d. Aug. 4, 1971, Boone, N.C. Survivors are his wife, Lottie E.; three daughters, one son, one sister, and two brothers.

CALHOUN, Lemuel Sherman—b. Jan. 17, 1885, Fayetteville, Ark.; d. July 16, 1971, Paradise, Calif. Survivors are his daughter, Edna Conland; and two sisters, Velda Seeburger and Mary Gilke.

CALVERT, Shannon Wiley—b. April 11, 1884, Silver Hill, W. Va.; d. May 4, 1971, Tulsa, Okla. Survivors are his wife, Averil; one son, Shannon Wiley, Jr.; and one daughter, Dr. Harriett C. Sherrill.

CASS, Mary Ellen—b. Dec. 30, 1900, Des Moines, Iowa; d. Aug. 8, 1971, Lomita, Calif. She served the denomination 25 years as a Bible instructor. Survivors are her sister, Mrs. Ross Turner; one brother, Donald Babbitt; two half-sisters, Ethel Cochran and Ruth Kennis; and her stepmother, Nancy Babbitt.

CHAMBERS, James Daniel—b. Aug. 19, 1871, Delaware County, Ohio; d. July 10, 1971, El Cajon, Calif. Survivors

are three sons, LeRoy, Everett, and James; and two daughters, Gladys Pedersen and Effie Penn.

CLARKE, Mae Bentley—b. May 19, 1895, Staffordshire, England; d. June 8, 1971, Miami, Fla. Survivors are one daughter, five sons, two brothers, and three sisters.

CORDER, Frank Guy—b. Feb. 6, 1888, Coshocton County, Ohio; d. July 4, 1971, Mount Vernon, Ohio. After graduating from Mount Vernon Academy, he taught in elementary schools for several years and also worked as a literature evangelist for several summers. For seven years he served as assistant lay activities secretary of the Ohio Conference. He served 30 years as a field representative for the Christian Record Braille Foundation. Survivors are his wife, Lily; one son, Frank G.; two daughters, Irene Vogt and Esther Ruddle; and two sisters, Alice Dudley and Mildred Grumbe.

CURTIS, Joyce M.—b. May 23, 1920, Skowhegan, Maine; d. June 23, 1971, Warrick, R.I. For six years she taught at the Providence Junior Academy and Cedar Brook Intermediate School. Survivors are her husband, Lewis; two sons, William and Lewis, Jr.; one daughter, Andrea Curtis; her mother, Emily Scott; and one sister, Brenda Goodwin.

DEAN, Grace—b. March 10, 1885, Chesaning, Mich.; d. Aug. 3, 1971, Lansing, Mich. Survivors are one son, Harry; three daughters, Zella, Ruth, and Rhea; and two sisters, Mrs. Charles Hudson and Mrs. Lewis Gordon.

DILDINE, Wilbur A.—b. May 18, 1906, Ringwood, Okla.; d. July 31, 1971, Carmichael, Calif. Survivors are his wife, Laura; two sons, Larry and Richard; and one daughter, Betty Yancy.

DITTBERNER, Reinhart R.—b. Dec. 29, 1885; d. Aug. 8, 1971. Survivors include his wife, Clara; two sons, Elder Jesse L. and Ardie R.; three brothers, and two sisters.

DIXON, Monnie M.—b. Sept. 14, 1880, Tyler County, W. Va.; d. May 4, 1971, Daytona Beach, Fla. Survivors include her husband, Charles; and one sister, Viola Porter.

DUBOSE, Elmae Eva—b. Nov. 26, 1919, Woodland, Calif.; d. June 4, 1971, Seattle, Wash. Survivors are her husband, J. Dave DuBose; one son, Daniel A.; and two daughters, Daraleen Menard and Cynthia Annette DuBose.

EDEN, Alfred George—b. Dec. 7, 1904, Orange, Calif.; d. July 23, 1971, Redlands, Calif. Survivors are his wife, Nettie; one son, Lionel; one brother, G. W. Eden; and one sister, Helen Hurst.

ESAU, Anita—b. April 16, 1896, in Germany; d. July 23, 1971, Loma Linda, Calif. Her husband, Kurt, survives.

FLEMING, Archie—b. July 4, 1897, South Russell, N.Y.; d. May 23, 1971, Dowagiac, Mich. Survivors are his wife, Julia; two sons, Merrill, of the Michigan Conference, and Wayne, of Union College; and one sister.

FONDA, Mac William—b. Sept. 19, 1905, Coldwater, Mich.; d. July 22, 1971, Paradise, Calif. Survivors are his wife, Marie; one son, Michael; and one brother, Morris E. Fonda.

FUEHR, Hattie—b. March 1, 1878, Joplin, Mo.; d. June 13, 1971, Pontiac, Mich. Survivors are two daughters, Mildred Saville and Peggy Konjack; and one son, Eugene.

GERBER, Robert—b. July 7, 1893, LaJoux, Switzerland; d. July 10, 1971, Bern, Switzerland. Elder Gerber began denominational service in 1915 as a Bible worker in Bienne, transferring the next year to office work at the publishing house in Gland. For four years he was accountant at the Spanish publishing house, and from 1920-1928 treasurer of the then Latin Union. For the next six years he was president of the Iberian Union, then hospital administrator at Gland for four years. From 1936-1944 he served as president of the Swiss Union, followed by two years as Sabbath school and MV secretary of the Southern European Division. He was then appointed treasurer of the division, which office he held until 1958. From that time until his retirement in 1962 he served as division departmental secretary. Survivors are his wife, Lenna Borle; two sisters, Laura Chapellier and Rosine Oberli; and two brothers, Otto and Charles.

GERNER, Mary Cantrell—d. April 28, 1971, Davis, Calif. Survivors are three daughters, Bonnie Pirtle, Eola Jones, and Lillie Neil; two sons, Alva and Mack Cantrell; and one brother, Clarence Counts.

GIBSON, Esther Lane—b. April 19, 1914, Easton, N.H.; d. May 17, 1971. Survivors are her husband, Joseph; one sister, Geneva Brady; and one brother, Kermet J. Lane.

GLASNAPP, Zella Elizabeth—b. Oct. 3, 1922, West Allis, Wis.; d. May 5, 1971, Portland, Oreg. Survivors are her husband, Rudolph; one son, Wayne; and one daughter, Diane Ashby.

GRANTHAM, Mary Catherine—b. Aug. 26, 1887, New Orleans, La.; d. July 23, 1971, New Orleans, La. One brother, Edwin Jenevein, survives.

GRIFFITH, Pearl A.—b. July 12, 1888, Chapin Township, Mich.; d. July 15, 1971, Flint, Mich. Survivors are four stepsons, Arthur, William, Kenneth, and Robert Griffith; one stepdaughter, Marian Fowler; four nieces, Verna Poole, Cecile Warde, Mildred Yaklin, Betty Jane Laurino; and two nephews, George Azelton and Ray Tresemider.

HARRIS, Zaida Rinehart—b. April 4, 1881, Laytonville, Calif.; d. July 19, 1971, Redlands, Calif. Survivors are one brother, Jasper B. Glover; and two sisters, Rose Gowdy and Frances E. Rick.

HAWKINS, Kenneth G., Sr.—b. Feb. 12, 1907, Clarence, Mo.; d. Dec. 15, 1970. Survivors include his wife, Mildred; son, Kenneth, Jr.; and four brothers.

HAWKINS, Sam C.—b. June 13, 1891, in Tenn.; d. July 5, 1971, Ardmore, Okla. Survivors are his wife, Dulcie; one son, one daughter, three stepsons, and two stepdaughters.

HERRELL, Paul H.—b. April 5, 1901, Havre De Grace, Md.; d. July 1, 1971, Takoma Park, Md. Survivors are his wife, Mary Norris; one son, Walter; one daughter, Juanita Schomburg; and one sister, Naomi Stallman.

HESS, Floretta—b. June 29, 1880, Guysville, Ohio; d. July 12, 1971, Coolville, Ohio. One son, Phil Hess, survives.

HORN, Marguerite—b. Dec. 5, 1899, Boston, Mass.; d. July 7, 1971, Loma Linda, Calif.

HOWARD, Matilda—b. May 13, 1872, in Sweden; d. May 3, 1971, Loma Linda, Calif. Survivors are three sons, Elder M. D., Dr. W. A., and Dr. R. M.; and three daughters, Esther Mitchell, Mabel Bagnall, and Agnes Unger.

JAMESON, Val—b. Feb. 14, 1905, Hutchinson, Kans.; d. Aug. 11, 1971, Downey, Calif. Among his survivors are his wife, Thelma; one daughter, Val Jean; two sons, David and Bill; and two sisters, Buhla and Clara.

JOHNSON, James J.—b. Sept. 10, 1888, Wells County, Ind.; d. July 8, 1971, Hemet, Calif. Survivors include his wife, Bessie F.; one son, Emory; one daughter, Mary Longwell; and a sister, Edith Raber.

JOHNSON, Susie Pearl—b. Aug. 17, 1884, in Mo.; d. Aug. 8, 1971, Redlands, Calif. Survivors are two sons, Clarence W. and Eldon; and one brother, Vernon Maxfield.

KAM, Pat Moi—b. in Heong Shan, Kwangtung Province, China; d. Aug. 2, 1971, Honolulu, at the age of 102. Survivors are five sons, Richard Kin, Harry S. Y., Dr. Edwin T., Herbert K. M., and Ralph S. Y.; and one daughter, Katherine Lui.

KELM, George W.—b. Nov. 18, 1892, South Russia; d. Feb. 29, 1971, Lodi, Calif. He served as a literature evangelist for 18 years. Survivors are his wife, Lela B.; and one daughter, Erma Retzer.

KELLY, Sandra—b. March 5, 1971, Miami, Fla.; d. June 13, 1971, Orlando, Florida. Her parents, Sidney and Janet Kelly, survive.

KING, Grace—b. Feb. 11, 1905, Adamsville, Ohio; d. July 24, 1971, Mansfield, Ohio. Her husband, Carlos, survives.

KITSON, Clyde William—b. Aug. 17, 1907; d. May 31, 1971, West Chester, Pa. Survivors are his wife, Reva; one daughter, Darlene Anderson; and one son, Duane.

KUHLMAN, Goldie Ehrlich—b. June 17, 1915, Shattuck, Okla.; d. June 15, 1971, Shattuck, Okla. Survivors are her

(Continued on page 31)



Ordination at Lake Region Camp Meeting

Roy Bellinger was ordained during the Lake Region camp meeting conducted recently at Cassopolis, Michigan. With him is his wife, Jackie. F. W. Wernick (center), Lake Union Conference president, preached the ordination sermon.

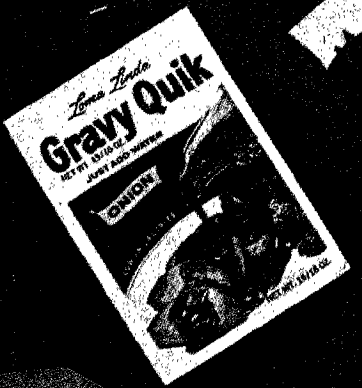
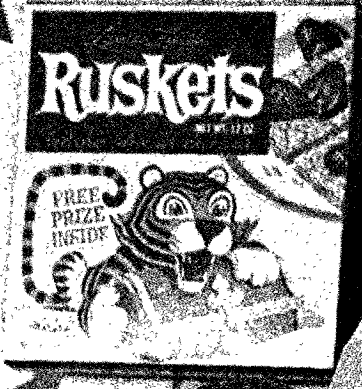
R. C. BROWN Secretary, Lake Region Conference

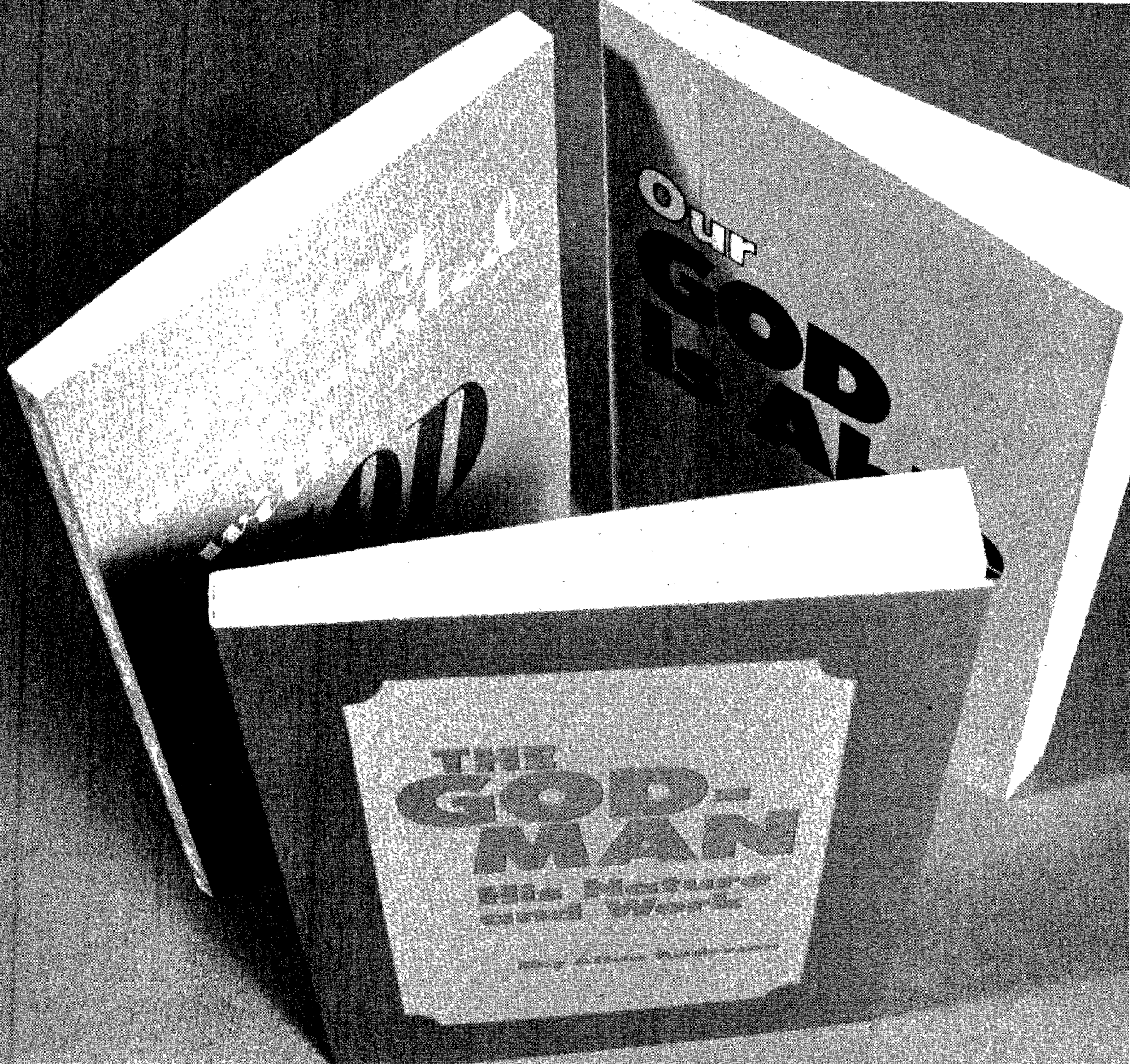
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This is a true love story of a Roman Catholic nurse and a young Protestant doctor who find happiness in the matchless love of Christ.

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A fascinating experience of the author who was reared in an infidel home, was later converted, and enjoyed a life of evangelistic work.

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The author, a pioneer in radio evangelism and a very successful preacher, sets forth his reasons for being an Adventist.

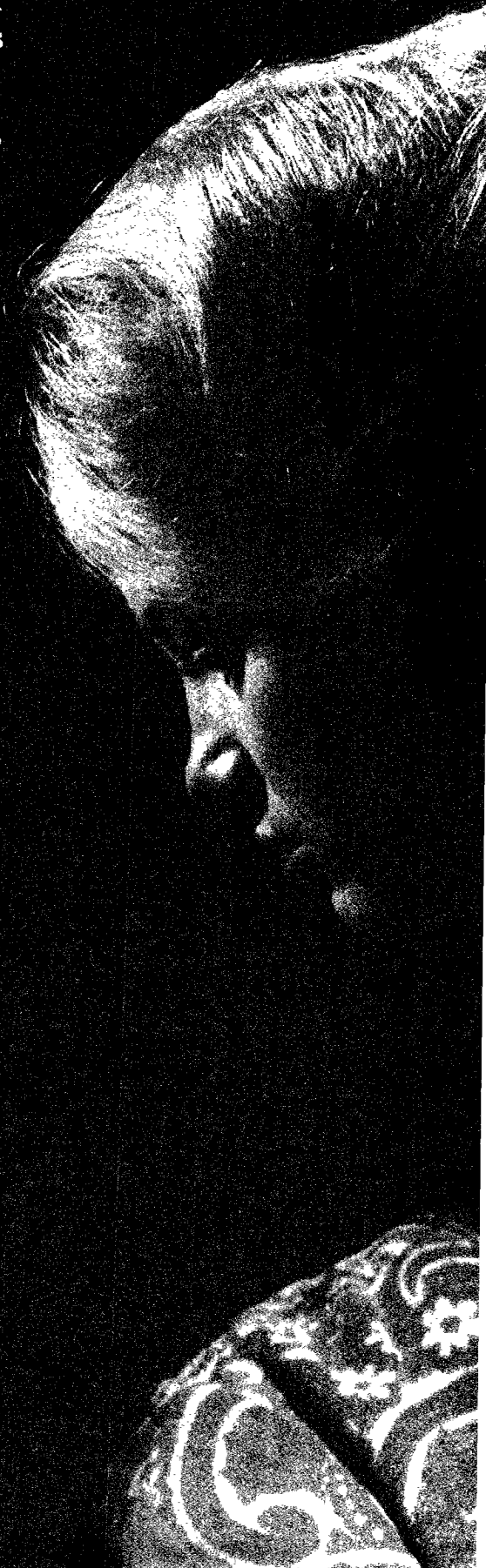
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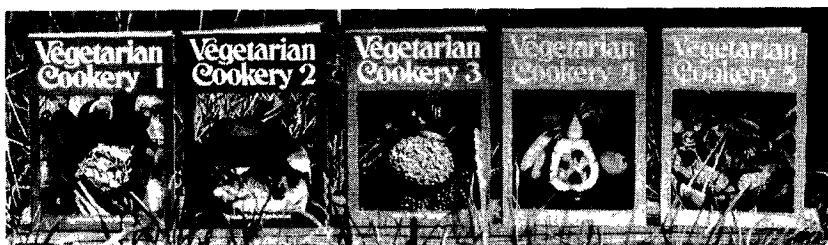
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Offer expires December 31, 1971.

Poll Shows SDA's Known Best by Temperance Activities

The Seventh-day Adventist Church is known more for its temperance activities than for any other single activity, according to Gallup Poll findings. Yet a recent letter from a doctor stated: "You Seventh-day Adventists have such a fund of wonderful information on health and temperance matters, but you are not sharing it with the rest of us. You keep it all to yourselves."

Actually, in recent years, the church's Temperance Department has done much to correct the fault described by our correspondent. The Gallup Poll indicates how much we have succeeded.

On October 23 church members will have opportunity to contribute generously for the support of this phase of our work which is helping many and which has become an important factor in the Advent outreach. Your support will be much appreciated. M. E. KEMMERER

Andrews University Faculty Enjoys Spiritual Retreat

The Andrews University faculty and board united in a spiritual retreat at Camp Au Sable, Grayling, Michigan, September 16-19.

During the retreat views were exchanged on the unique role of the university in the educational structure of the church and the world. Objectives, goals, and philosophy were discussed.

Dr. Joseph G. Smoot, academic dean of the university, made a statement to the effect that he believed Adventist religious convictions are seen in all facets of the university's activities. To substantiate his belief he quoted a statement made by an inspection team that had visited the university recently: "There is evidence which indicates that Andrews University is working to achieve an effective implementation of its curricular philosophy, as well as its total philosophy of education. Meetings with faculty members easily turned to discussions of the importance of the

beliefs of the Seventh-day Adventist Church. Teachers of chemistry, biology, and physics agreed upon their emphasis on a study of the creationist view of life. One teacher told a team member of her emphasis upon citizenship and the social studies to develop students' moral values. From a study of transcripts and course syllabi, as well as from information in the curriculum exhibits, and from interviews with faculty members and students, the influence of Adventist beliefs at Andrews University can be discerned with ease."

W. J. HACKETT

Voice of Prophecy to Launch New 15-Minute Program

A new, regular, 15-minute Voice of Prophecy Evangelistic Outreach radio broadcast is to be released January 1, 1972.

The program is to be an addition to the 30-minute broadcast presently available. It will be in a format that may be used by many radio stations across America and around the world.

JAMES J. AITKEN

New E. G. White Book Ready for Missionary Purposes

A new Ellen G. White volume, *Happiness Homemade*, has just been issued by the Southern Publishing Association.

For years the trustees of the Ellen G. White Estate have been urged to arrange the publication of the more essential portions of *The Adventist Home* in a book suitable for neighbors and friends and carrying a nonrestrictive title. This has been accomplished in the new book. This volume, which has been selected as the Missionary Book of the Year for 1972, is now ready for use.

This abridgment of *The Adventist Home* contains a little less than half of the original content. The materials selected appear in their natural sequence. Inasmuch as Adventist readers have the full source references in *The Adventist*

Home, they are not repeated in this new volume, and hence the new book will not replace *The Adventist Home*.

With its attractive format and the updating of some chapter titles, this 188-page volume is destined for an important mission. ARTHUR L. WHITE

IN BRIEF

◆ Southwestern Union College reports a present enrollment of 554 students compared with 415 for the last school year, a 33.5 per cent increase. Only 10 per cent of the students enrolled come from outside the union territory.

◆ New Positions: Lawrence E. Davidson, president, Hawaiian Mission, formerly pastor of the Stockton, California, church. He replaces A. G. Streifling, who is now president of the Nevada-Utah Conference. • Ronald A. Vince, radio-TV secretary, Australasian Division, formerly president of the South Queensland Conference, will take the position formerly held by M. G. Townend, who is now the division's public relations and Sabbath school secretary.

◆ Deaths: Elder and Mrs. George Nelson Miller, September 23, in an automobile accident while en route from Grannel, Iowa, to Knoxville, Iowa. At the time of death Elder Miller was pastor of the Knoxville, Iowa, church.

NOTICE

Policy of Racial Non-Discrimination in Adventist Education

It is the policy of the Seventh-day Adventist Church in all its church-operated schools, on elementary, secondary, and tertiary levels in the United States, to admit students of any race to all the rights, privileges, programs, and activities generally accorded or made available to students at its schools, and to make no discrimination on the basis of race in administration of education policies, applications for admission, scholarship or loan programs, and athletic or extracurricular programs.

CHARLES B. HIRSCH, Secretary
Department of Education
General Conference of Seventh-day Adventists

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A New, Simple Method for Subscribing to the REVIEW

A new, simple method of subscribing to the REVIEW has recently been initiated. A postage-paid reply card has been stapled in the October 7 issue (the Week of Prayer number). You simply fill in your name and address, place a check mark in the proper box, and drop it in the mail. You will be billed later (or you may send the card with your check to your Book and Bible House).

Those who wish to renew their subscription at the low campaign price may also use this card.

If your subscription or renewal has already been taken care of and you have no need for the card, please hand it to someone who is not receiving the REVIEW and encourage him to subscribe. The church paper ought to be in every Adventist home. EDITORS