

REVIEW

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August 12, 1965

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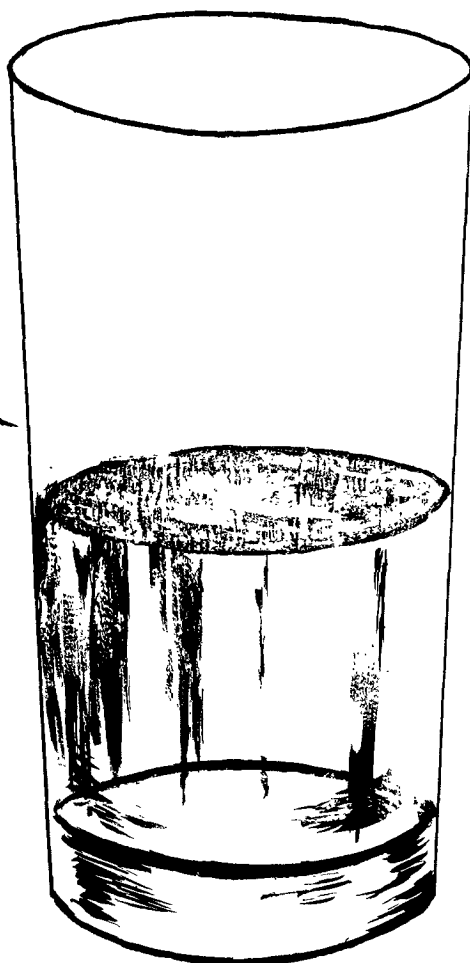
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Life is what you make it—

Half Empty or Half Full?

By Richard J. Barnett
Minister, Chesapeake Conference



SOMEONE has said that a person's outlook on life can be determined by how he describes a glass containing 50 per cent liquid. If he says it is half full, he may be regarded as an optimist, one who anticipates the best possible outcome to life's situations. If, however, he should say it is half empty, he is a pessimist, or one who takes the least hopeful view of life.

Every person's outlook may be classed in one or the other of these two categories. We are either optimists or we are pessimists. We either fix our attention upon the fullness, or upon the emptiness of life's cup. But we are the ones who make the decision as to which it will be.

Of all people, Seventh-day Adventist Christians should be joyful optimists, but unfortunately many see the proverbial glass as half *empty*, not half *full*. Such persons overlook their blessings, magnify their misfortunes, and bemoan their ills. Personal problems or present world troubles should not affect the Christian's tranquillity of mind, but they often do. There may be a tendency to look upon the "signs of the times" with a woeful resignation, or dwell on

the depressing themes of the time of trouble instead of viewing these things as omens of the Lord's return, and looking beyond these troubles to the glorious future that lies beyond them.

It would be less than realistic to deny that life has its problems; that unprecedented troubles plague our times. But as God's children we have no business entertaining feelings of discouragement or despair, for these are the very things that tell us that we are standing upon the threshold of eternity. Perhaps it is the gnawing thought of this fact that causes many who are not prepared to close their earthly history to view the future with feelings of futility. These who look upon life from a materialistic viewpoint may have their outlook for the future summed up in the words of a news commentator who a few years ago said:

"There are still people, who . . . though no longer sure, at least think the world might turn out well. There is still some sloppy indulgence in hope. But there is no excuse for it. There is, in fact, no

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OPENING the book of Isaiah is like opening the morning newspaper—if all you look for is the latest headline on the human predicament. In Isaiah, as in the newspaper, you can read of national and local fear of destruction, of enemies within and without, of moral deterioration and lack of any feelings of guilt, of nations once vigorous now in bondage, of chaos in commerce and finance, of devout people beset with religious perplexity because the righteous suffer along with the guilty, of only a few men who look to “cheerful yesterdays and confident tomorrows.”

The mood and mind in Isaiah's time is essentially the mood of our time and the mind of our generation—one of anxiety and apprehension. Too many are no longer sure of life's meaning, or of human history. Even the “saints” have their moments of questioning. Has man forced God to abandon His world? Why are His promises seemingly unfulfilled? Is this a doomed world?

The basic human problem both in Isaiah's time and ours is that in his self-absorption and little individual world man seems too easily to lose the knowledge of God's nature and His character.

The work of the Christian church today is the same work outlined by the prophet Isaiah: “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” (Isa. 40:9).

The fortieth chapter of Isaiah is one of the most dramatic, most sublime, passages in all the Scriptures. It might well carry as its own separate title: “The Gospel of God.” As this great chapter flows from the writer's pen, the Assyrian struggle is over but the apprehension and despair are not. The people need a new revelation of God. They need to be convinced that again, at this point as at former times, their God is stepping into their lives to make His presence felt.

To receive the full impact of Isaiah's words it is necessary to center the mind and heart on God—what *He* is, what *He* has done, what *He* is doing, and what *He* is about to do.

Into Isaiah's ears come the words, “Comfort ye, comfort ye my people, saith your God” (verse 1). Two little pronouns in this verse are the opening wedge to all that follows, “my people,” “your God.” What an appeal to memory, conscience, affections!

The voice continues, “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins” (verse 2).

Of all the language God might use He chooses the words of a lover, the Hebrew expression for wooing. Literally He says, “Speak home to the heart of Jerusalem.”

God's message of love is the announcement that His people are forgiven. The double discipline of a broken city and broken hearts has accomplished its purpose, and God stands again asking for the privilege to enter.

The first voice speaks softly to their heart for entrance. The next speaks in trumpet tones to all their being, for

*A timely message
from the prophet Isaiah
for our day.*

In the temple one day Isaiah caught a new vision of God.



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STEMLER, ARTIST

control of their lives: “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it” (verses 3-5).

Isaiah invites them to begin acting on the word of the Lord by yielding their whole lives, so that God can remove all obstacles to personal and national success. God alone can make of their cluttered lives a freeway for His work in their behalf.

“All Flesh Is Grass”

The next voice apparently anticipates a weak response from hearts where faith hangs by only a thin thread:



“Behold Your God!”

By Wilber Alexander
Professor of Theology
Andrews University

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (verses 6-8).

The context of the phrase, “All flesh is grass,” implies two things. First, they were to remember that whoever their enemies might be and whatever their power and advantage, it was all very human and temporary. Second, they were to see the necessity of resting their faith and confidence in the word of God rather than in any mighty men among them. By this time all the strong leaders were fading and dying, all the potential Messiahs had disappeared. To have God tell them “prepare ye the way of the Lord,” when old age and death had taken their great men would be difficult to carry out. However, God was

not directing their attention to anything or to anyone, but to His eternal Word.

Verses 9-11 sound a call to God's people to begin again the work God gave them—the evangelization of the world: “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young” (verse 9-11).

The gospel message to be given by God's people was firm but tender. The world was to know Israel's God as a warrior king, able to fight their battles for them. But He was more than that: He was the Good Shepherd. They could speak these words boldly from personal experience because they had known His power. They had only to call to mind the herd of mixed and feeble folk—babes, old men, young women—in need of leading, and how God had reminded them that He was the God of the gentle hand.

“Behold Your God!”

To this point Isaiah's picture is complete, but it is only a prologue. Before Israel can say, “Behold your God,” they must behold Him. For many years God's people were deprived of Temple and symbol. There was a famine of the Word.

Those who believed that heathen gods had carried the day, that Jehovah had cast them off, looked at the idol worship all about them and sought to satisfy starved hearts at local shrines. The tragic result was that they became like what they worshiped—small, meaningless, and empty. Thus they closed their shrunken souls to God's continuous disclosure of Himself.

To draw their minds back to the incomparable God the prophet uses a series of questions and answers. These questions and answers are designed to reach hungry hearts with starved convictions and to nourish and strengthen them.

Notice the first series of questions addressed to those who have indulged in idolatry: “Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance? Who has directed the Spirit of the Lord, or as his counselor has instructed him? Whom did he consult for his enlightenment, and who taught him the path of justice, and taught him knowledge, and showed him the way of understanding? Behold, the nations are like a drop from a bucket, and are accounted as the dust on the scales; behold, he takes up the isles like fine dust. Lebanon would not suffice for fuel, nor are its beasts enough for a burnt offering. All the nations are as nothing before him, they are accounted by him as less than nothing and emptiness. To whom then will you liken God, or what likeness compare with him? The idol! a workman casts it, and a goldsmith overlays it with gold, and casts for it silver chains. He who is impoverished chooses for an offering wood that will not rot; he seeks out a skilful craftsman to set up an image that will not move.

“Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to dwell in; who brings princes to nought,

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HERBERT RUDEEN, ARTIST

*When you suffer insult
or injury, remember*

The Man Who Dug Again

By Robert H. Pierson
President, Trans-Africa Division

NO DOUBT you have heard the story of the man who dug again. The man's name was Isaac, and the story is found in the twenty-sixth chapter of Genesis. It is an old story but it has a challenging lesson for every member of God's remnant church.

Abraham had died. A famine forced Isaac to seek food for his family and pasture for his flocks in the land of the Philistines. God blessed and prospered His servant in this foreign land. He "waxed great, and went forward, and grew until he became very great," the Bible narrative says (Gen. 26:13).

But trouble was brewing just over the horizon; the Philistines envied him. They had feared Abraham, Isaac's father, during his prosperous lifetime. Now seemed a propitious time to wreak vengeance on Abraham's son. What did they do? They filled the wells with dirt where Isaac watered his cattle.

Not many months ago I traveled through this Philistine country, between Beersheba and Ashkelon. Much of it is desert waste. Here and there where enterprising Israelis are irrigating their lands it is green and lush, but most of the area is brown and bar-

ren. Water is as important today as it was in Isaac's time.

In those days, to fill up a man's water hole was a hostile act. At the very least it would mean wrangling and quarreling, and it might well mean war. How did Isaac, a man of God, meet this threat to his prosperity, nay, his very existence?

He might easily have resorted to violence and force. The Philistines themselves admitted that he was mightier than they (Gen. 26:16). He could have punished them severely, battered them into submission, and driven them from their own grazing areas. He could easily have justified such punitive measures on the basis of what they had done to him. For a man to restrain himself when he is easily able to punish, and that justly, is a test indeed.

Isaac's Peace-producing Reaction

But what did Isaac do? The inspired story says simply that he "departed thence, and pitched his tent in the valley of Gerar, and dwelt there" (verse 17). There he dug new wells to supply fresh water for his family and his cattle.

No sooner were the wells yielding

their bounteous supply of clear, fresh water than the herdsmen of Gerar appeared on the scene again. "This water is ours!" they declared insolently. "You have no right to dig here!"

How did Isaac meet this situation a second time? With stinging words of reprisal? With warlike maneuvering?

Not at all. God's Word records that rich and powerful Isaac simply moved to another location and "dugged another well" (verse 21). Digging wells in that desert was no easy job. It would have made most men fight—especially if they were as sure of victory as Isaac was. But Isaac was a man with a kingly spirit. He did not lose his temper, fly into tantrums, or reply in kind. He was a man of patience and kindness. He was a man who under the stress of accusation and rebuff could "dig again" rather than resort to retaliation. Isaac left behind him peace instead of trouble, friends instead of enemies.

The Isaac way of "digging again" or "turning the other cheek" is also the Jesus way. Of the Saviour it is said, "He shall not strive" (Matt. 12:19). Or as Weymouth translates it "He will not wrangle." Jesus was a man of peace. Jesus was too big a man to let little men lure Him into fits of impatience, petty wrangling, or flights of contention. His connection with His Father led Him into an experience that was above mean bickering and bitter retaliation. The Jesus road is a higher, holier way—it leads above the miasma of recrimination and personal strife.

It is not an easy thing to do, but it is the Christlike thing to do: "Who-soever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). Jesus said that when men accuse, annoy, ridicule, condemn us we should "pray for them" (verse 44).

Retaliation, or . . . ?

Into the experience of every Christian worker and member there come frequent times of exasperation and stress, when he must decide whether he is going to have the human satisfaction of retaliation or whether a higher, nobler recompense will be his—whether he will "dig again." Occasions arise when, humanly speaking, we may use our prestige or our authority to put people in their place, reply in kind, mete out well-deserved rebukes in sharp, stinging words that will hurt—as we intend them to hurt.

Writes the messenger of the Lord: "Far better would it be for us to suffer under false accusation than to in-

flict upon ourselves the torture of retaliation upon our enemies."—*Thoughts From the Mount of Blessing*, p. 17.

When we respond in kind to a harsh, mean approach, when we exercise our "authority" or "right," we may indeed gain a human victory. Ours may be a fleeting natural satisfaction at giving as good as we receive. But in such a hollow "victory" we lose a blessed opportunity to reveal the spirit of our Master who knew and taught a better way—the way of "digging again," the way of overcoming evil with good.

"Do not retaliate," the pen of inspiration counsels. "So far as you can do so, remove all cause for misapprehension. . . . Do all that lies in your power, without the sacrifice of principle, to conciliate others."—*The Ministry of Healing*, pp. 485, 486.

"Stand back and let God punish if he will," wise old Paul tells us (Rom. 12:19, Phillips).*

A Better Way

Others may boldly cross the swords of caustic retort and sharp reply but *you* cannot do so for *you* are a Christian. *You* have learned a better way—the Isaac, the Jesus, way. *You* have learned how to "dig again"—in the valley of peace by the streams of love, where the flowers of tolerance and self-control bloom in God's pastures.

You—if *you* are truly a born-again Christian—have learned from the Book of God, and from rich experience in walking with Jesus, that it is wisest and best not to retaliate, but rather to "remove all cause for misapprehension," "to conciliate others"—to "stand back and let God punish if he will."

"I beg you to live lives worthy of your high calling," the apostle appeals. "Accept life with humility and patience, making allowances for one another because you love one another" (Eph. 4:1-3, Phillips).*

Of course, there are those who will call us weak and soft when we refuse to assert our rights and meet force with force. Of course, there are those who will belittle and chide us for our spineless response to insult and injury. But just remember there were some in Jesus' day who ridiculed Him. Times may have changed, but human attitudes have not altered, and unregenerate hearts still do not understand the Jesus way!

"Whatever others may think of us or do to us, it need not disturb our oneness with Christ, the fellowship of the Spirit."—*The Ministry of Heal-*

—The Art of Living.....when you're young



by Miriam Hood

(There's really no other way that I can account for the tighter-than-possible fit.) Needle-toed shoes, with—actually—almost-high heels.

So much for the appearance of the group. As for the sounds issuing from the untalented throats, I can only describe them as closely resembling a pack of coyotes baying at the moon. Sick coyotes, at that; not even healthy, vigorous coyotes. It suddenly strikes me that perhaps they listened to a recording of their efforts and then selected their name. The words themselves were conglomerate one- and two-syllables, endlessly elongated, endlessly repetitious. The message? Well, I'm not going to paraphrase it, because the last time I was so rash as to do this, a songwriter asked my permission to use my idiotic parody as the basis for one of these monuments of mindlessness. But I'm sure your imagination will fill in what I'm leaving unsaid.

One "song" was the limit of my tolerance. Shudderingly, I snapped the "off" button. Feeling, however, that perhaps I hadn't gleaned enough material to approach the subject fairly, I attempted several other listening sorties, with no more success. Another group of "singers" to whom I was exposed had chosen to bleach their long, stringy locks platinum blond. All I can report is that the peroxide didn't do a thing for their choice of music or quality of voice. Other groups and soloists I observed twisted, writhed, gyrated, agonized. They did everything, in fact, but produce music.

And yet every one of these groups and soloists is being admired, applauded, touted, imitated, praised, and kept thoroughly booked up with public appearances. Glassy-eyed admirers sway in a kind of willing and eager hypnosis, hanging onto every stupid syllable. This appalling condition couldn't exist, you see, without the cooperation, the active approval, of hundreds of thousands of young people.

It frightens me. I'll admit it. Someone seems to be lighting the bonfire in the quadrangle, preparatory to incinerating what we as civilized human beings, in God's image, know as music. I certainly hope that you're not lighting one of the torches.

More About Music

IT HAS been quite some time since I dipped my pen in vitriol and wrote a column on the subject of music—or, to be more precise, on the subject of the deterioration of music. This column elicited a greater response from you than any other, with the exception of the two columns on moodiness. I'll admit that the response was somewhat violent, both from the pro and the con sides. In fact, some of you felt that I hadn't been nearly severe enough in my condemnation of what seems to me nonmusic; some felt that I'd been much too harsh, while others considered the entire subject distasteful and inappropriate. I resolved to leave the topic alone for a while, which I've done, but I simply must, at this juncture, bring it up again.

I made the point in the aforementioned column that music seemed doomed to extinction. My conclusions were based on an informal radio and television survey I'd made; I realize that there is still good music being played and listened to, but I was speaking in terms of the listening habits and tastes of the general public. Has the situation improved? I'm sorry to say that in light of the evidence I've been able to accumulate, it's actually worsened.

In order to take a random sampling of what many young people are currently listening to, I watched some programs dedicated to music exclusively. Believe me, the term has never been used more loosely. If the cacophony of harsh, strident noises, wailing banshee-like howls, and unbelievably inane lyrics can be termed "music," then night is day, apples fall up instead of down, and the whole universe is careening off its course.

It was my unhappy lot to observe a popular group of singers whom I shall call the "Beasts." That wasn't their name, but it's as close as I can come without actually naming them; and, in view of what I'm about to say, I can't risk anything closer in terminology. Picture, if you can, a group of young men with hair almost to their shoulders, hanging in dank, irregular, oily, snake-like convolutions. (I was reminded rather vividly of Medusa.) This tortured hair had been trained to sag down into the eyes of the "singers," necessitating their constantly shaking their heads, for all the world like horses shaking off flies. Clothing? It had been bought several sizes too small, and then subjected to a severe shrinking process.

ing, p. 485. In moments of exasperation and stress an inner strength will keep us calm. A living connection

with the living God will enrich our lives in the victory we gain when we "dig again."

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Rewarding Friendships

By Martha Montgomery Odom

*A refreshing, new aspect
of the classic friendship
between David and Jonathan*

SO MUCH was at stake! The Philistines did not dare to venture their entire army in combat with Israel, as before, for fear of being overcome. So they proposed that a man be selected from the Israelite forces to fight with their representative, and that the outcome of their warfare be determined by whichever man won. The challenger from the Philistine side was Goliath, a man of great size and strength, whose bellying voice defying them to send a man to fight with him sent terror to the hearts of Israel. This had gone on for nearly six weeks, but not a man dared risk an encounter with the 12-foot giant, in spite of the great rewards King Saul had offered as inducements. Then David, a mere boy, accepted the challenge to engage in a conflict that seemed so evidently unequal and impossible of winning.

Lined up on their respective sides, the two opposing armies watched intently as this practically unknown stripling headed fearlessly for the Philistine giant. David, clad in his simple shepherd's garments, was armed only with his sling and five smooth stones he had picked up from a nearby brook.

Goliath was insulted and angry. "Am I a dog, that thou comest to me with staves?" he shouted, and cursed David by his gods. But David said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." David's boast was in the Lord: "This day will the Lord deliver thee into mine hand; . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's, and he will give you into our hands" (1 Sam. 17:43-47).

A Striking Contrast

There was a ring of fearlessness in the tone and a look of triumph and even rejoicing upon the boy's face. David spoke in a clear, musical voice that rang out on the still air, and was distinctly heard by the thousands of listening warriors of both sides. In his



R. PAYTON REID, A.R.S.A., ARTIST

rage Goliath raised the iron helmet that protected his forehead. As David ran toward the Philistine he "put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth" (verse 49).

"Amazement spread along the lines of the two armies. They had been confident that David would be slain; but when the stone went whizzing through the air, straight to the mark, they saw the mighty warrior tremble, and reach forth his hands, as if he were struck with sudden blindness. The giant reeled, and staggered, and like a smitten oak, fell to the ground. David did not wait an instant. He sprung upon the prostrate form of the Philistine,

and with both hands laid hold of Goliath's heavy sword. . . . Now it was lifted in the air, and then the head of the boaster rolled from his trunk, and a shout of exultation went up from the camp of Israel."—*Patriarchs and Prophets*, p. 648.

Following this great victory and a report to King Saul, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. . . . And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Sam. 18:1-4).

Was this love at first sight? Had Jonathan never seen David before? True, this is the first time their names are linked in sacred history, yet they were probably well acquainted previous to this experience. Two chapters before this—the sixteenth of 1 Samuel—we find Saul troubled by an evil spirit. He was advised to secure a skilled musician to soothe his jangled nerves. One of his servants had heard of David's musical ability, and recommended that his services be secured.

So "Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. . . . And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him" (1 Sam. 16:19-23).

Two Hearts That Beat as One

While living at court, David had ample opportunity to become acquainted with Jonathan. "Especially was the heart of Jonathan knit with David's, and there was a most sacred bond of union established between them, which remained unbroken till the death of Saul and Jonathan. This was the Lord's doings, that Jonathan might be the means of preserving the life of David, when Saul would try to kill him. God's providence connected

David with Saul, that by his wise behaviour he might obtain the confidence of the people, and by a long course of hardships and vicissitudes be led to put his entire trust in God, while He was preparing him to become ruler of His people. When the Philistines renewed war with Israel, David was permitted to go to his father's house to resume the occupation of shepherd which he loved."—*Spiritual Gifts*, vol. 4, p. 79.

While Saul did not seem to recognize the youthful slayer of Goliath as the sweet singer and harpist who had calmed his violent spirit at previous times (1 Sam. 17:55-58), still Jonathan seems to have suffered no such lapse of memory. When he saw David's wholehearted devotion to the Lord and his daring courage to vindicate His name and bring victory to God's chosen people, Jonathan seemed to recognize in him God's selection for the future king of Israel, for he put his own garments, "even to his sword, and to his bow, and to his girdle," on David. This was as much as to say, You, and not I, are now the crown prince, the heir to my father's throne. "Then Jonathan and David made a covenant, because he loved him as his own soul" (1 Sam. 18:3). Their love never faltered. Several times Jonathan risked his own life at the hands of his demon-possessed father, in order to plead for or protect David. We get only glimpses here and there in the sacred record of this wonderful friendship, but each detail only enhances the beauty and pathos of the story.

David and Jonathan are usually pictured, both in art and in the mind, as being young men of about the same age. But that was not the case. Saul reigned over Israel for 40 years (Acts 13:21). This is corroborated by the Jewish historian Josephus, who remarks that Saul reigned 18 years before Samuel's death and 22 years following that event. If so, then David was not more than eight years old when he was anointed king by the aged Samuel. No wonder the child had not been called in from tending his sheep! But, however that may be, the Bible clearly states that David was 30 years old when he began to reign in Hebron following the death of Saul, which means that he was not even born until Saul had been reigning over Israel for ten years!

Not Teen-age Pals

Jonathan, however, was already a grown man when his father Saul became king because, according to 1 Samuel 13, Jonathan and his armor-bearer scaled a steep escarpment and put the Philistines to flight. This was not child's play; it was real fighting, and it took place only two years after

Saul became king. If Jonathan was only 20 years of age when he scored this great victory, he must have been 18 when Saul began to reign, two years before. If we add ten years more before David was born, that would make Jonathan at least 28 years David's sen-

ior. Thus when David was 20 years old, Jonathan was 48. They were not exactly teen-age pals!

Instead of detracting from the beauty of their strong friendship, this fact enhances it. On the part of David there might possibly have been, at



Forgiving and Forgetting

By Mabel Earp Cason

MARIANNE came home from school one day angry over something that had happened.

"Donna is the meanest girl!" she told her sister Phyllis. "I'm never going to play with her again!"

"What did she do?" Phyllis asked.

"She said I cheated when we were playing hide-and-seek. She said that I peeked and saw where she ran to hide. And I didn't!" Marianne was close to tears because Donna was one of her very best friends.

"Well, maybe she really thought you peeked," Phyllis said, "so just forget and be friends with Donna."

"Oh, I'll never be her friend again," Marianne declared. "And I'll never forgive her, either. She made all the other girls believe that I cheated too."

When she came home from school the next day Marianne's face was still clouded with unhappiness.

"Well, how did you and Donna get along today?" Phyllis asked her.

"Not very well," Marianne answered. "She found out from Dorothy that I didn't cheat because Dorothy was watching me and she knew that I did not peek."

"Well, that should make things a lot

better between you and Donna," Phyllis said.

But Marianne shook her head.

"Donna told me that she was sorry and said, 'We can be friends again.'"

"But I said to her, 'Why did you say all those bad things about me, then?' And she said, 'Because I thought they were true.' And I said, 'Well, they are not true and you had no business saying them.'"

"What did Donna say then?" Phyllis asked.

"She said, 'Well, I said I'm sorry, and I am.' But that doesn't make any difference to me." Marianne's jaw set in a stubborn line. "I don't intend to forgive her."

"Well, sis," Phyllis said, "Jesus said that if we want Him to forgive us our sins we must forgive those who sin against us, and love them. You know that you do wrong sometimes and must ask Jesus to forgive you."

"I don't do that kind of wrong," said Marianne.

"Maybe not exactly like that, but do you remember when you got angry at me last week and threw my best doll on the floor and broke it? I have had that doll since I was much smaller than you and I loved it."

"Yes, but I said I was sorry and you said you would forgive me."

"I did forgive you and Jesus forgave you too, but don't you see if Jesus and I are willing to forgive you, you should be willing to forgive what Donna did to you and forget it and love her again."

But Marianne's forgiveness came hard, and she had to sit down and think about it for quite a while, then after a while she said, "I'll tell Donna tomorrow that I forgive her and that we can be good friends again."

Now the clouds and the frowns were all gone from Marianne's face.

Marianne's jaw set in a stubborn line. "I don't intend to forgive Donna."

ILLUSTRATED BY THE AUTHOR



first, a trace of hero-worship for this wonderful crown prince and mighty warrior, Jonathan. But his admiration soon developed into deep and lasting love. There was appreciation and mutual understanding. The youth did not lightly esteem or spurn the affection, counsel, and personal interest of the older man. Rather, he prized it highly and acted upon it, and he returned the affection Jonathan felt for him. This attitude is not always found in youth.

As a man of affairs at court and as the crown prince, Jonathan was doubtless busy, probably even more so because of his father's mental condition. Jonathan was not required to befriend this former shepherd boy, but he did! He discerned in him sterling qualities and unusual talents. Rather than allow envy and jealousy to enter his heart when it became evident that David was the Lord's choice to be the next king of Israel, Jonathan took special pains to protect his life and to help and encourage him.

A Friendship Centered in God

Theirs was a friendship centered in God. They often prayed together. David could freely talk over his problems with this older man, whom he knew as a bosom friend and confidant, knowing that he would not be repulsed or betrayed. He knew that Jonathan had his interests at heart.

The last time they met was in the wilderness of Ziph, when David was fleeing from Saul. "And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord" (1 Sam. 23:16-18). Jonathan's last words to his young friend were thus of spiritual encouragement.

Should not the story of David and Jonathan help adults to take a genuine interest in those a little younger—not in a know-it-all, condescending way, but as real friends, with loving understanding and unhurried companionship, to encourage them in the right? And should not the account of this close friendship help the youth to see what older friends can mean to them, to appreciate their affection and the efforts they put forth in their behalf?

In the poem written following the tragic death of Saul and his sons, including Jonathan, David expresses his great sorrow over the loss of his wonderful friend: "How are the mighty fallen in the midst of the bat-

tle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (2 Sam. 1:25, 26). Such friendships between youth and maturity would be as rewarding to both parties and bring as great enjoyment and blessing in the twentieth century as in the days of Jonathan and David.

Half Empty or Half Full?

(Continued from page 1)

justification at all for such muddled thinking, for optimism, even if tentative. Whatever happens is bound to be no good!"

A Brighter Outlook

How different is the heavenly outlook. The scriptures abound with such words as "rejoice," "gladness," and "joy." Throughout the Bible we read such phrases as "Sing unto Jehovah," and "Shout for joy!" The word "gloominess" appears only twice in God's Word. But words of joy are repeated again and again.

Jesus Christ came to this world to bring joy and happiness to men in the light of salvation. Despite the fact that during His lifetime Satan dogged His every step, and the shadow of the cross weighed upon Him throughout His ministry, He always spoke in hopeful terms of the work He had come to accomplish and its results. His optimism was contagious.

One day in Bethany, Jesus said concerning Lazarus, "This sickness is not unto death" (John 11:4). Later at the tomb He prayed, "Father, I thank thee that thou hearest me" (verse 41). A few verses later we read that the dead Lazarus came forth. If Jesus had fixed His attention upon the corpse and the apparent hopelessness of the situation, there would have been no miracle in Bethany that day. Rather, He lifted His heart to the Source of all life, and confidently claimed the promise of the Father's power to meet the need.

When confronted with 5,000 hungry people, did He bemoan the meager supply? No! In faith He gave thanks for what He had, asked for God's blessing, and the bread and the fish were multiplied.

In the most discouraging and hopeless appearing situations, Jesus was an optimist. He saw the travail of His soul, but was satisfied. Why? Because He looked beyond the immediate difficulty to the end result of His sacrifice, even the salvation of mankind. Through all His trials Jesus despised

the shame, but He never gave way to pessimism. Of Him the ancient prophet writes, "He shall not fail nor be discouraged, till he have set judgment in the earth." Jesus has given us an example of hopeful optimism in the face of life's grossest difficulties.

The Face Reflects the Heart

The attitude of mind that we have shines through to our faces, for we cannot hide what is within. The countenance of many a church member betrays a pessimistic interior. On one occasion a young girl had been taken ill to a hospital. While there she heard for the first time the story of Jesus coming to die for man's sins. One day she whispered to a nurse her happy experience of having accepted Him as her Saviour. She fairly bubbled over as she said, "Do you know about Jesus' coming to earth?"

"Yes," said the nurse, "I know."

"You do? I thought you looked as if you didn't know and I was going to tell you!"

"Why, how did I look?" said the nurse.

"Oh, just like most folks; kind of glum and unhappy. I shouldn't think you'd ever look glum if you knew about Jesus' love!"

What about you? How do you react to the school of life? Does your face or attitude advertise your troubles to the world? When disappointed do you withdraw into a shell and pout over the emptiness of life? Do you complain of the proverbial "fly in the ointment," or are you too busy giving thanks for the ointment?

We should ever remember that no one will ever be paid for pessimism. The world wants joy and will pay for it! No one will increase the wages of a man who has no heart in his work. The world needs those who can lift it and give it courage. No one with the heart gone out of him can hope to do anything worth while for himself or accomplish big things for God and his fellows.

Looking constantly on the bright side of life may not cause a poor man to prosper in material goods, but it will make him rich in happiness and in peace of mind. There is a lot of meaning in two lines of verse:

"Two men look out through the prison bars,

One sees the mud, the other the stars."

These two prisoners had the same lookout, but a different outlook. One looked to the miry depths, the other, though in similar circumstances, looked heavenward. Each of us must decide for himself how he will react to life's problems and trials. We

Eternity in the Heart

One day we were discussing the subject of genuine and enduring satisfaction. Does it come to us through the possession of material things, through an easy life of "woolly softness"? Everyone in the group knew that it does not. Then one of my friends remarked: "The human heart craves permanence, and can never be really satisfied without eternity. Because the human heart was made by the Creator, it cannot be truly satisfied without Him." This was a thoughtful and thought-provoking answer.

Looking into my Bible, the greatest answer book in the world, I read a statement by Solomon. It is in the eleventh verse of the third chapter of Ecclesiastes—"[God] has put eternity into man's mind" (R.S.V.). You may recall the story in one of our childhood readers regarding the son of a certain king in old Europe. The lad was stolen from the royal palace when very young, and grew up among strangers. But all through those early years the lad felt that he belonged to a king's family, and often dreamed that one day he would find his old home. When he grew to manhood he did just that. So it is with us today.

We are in the enemy's land and "our home is far away, upon a golden strand." But God has placed the heavenly vision in our hearts, a sense of eternity, and there is a longing for our eternal home, a belief that someday the King will deliver us from this present earthly state and take us to Himself in the earth made new. This is the teaching of His Word. We are grateful for its last two chapters, which depict a little of the glory of our homeland. Yes, God has set eternity in our hearts, and we are to keep the sense of it there. Let us cultivate the "blessed hope," which is soon to be realized.

ERNEST LLOYD

should view adverse conditions as opportunities to strengthen the core of our lives, and not look forlornly upon them as crosses to be borne. God bids us to count our blessings and see in the unpleasant experiences mere specks on the ocean of life—specks lost in a sea of blessedness! Those who would bear adversity in the spirit of Christ have the ultimate promise of "the oil of joy for mourning, [and] the garment of praise for the spirit of heaviness" (Isa. 61:3).

Which Will It Be?

Half empty or half full? Which will it be? Which kind of person are you? After speaking of abiding in Him, Jesus said to His followers, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

Our joy as followers of Christ is not confined to the present time, for if it were we would be of all people most miserable. But it begins now and extends into eternity. Isaiah tells of the experience of those who ultimately receive the eternal reward: "The ransomed of the Lord shall return, and come to Zion with everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Decide today whom you will serve. You can't serve two masters. If you cling to the master who advises you to be sorry for yourself, then you turn away from the Master who wants His joy to remain in you, "that your joy might be full."

Life can be what you believe it to be. If you see it as empty, filled with

foreboding circumstances, then it will be just that! If, on the other hand, you give your life into God's care and keeping, trusting Him to give you strength, then the dissonant experiences of life will be bravely borne, and you will then have every reason to be optimistic, for, come what may, eternal life stands before you as an open vista.

"Behold Your God!"

(Continued from page 3)

and makes the rulers of the earth as nothing. Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth, when he blows upon them, and they wither, and the tempest carries them off like stubble. To whom then will you compare me, that I should be like him? says the Holy One" (Isa. 40:12-25, R.S.V.).

These words need no commentary. They speak eloquently of divine power, divine knowledge, divine wisdom, divine majesty—He is God!

Finally the prophet turns to those in deep despair who do not question the God of the universe, but have doubts as to His being the God of the one.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?"

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (verses 26-31).

Among all the peoples of earth, Israel felt lost and insignificant, without help and without hope. But from the crowded confusion the stars were visible one by one, from the evening star on into the night. Even so, God knew them by name and was acquainted with their strengths and weaknesses. This makes Him an even greater God. More than this, God not only knows, He understands, He cares, and He is able to help.

A new group called the objectivists is gaining in membership across the nation. The leaders of the movement claim that their new philosophy is a fresh approach to solving the world's problems by establishing moral values through rationality. Any such movement is doomed to fail if it relies on rationality alone because it places man at the center of his problems instead of God.

We can acknowledge man's capacity to advance in knowledge, but we must turn away at his stupidity, cruelty, and pettiness in human relationships, his continual weakness of flesh. We see man claim self-sufficiency to the point of attempting to manage his own affairs, but soon he is helplessly over his head.

God is greater than any human philosophy, any human fetish, any human idol, any human! Isaiah's message is fresh and timely—"Behold your God!"—God, Creator and Sovereign of all nations; God at work in history, in judgment, in redemption; God graciously forgiving His people; God choosing, training, empowering His people to win to Him all peoples.

Your God is greater than anything you can imagine. Your God is more personal than you have yet known. Your God seeks entrance into your life through His constant revelation of Himself.

Your God calls you to look away from the human scene which can absorb you, to look away from your self. He calls you to look up and listen:

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."



THE number of teen-age girls entering homes for unwed mothers has become so large that one social worker wearily observed: "It's like a tide. We can't stop it. We don't know where we are going to put the girls."—Los Angeles *Herald-Examiner*, Sept. 12, 1964.

A prominent Presbyterian clergyman, Dr. Malcom Mackay, rector of Basser College, University of Sydney, Australia, told a TV audience at the turn of this decade that "immorality among young people has reached alarming proportions." He particularly noted that "a great change has occurred in recent years in the attitude of girls towards promiscuity."—Quoted in *Review and Herald*, Sept. 8, 1960.

In 1870 there was one divorce in every 34 marriages; today it is one in four. *Life* magazine notes that "even the less cynical sociologists concede that we probably have more polygamy in the U.S. than ever existed in such notorious places as ancient Baghdad. . . . The only difference is that the U.S. practices what sociologists call 'serial polygamy'—one spouse at a time, quite a few spouses over the years."—*Life*, Sept. 8, 1961, pp. 106, 107.

A visitor from space, dropping in to study our society, might conclude that almost everything is oriented toward sex. It is the theme of much entertainment; it is used to help sell everything from hair lotion to cars and boats; it is displayed on billboards, in magazines, on television. Under this influence it is little wonder that many youth consider promiscuity to be the normal or sophisticated premarital life.

To what degree have church members been influenced? More, probably, than most of us would like to admit. This was tragically demonstrated at Baal-Peor, when Israel of old stood on the very borders of the Promised Land. The king of Moab, carrying out a plan conceived by Balaam, used Midianitish women to entice the Israelites to violate the law of God. Under these infatuating influences so many people transgressed that the apostasy became national. Only after a terrible pestilence had taken thousands of lives was the national conscience awakened. The record of this disaster stands as a warning to after generations. (Read *Patriarchs and Prophets*, pages 453, 454; and the chapters entitled "Moral Pollu-



How shall we protect our youth against the modern tide of moral corruption?

PURITY

About Teen-agers—7

By Joe Engelkemier

EASTERN PHOTO SERVICE

tion," "Sensuality in the Young," and "An Appeal to the Church" in volume 2 of the *Testimonies*.)

The emotional drives related to sex are powerful, and that which was given in Eden to be a blessing to man Satan has prostituted to cause the ruin of millions. Christ went to the heart of the problem when He said that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). The thoughts must be diligently controlled.

The lesson many seem to learn most slowly, and which many never learn until too late, is that in the area of morality—perhaps more than in any other—"the way of transgressors is hard" (Prov. 13:15). Young people, fascinated by developing emotional drives, often are the least inclined of all to realize this until bitter experience stingingly forces acknowledgment of it. And then it is too late.

What Can We Do?

In view of the widespread moral leprosy Mrs. White asks, "What shall be done to save our youth?"—*The Adventist Home*, p. 329. God grant us the faith to answer, as she did, "We can do little, but God lives and reigns, and He can do much."—*Ibid*.

God can do much—but almost always He works through human instrumentalities. In training youth to

clean living, the influence of wholesome parental example and guidance combined with divine power is our assurance of success. The Scriptures declare, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). And out of the heart of society—the home—are the issues of morality. God grant us the wisdom to guard it "with all diligence."

My experience indicates that the most important single factor in youth going astray morally, is wrong company. Combine youth's natural impatience of restraint with powerful emotional drives, stimulated by society's obsession with the physical, add a number of careless associates—and ruined lives are almost inevitable.

The experience of Jacob's teen-age daughter Dinah has a vital lesson for modern parents. The Bible relates how this teen-ager (she was about 15 at the time) "went out to see the daughters of the land" (Gen. 34:1). Her youthful charm attracted a young pagan of Shechem, and he took her and defiled her. In revenge, some of Dinah's brothers practiced a cruel deception that culminated in the treacherous slaughter of the men of Shechem. And it all began when an adventuresome 15-year-old "went out to see the daughters of the land."

Comments Mrs. White on this sad experience, "He who seeks pleasure

among those that fear not God, is placing himself on Satan's ground, and inviting his temptations."—*Patriarchs and Prophets*, p. 204. Of the apostasy at the Jordan she writes, "It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God's law. . . . So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements, that Satan is most successful in alluring them into sin."—*Ibid.*, p. 458.

Is the training of youth to choose wisely their associates impossible? It need not be if we go about the task wisely. "Like attracts like; like appreciates like. Let the love for truth and purity and goodness be early implanted in the soul, and the youth will seek the society of those who possess these characteristics."—*Ibid.*, p. 176.

How is love for truth and purity and goodness to be implanted? "They [parents] should feel it a duty, by their own teaching and example, with the assisting grace of God, to so mould the character of the children from their earliest years that they will be pure and noble, and will be attracted to the good and true."—*Ibid.* Note the three vital factors: parental teaching, parental example, and the assisting grace of God. How can we possibly expect success if we neglect any one of these three factors? And how can we fail if we earnestly utilize all three?

The molding is to be done "from their earliest years." As in every other area we discuss concerning the needs of teen-agers, the molding reaches all the way back to babyhood. This does not mean that those who have neglected the earlier opportunities should despair, for under the converting influence of the Spirit of God hearts can be transformed and correct principles inculcated at any age. Always, however, the earlier the molding is begun, the more pliable the heart and the greater the likelihood for lasting success.

Four Practical Suggestions

The writings of the Spirit of Prophecy suggest many principles parents can follow in training their children. Here are a few:

1. Young people must know by experience the importance and helpfulness of a meaningful devotional life. "Watch and pray, that ye enter not into temptation," said Jesus (Matt. 26:41). "Watchfulness and prayer are the safeguards of purity," wrote Mrs. White (*Prophets and Kings*, p. 84). Children and youth should be taught to turn to the Scriptures for guidance, and they should learn to lift their thoughts to Heaven in prayer, even as they go about their daily activities.

This can be done if the home encourages it.

The teen-ager will find inspired counsel on this subject in the book of Proverbs. For example: "My son, if sinners entice thee, consent thou not" (Prov. 1:10). "Discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man" (Prov. 2:11, 12). "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11:22). Of the strange woman the writer urges, "Lust not after her beauty in thine heart" (Prov. 6:25).

2. Youth must be taught to cherish modest behavior. "Cherish the precious, priceless gem of modesty."—*The Adventist Home*, p. 334. Modesty is a gem of great worth because it is so rare. "It is a painful fact that there is not one girl in a hundred who is pure-minded, and there is not one boy in a hundred whose morals are untainted. . . . The curse of this corrupt age is the absence of true virtue and modesty."—*Testimonies*, vol. 4, p. 96.

A statement like this could be discouraging. True, it was written many years ago, but what evidence is there that morality has improved since then? Could we see the plunging morality of the world as God sees it, we would better understand why He has spoken so frankly. He speaks not to discourage, but rather to cause us to feel our need of His help and the urgency of conforming whole-heartedly to His will.

Take the influence of dress on morality, for example. Sometimes those who are careful concerning these things "are regarded as narrow-minded, superstitious, and even fanatical. But it is God who condescends to give us these instructions; they are the declarations of Infinite Wisdom, and those who disregard them do so at their own peril and loss. . . . Showy, extravagant dress too often encourages

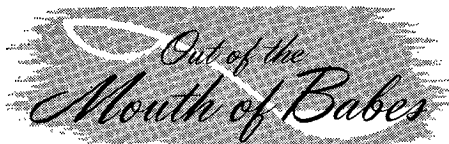
lust in the heart of the wearer and awakens base passions in the heart of the beholder. God sees that the ruin of character is frequently preceded by the indulgence of pride and vanity in dress."—*Ibid.*, p. 645.

3. Another matter of importance is the diet. "If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers."—*Ibid.*, vol. 2, p. 352. Many shut their eyes to the knowledge they need, in the "fear that they will see sins which they are unwilling to forsake. All may see if they will. If they choose darkness rather than light, their criminality will be none the less. Why do not men and women read, and become intelligent upon these things which so decidedly affect their physical, intellectual, and moral strength?"—*Ibid.*

4. Children and youth should be kept busy with constructive interests and activities. "One of the surest safeguards of the young is useful occupation. Children who are trained to industrial habits, so that all their hours are usefully and pleasantly employed, have no inclination to repine at their lot and no time for idle daydreaming. They are in little danger of forming vicious habits or associations."—*Child Guidance*, p. 122. Useful occupation is one of the most vital of all the needs of youth. In a later article we will discuss it more fully.

The last-day society mentioned in 2 Timothy 3:1-5—"covetous . . . , proud . . . , disobedient to parents, unthankful, unholy, without natural affection . . . , incontinent, fierce, despisers of those that are good . . . , lovers of pleasures more than lovers of God"—does not provide an environment that is conducive to purity of life. In spite of this there will be young people who, like Timothy, "follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:11), fighting the good fight of faith, and laying hold of eternal life. Even as Jesus maintained purity of life in ill-reputed Nazareth, there will be modern youth who will do the same despite the fact that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

May God help us as parents to set our youth a positive example. Let us not neglect what has been written for our help. Take the volume *Child Guidance* and check the index on purity, self-abuse, and related topics. Better still, prayerfully read the whole volume—or reread it—pondering how to put each principle into practice.



See That Little Cloud

Our five-year-old grandson, playing on the lawn with neighbor children, shouted, "Look, oh look! See that little cloud? Maybe that is Jesus coming. You know, Jesus is coming on a cloud about the size of a man's hand."

How simple and strong is the faith of a little child.

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Does God Attend Your Church?

On a recent Sabbath we were visitors at the Sabbath services in a nearby church. To us the Sabbath morning services are a time for holy joy and quiet reflection on the things of the Spirit. But the sanctuary resembled a noisy classroom ten minutes after the bell has rung and the teacher has not appeared. Could it be that the Great Teacher was absent today? During the services, and especially between them, there was such a babble of voices on all sides that a blind person would never have guessed that he was supposed to be attending church. Pulling out all the stops, and with grand swell pedal pushed all the way in, the organist did his best to drown out the noise. Logically, conversations had to be stepped up a decibel or two.

Of course, not everyone was talking. In fact, a majority seemed to be suffering patiently through the unsanctified clatter and din, groping desperately to imagine that God was present despite every indication to the contrary. God might as well have been absent; perhaps He was. If He was present some people didn't recognize Him, or perhaps they were just deliberately ignoring Him.

Had this been my first visit to an Adventist church, prompted by a sincere desire to evaluate the Adventist claim to be God's remnant people, I would have gone away convinced that Adventists—generally speaking, at least—know little or nothing about God, and that their main purpose in going to church is to meet their friends in air-conditioned comfort. I would have concluded that they are relatively insensitive to spiritual things, that they have little respect for God, and that they don't bother to listen when He speaks to them. How many sincere seekers for truth are driven from Adventist churches each week by this unholy verbal buying and selling in the temple? How many sincere seekers for truth are we guilty of leading to reject the message God has given us to bear to the world?

Moreover, such conduct in the house of the Lord reflects a shallow Christian experience, a cradle roll concept of His infinite greatness and majesty. In addition, it robs those who do wish to listen to His voice, of the precious opportunity of communion with Him. Finally, we wondered whether this Laodicean murmur of voices may not reflect a heart condition that is the primary cause for the delay in the coming of the Lord. It is a certain symptom of a lack of preparation for the Holy Spirit, should He come, or for the latter rain and the loud cry of the third angel. Can the work ever be finished until the temple is cleansed of this defiling babble of voices? Even more to the point, can it be finished in our own hearts until we recognize God's presence and learn to listen when He speaks?

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. . . . If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God. . . . We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. . . . If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are

in His presence, there will be a sweet eloquence in silence. . . . The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart. . . . The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. . . . God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offence to Him."—*Testimonies*, vol. 5, pp. 491-500, *passim*.

Beloved, is it not time for a real reformation that will restore reverence to God's sanctuary? Then why not begin that reformation next Sabbath? Let us look for God the moment we cross the threshold of His house, and be willing to listen when He speaks. Said the wise man: "Guard your steps when you go to the house of God; to draw near to listen is better than to offer the sacrifice of fools. . . . Be not rash with your mouth, nor let your heart be hasty to utter a word before God" (Eccl. 5:1, 2, R.S.V.). Wise are those among us today who heed this advice, for "when every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God."—*The Desire of Ages*, p. 363.

Over the next few weeks, in all of our churches across the land, let these and other words of counsel from the *Testimonies* appear prominently in the church bulletin, or be read from the sacred desk.

R. F. C.

The New Evangelism

In New York City a Lutheran pastor has been tagged the "Jazz Pastor" because he spends most of his time trying to reach the jazz set with the gospel. For more than seven years this man, Dr. John G. Gensel, has focused his missionary efforts on New York's night-living community—on the people who spend their nocturnal hours in taverns, folk-singing spots, night clubs, and similar places. His philosophy is: "The church must get into the world" with the truth, for millions of people will never hear of salvation if the church waits for them to take the initiative and come to it.

Without joining in the activities of the revelers, Dr. Gensel mingles with both the musicians and the patrons, endeavoring to redirect their thoughts from the world of darkness to the city of light. His very presence evokes many a thoughtful reaction. One woman in a dimly lit New York night spot eyed his clerical collar and asked cynically, "Why do you wear that thing? It bugs me." Commenting on her question later, Dr. Gensel said, "She needs to be bugged."

Other Methods

The program of this Lutheran minister is only one of many new methods that various churches are trying in an attempt to project Christianity into social and cultural areas that hitherto have largely been ignored. In Ohio, Methodist Bishop Hazen G. Werner has for several years endeavored to offer religious discussions at drag races, county fairs, factories, shopping centers, and other places where people gather.

Youth have been a prime target of the new evangelism. On at least two occasions when thousands of college and university students have converged on the beach at Ft. Lauderdale, Florida, during Easter vacation, members of the Inter-Varsity Christian Fellowship have been waiting for them, starting discussion groups and conducting forums. On many college campuses night-time "coffee houses" have been sponsored where religious views can be exchanged, questions can be answered, and religion can be shown to be relevant to daily living.

Other examples of innovations and experiments in carrying the gospel outside the four walls of the church include the Bread and Wine Mission in San Francisco's North Beach "Bohemian" community; the work of the Junkie Priest, Roman Catholic clergyman Daniel Egan, who concentrates on the dope addicts of New York City; the project by British Youth for Christ who offer folk music and religious talk in coffee bars—"pub evangelism," they call it; and ministry among dockworkers, prisoners, and industrial groups.

Difficulties and Dangers

This kind of evangelism is not without difficulties and dangers. When people spend their time in an environment that is hostile to religion, and saturated with vice and temptation, there is always the possibility that some may gradually and unconsciously lose their crusading zeal, their sharp conceptions of right and wrong, and their antipathy to evil. As Alexander Pope wrote:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Another danger of the "Jazz Pastor" type of evangelism, we think, is that the participant may innocently lend his influence to sinful pleasures. Will casual observers understand clearly that the Christian worker is in the night club or bar only for the purpose of rescuing others?

A third danger is that rigidly orthodox fellow-Christians who feel that the Biblical call for separation from the world forbids all social contacts with "sinners" will criticize those who go into a sinful environment, even if their sole purpose is to win souls. The attitude of these people is expressed in the statement "If sinners want salvation, let them come to the church." On this we shall have more to say next week.

K. H. W.

Billy Graham on the Sabbath— Concluded

Billy Graham assures us that "before Christ came religious worship was limited to one day out of seven." How could he possibly say that? We do not doubt his sincerity. But we think he has suffered a lapse of memory, to put the matter most mildly. Paul chided the Galatians for turning back to Jewish practices: "Ye observe days, and months, and times, and years" (Gal. 4:10). The Jewish religion was marked with holy days and holy weeks, with new moons—in fact, it fairly bristled with holy periods. No, Judaism was not "limited to one day out of seven"—much less to one hour of one day. It had more holy days set apart than the most ardent of Christian theologians have ever thought to duplicate in Christianity—even those theologians who have argued that all days ought to be kept holy. If ever it was true that a religion "touched all of life,"

it was the Jewish religion. One cannot read the books of Moses without coming to this conclusion. In fact, one of the great dividing marks between Judaism and Christianity was the abolition of endless holy days.

There is complete absence of proof that the Ten Commandments were abolished, or that the holiness of the seventh day was transferred to the first. Hence we can only conclude that when Christianity moved out and away from Judaism, just one holy day remained, the day embodied in the Ten Commandments, the seventh day of the week. And is it not just as important in the Christian Era that men should ever remember that God is the Creator of heaven and earth, that in six days He made this earth?

Right here it is relevant to remark that if we are to understand these "six days," as meaning six vast ages, how then could the keeping of the Decalogue Sabbath ever memorialize the great fiat of Creation? If we allow time enough, even the rankest materialist can find himself in agreement with us as to the origin of the earth, namely, that during endless ages slowly evolving processes took place, and behold! our present, complex world. Certainly if infinite trial and error over infinite ages is all that the Sabbath command calls on us to memorialize then there is little point to the command. We repeat, even the materialists would join in with us, defining the word "God" as a vague force, and the theistic evolutionists defining Him in some immanent form. But in that case the true followers of the Hebrew prophets, who preached a personal God, certainly could not discover in the fourth commandment any good reason for keeping "the seventh day" or any other day.

Sabbath Command Not Restrictive

Billy Graham, pursuing his thought of the meager quality of a religion that is restricted to one day in the week, observes: "To restrict fellowship with God to one hour on one special day of the week is nearer pagan than Christian in its concept." But the Sabbath command does not speak of dedicating one hour of one day, instead it declares that the whole of that day should be dedicated to remembering the prime truth of Creation. Further, the fourth commandment in no way restricts fellowship with God to one day in the week. There is nothing in the fourth commandment that goes counter to Billy Graham's appeal: "Worship God every day! Pray every day. Witness for Him every day."

We are sure that the pious seventeenth-century Puritans who first bodily appropriated the Sabbath command to support Sunday would have been shocked to read Graham's downgrading remarks about the fourth commandment. It would be humorous, if it were not so sacrilegious, this condemnatory comment on the Sabbath of the Decalogue. The classic Protestant creeds quite consistently extol the Ten Commandments as the guide for our lives. And to the extent that these creeds seek to assert a "thus saith the Lord" for Sunday they do it, not by downgrading the Sabbath command, but by invoking an elastic exegesis.

To sum it up: the inquirer who asked Billy Graham for the Scriptures to show which day should be kept, really received no answer. We feel sorry. We believe that this fervent evangelist might have given a great answer. We refer him to the Decalogue, on which he has often preached, and in which he declares that he finds the guidance for our lives on all matters of moral standards. We truly grieve that a man so sincere, who is so persuasive an expounder of the Word, should be so mistaken on so evident a teaching of Scripture.

F. D. N.

Reports From Far and Near



George Hall, executive vice-president of the Creole Foundation, hands a check for bolivars 50,000 (U.S. \$11,111.11) to Harold Bohr, president of the East Venezuela Mission, to help build a secondary school in Venezuela. Witnessing the gift are, left to right: Secundino Rodriguez, farm manager of the academy; Miguel Quirz, treasurer of the East Venezuela Mission; Nathaniel Garcia, public relations secretary of the East Venezuela Mission; and José Mendoza, Caracas church pastor.

Large Educational Project in Venezuela

By Harold Bohr

President, East Venezuela Mission

Seventh-day Adventists have been working in Venezuela since 1910. The first church was organized in 1911 with 11 members. Now, after 55 years, we have in Venezuela more than 5,000 members.

One thing that has kept the Seventh-day Adventist Church from growing faster during these years has been the lack of educational facilities for our young people of high school age. Political ideologies and the evolutionistic concept in the public school system have wrought havoc and ruin among our teenagers, and our losses among this group have been large. This is the tragedy of our work in Venezuela. It is a heart-breaking picture, but there is a bright ray of hope for the future.

About two years ago 120 acres of some of the most fertile land in Venezuela was bought near Nirgua in the state of Yaracuy in the heart of Venezuela. On this site the new Venezuelan academy is being built for 400 dormitory students. C. E. Schmidt is in charge of the construction program. Plans are for the school to open in September, 1966.

God has been blessing this program. Our people in Venezuela, recognizing the great

need and the urgency of this project, have made great sacrifices. Our brethren from the Inter-American Division and the General Conference have sent excellent appropriations. In addition, non-Adventists have responded generously to our appeals. The Gulf Oil Company has given \$7,000, and Intersan, a Venezuelan company, has contributed \$5,000. A large Venezuelan construction company has given \$9,000 worth of equipment. Some companies are giving as much as 30 per cent discount on our purchases. Close to \$50,000 has been given by non-Adventist companies during the past eight months.

Just this week the Creole Petroleum Corporation (Standard Oil of New Jersey) gave the first of a series of annual donations for our new academy. The gift amounted to bolivars 50,000 (U.S. \$11,111.11). This is just the first stage of a five-year program that will bring in more than \$50,000 to our school from Standard Oil of New Jersey.

The needs are great, but so are the opportunities. We ask an interest in the prayers of our people, that God will provide the funds that are so urgently needed to finish this great project.

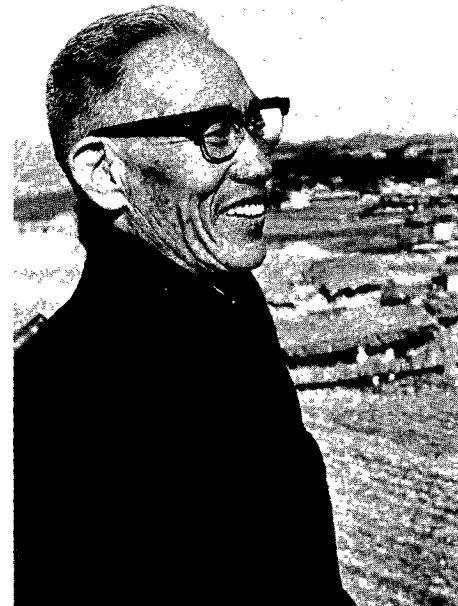
Lay Evangelist Honored in Korea

By Robert L. Sheldon, Manager
Korean Signs of the Times
Publishing House

During the Japanese occupation of Korea before the Korean war, Key-Chae Im was a miner. He would leave his family at the old family homestead in the suburbs of Seoul and go where there was work. He mined coal in the north and gold in the south. He had become a Christian in his youth, and it was his interest in the Bible that led Mrs. Lee, a Bible worker, to his home shortly after the outbreak of the Korean war. Mr. Im was introduced to the Korean *Signs of the Times* by Mrs. Lee. He studied with her and was baptized in 1951.

At this same time he took up a new trade. He had an older brother who taught him how to treat sickness. Not long after his baptism he was given the opportunity to mix medicine with evangelism.

The mission president had many calls for workers to teach the Adventist message, but no one to send. He heard of Mr. Im and invited him to go out as a layman, without pay, to one of these villages. "Ung Chun is where they sent me," recalls Brother Im. "I treated the sick and, as I was helping them physically, I taught them about the Bible. The fees from my medical work were used for liv-



Key-Chae Im, a former coal and gold miner in Korea, now is a full-time lay evangelist. Since he was baptized, in 1951, he has seen 120 souls baptized as a result of his work.



The Middle West Korean Mission honored Key-Chae Im as the outstanding layman of their mission for 1964. C. A. Williams, Korean Union president (left), and S. N. Kim help Mr. Im unwrap his new projector and the mission president, Pastor Shin, shows him how it works.

ing expenses. I soon had nine people keeping the Sabbath in this village."

Because he was successful, the mission president kept asking him to move to another needy place. The work has not always been easy. In one place the local Protestant church was very much opposed to the Adventists' holding meetings. "They threw rocks at me as I preached," Brother Im recounts. "They still molest the Adventists while they meet on Sabbath and during prayer meeting."

Built Six Churches

Mr. Im at 72 years of age still has the energy of a teen-ager. He has devoted his life to this work, which he loves more than anything else. Since he was first asked to go to Ung Chun, Mr. Im has raised up and built six churches. He has seen 120 baptized as a result of his work.

Key-Chae Im was honored as the Layman of the Year of the Middle West Korean Mission at a recent training institute. There are many other laymen in Korea who are also willing to dedicate their lives to the task of teaching the Adventist message. Their pay cannot come in a pay envelope, but their reward will surely be great when Christ comes to accept them and their converts.

Work Grows Among Moslems in Indonesia

By Rifai Burhanu'ddin
Chaplain, Bandung Hospital

The Moslems in Indonesia ridiculed me when my name was preceded by the title Pastor. The name Rifai Burhanu'ddin is of Arab origin, and the Moslems had the idea that all Arabs were of Moslem religion. The Tapanuli, Menadonese, and Ambonese people are usually the ones to become pastors, not a man with a name such as mine.

of Iraq, and A. A. Haddad, of Beirut. I wanted to use those pictures to show the Indonesian people that there are Christians among the Arabs.

On returning to Indonesia my first project was to write an article about my journey to Arab places, such as Beirut, Egypt, Damascus, Jerusalem, Luxor, and Mount Sinai. I told also about my visits to the Adventist churches whose membership is largely Arab. This article was accompanied with a photo of Pastor P. Sitompul and me in Arab costumes. The reader gained the impression that we were on a religious pilgrimage.

Visits to Churches

Our church missionary paper printed the article and pictures, causing much interest among the Indonesian readers. Many wrote to me requesting further information.

In 1963, 20 persons were baptized, seven of whom were former Moslems. After the Moslem Conference in 1964 50 were baptized, 25 from the Moslem faith. This took place in Bandung. Since then, more Moslems have been converted in the East Java Mission, so I was invited by the president of that mission to visit the churches where the members are mostly from the Moslem faith, to strengthen them in Christ. An arrangement was made to visit the churches at Jogjakarta, Solo, Madiun, Sukoredjo, Lawang, Malang, Pasuruan, Surabaya, and

When I attended the Moslem Conference in Beirut, Lebanon, in 1963, I took pictures of A. M. Akbar, of Pakistan, Muhammad Moravati, of Iran, Salem Majeed,

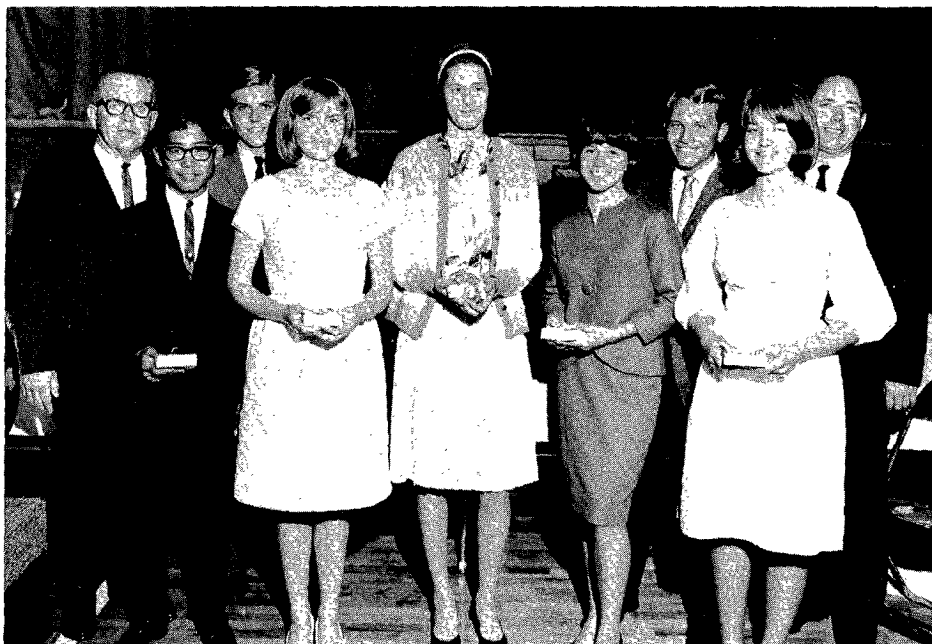
Medallion Winners in Southern California

The first MV Silver Medallion winners in the Southern California Conference were seven students at San Gabriel Academy. The presentation was made at the school's first annual award program, presided over by J. William Leary, principal.

The medallions are given to young men and women who have demonstrated top physical fitness in five fields of endeavor. They include track, field events, endurance and strength, coordination and agility, and swimming. A medallion winner must show proficiency high above average in all fields.

Winners included, left to right, Luke Iwata, Eddie Ross, Jackie Casebeer, Connie Bechler, Kathy Petersen, Allen Padgett, and Gerrie Thomas. Miller Brockett, Pacific Union Conference MV secretary, is at the extreme left; and G. Ray James, Southern California Conference MV secretary, is at the extreme right.

G. RAY JAMES



Semarang between March 19 and 30, 1965.

In the Solo district in Central Java the pastor of the church distributed handbills that attracted the attention of the Moslems. It read:

"Invitation. FREE. Would you like to pay a visit to the countries of the wilderness and sands? Come and see for yourselves the colored film slides to take place at Gedung Wismawati, 24 Imam Bondjol Road, Solo, on Saturday, March 20, 1965, at 7:00 P.M. Speaker: Pastor Rifai Burhanuddin. Entrance free. See the beauty of the cities of Beirut, Jerusalem, and Cairo. You will also enjoy seeing the Mosque Aksan and Mount Sinai."

For three successive days the announcements were broadcast by radio, and banners spanned the streets with the invitation. Two thousand handbills were scattered far and wide in the city of Solo. They were also pasted on the walls of the Mosque and on the Islamic School building. A scholarly man, the president of the Islamic School, was offended to see the handbill pasted on the walls of his school. He knew I am an Adventist, because he subscribes to our magazine. So he went over to the church elder and complained about it. The elder apologized for it and said that our church did not instruct any

of their members to paste it on the walls of the mosque or the school. He was relieved, and added that he felt sorry he did not know the contents of the invitation, since it was torn in half. The elder quickly produced another and let him read it.

He seemed very much interested, and asked the elder whether he and his friends might attend the meeting. He wanted to see the Baitulmukaddis (Jerusalem) and the Aksan Mosque where once Mohammed went at night to pray. The elder gave him ten more handbills and invited him to attend the meeting with his friends.

The first meeting was held in Jogjakarta on March 19, with 2,000 people in attendance. Among them were Islamic students coming from my birthplace. They did not believe that a man from such a place would become an Adventist pastor. When the meeting was over, all the Moslem students approached me and asked a number of questions. All were answered from the Koran. They were happy to know that the Koran mentioned that there is a group of Christians who abstain from eating pork and whose food is more healthful than that of the Moslems.

The next meeting was held in Solo

after Sabbath. The meeting was attended by 3,000 people, mostly Moslems. Among them was the president of the Islamic School and his friends. They all sat in front in order to hear well. They stayed after the meeting and asked questions. After the question-and-answer period our members served refreshments.

The next day I continued my journey to Madiun, where more than 200 members of the Adventist church are from the Moslem faith. From there I went to Sukoredjo and Lawang. The elders of these churches invited the hadjis (pilgrims to Mecca) and many others.

At Pasuruan the church elder had used our church magazine to attract many of the Arabs of the city to attend the meeting. In Surabaya and Semarang the same type of meeting was held and attended by many interested hearers. After this we again returned to Solo, because the people there were not completely satisfied and wanted to hear more. The president of the Islamic School and his friends again were present.

The Moslems in Indonesia are very interested because we approach them with facts and a knowledge of their faith, which in many points agrees with Adventist teaching. The Beirut conference has brought abundant blessings to me and the work in relation to the proclamation of the gospel. Pray earnestly for the work of the Lord among the Moslems in Indonesia, that they may be saved in the kingdom of heaven.

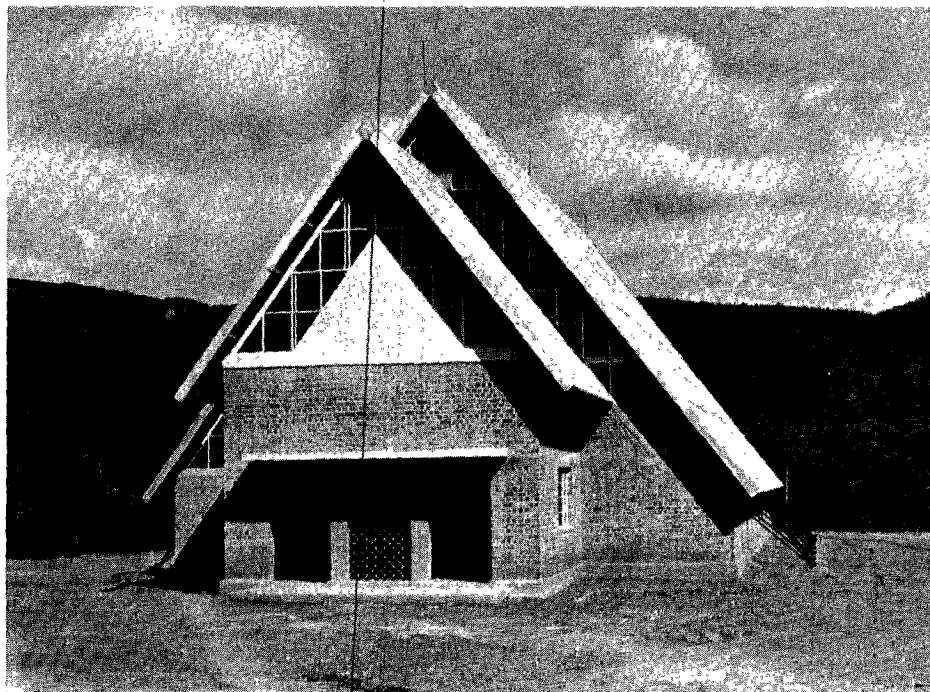
New Church in South-East Africa

The new Matandani church, 85 miles from Blantyre, in southern Malawi, was dedicated May 8. Built under the supervision of O. I. Fields and K. B. Cronje, director and assistant director, respectively, of Matandani Industrial School, the church stands as a monument to wise planning and economy. The total building cost, including labor, amounted to just over £2,000 (U.S. \$5,600). Built by students of the maintenance and industrial schools at Matandani, the church will seat 500 people. Occupying an elevated site overlooking the mission, this new house of worship serves as a beacon of truth to the people living in Malawi's Neno Hills.

Taking part in the service were Robert H. Pierson, president, Trans-Africa Division; O. I. Fields; K. B. Cronje; F. A. Botomani, South-East Africa Union church development secretary; W. M. Webster, union secretary-treasurer; R. J. Tsoka, church pastor; Mion Howe, district leader; W. D. Pierce, Mombera Secondary School; Y. Sosola, veteran Matandani pastor; and Norman Doss.

NORMAN L. DOSS

President, South-East Africa Union



Adventists Aid Colorado Flood Victims

By Dwight S. Wallack
Departmental Secretary
Colorado Conference

Wednesday night, June 16, great walls of water, triggered by cloudbursts south and west of Denver, swept down the South Platte River Valley, washing out bridges, business houses, homes, and causing untold damage to low-lying properties. These destructive waters swept through the Denver area and continued on as far as Sterling, 133 miles down river from Denver. In the next few days widespread destruction was left in the wake of the flooding Arkansas River in southeastern Colorado and western Kansas. Latest estimates place the total damage at over \$200 million. Hundreds of families were left homeless and destitute. One Federal official declared damage more nearly total than he had seen in any United States disaster in recent years.

Our conference home missionary department went into action at once under the direction of B. J. Liebelt. He got in touch with the Red Cross immediately. They were expecting Seventh-day Adventist Welfare personnel to give full assistance, especially in clothing distribution, and would refer people coming to them to our two distribution centers. The great majority of the people whom we served were referred to us by the Red Cross. Clothing given to the Red Cross was all routed to our centers for distribution. Some of it, from downtown merchants, was



Aerial view of flood-ravaged Littleton, a suburb of Denver, Colorado.

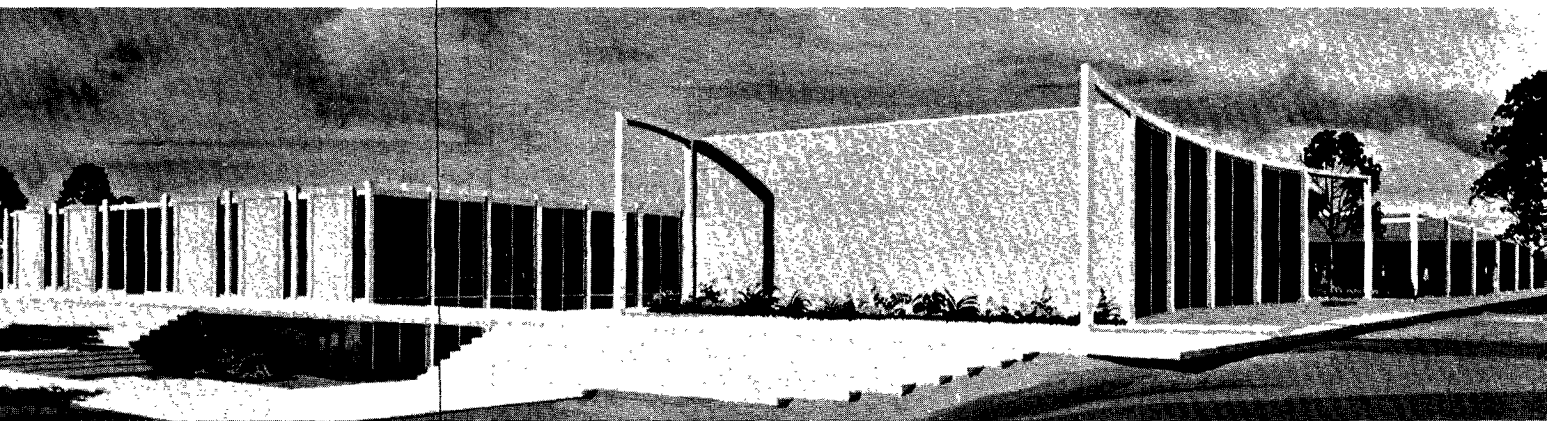


Above: Two young flood victims sit disconsolately in quarters provided at Denver's Mile High Academy. Below: The cleanup job begins in Denver. Note the high-water mark on the house.



Above: The gymnasium of Mile High Academy served as a collection center for clothing and household items to aid flood victims. Below: Welfare workers Mrs. Robertson and Mrs. Smoak select clothing for two young people left destitute by the quick-rising waters.





new. One load, for example, brought upwards of 200 pairs of new shoes.

During our peak days, nearly 100 volunteers were serving the people in our distribution centers. There were also large volunteer crews for cleanup work, and many others who made surveys in the flooded areas to ascertain needs. These survey groups directed cleanup crews to people in special need, and left reference forms inviting victims to our distribution centers for aid. According to a Red Cross chapter director this was an invaluable service, and many victims responded to it.

A man and woman were flown in by Red Cross to direct all emergency disaster activities. The woman stated to our welfare director, Rose Gates, "It will be real nice to work with you. Wherever I go I can rely on Adventists to be in operation by the time I get to the disaster area." The man immediately began to communicate with Elder Liebelt on a "first name" basis, as if they were old friends and it was only natural for them to work together in times of disaster. We are grateful for good working relations with the Red Cross.

The spirit of non-Seventh-day Adventists offering services was most heartening. One doctor had ten suits (some like new) in a large supply of clothing his wife delivered to us. Many said, "We bring our things to you because you don't charge the victims." Women representing different church groups identified themselves as they brought things, and asked what we especially needed. Then they went out into their neighborhoods, gathered the specific items we asked for, and brought them to us. A group of "Brownies" did the same. In fact, they saw to it that everything they brought was clean and in good repair. Our workers were deeply impressed with this, and permitted the children to place the items they brought on the serving tables themselves. Boy Scouts volunteered their services, and numbers of teen-age girls from the community volunteered their services and helped for many hours. One non-Seventh-day Adventist woman who came to our center with an armload of clean new dresses said, "Do you know why I'm bringing these to you?" Our worker didn't know. Then she stated that a flood victim had told her how well she had been served by Adventists, and what a fine work they were doing.

Southwestern Union College Groundbreaking

Groundbreaking ceremonies were held for the new science building at Southwestern Union College on June 20. Chairman L. C. Evans, along with other members of the college board, participated in this service. Construction will require seven months.

*E. C. WINES, President
Southwestern Union College*

Told that we function the year round—not only in disaster—she inquired whether we receive financial aid from the city. Learning that we do not, she wanted to know more about our work. This resulted in a Bible study on the spot. To her query about what we needed most, our worker replied, "Bedding." She brought many of her own blankets.

Porter Memorial Hospital was the only Denver hospital announced as an evacuee center. The announcement was repeated every hour during the first 24 hours of the flood, and the hospital housed 62 homeless victims the first night in nearby Mile High Academy. The entire medical staff were available at the hospital to care for injured flood victims and rescue workers.

The Red Cross told our hospital administrator, Olof Moline, "We knew you are always prepared for emergency situations, and would have cots in storage." Another official remarked, "We knew you'd be on the job."

In Denver, pastors, welfare center, and Dorcas workers met for an organizational meeting early on the morning after the flood struck. Money was voted for staples not available. It was voted to give out the \$1,000 inventory of children's new clothing and other hard-to-get clothing from the centers, along with the used clothing available. Thousands of dollars have been spent by the welfare centers, the churches, and the conference. Additional thousands of dollars are being appropriated by the General Conference from disaster relief funds, and also by the Central Union Conference.

Adventists in Littleton, Denver, Pueblo, Lamar, Sterling, and Loveland experienced extensive loss. Other reports of loss may yet come in. Several families lost everything they owned. One family

returned to find that their house had disappeared. A retirement-age couple found a sign on their house, "Keep out—unsafe for occupancy." Everything in the house was lost. In Sterling a brother sat on the roof of his new home and watched the water rise until three o'clock in the morning. A widow found her trailer home dashed to pieces, and everything inside a complete loss. One of our businessmen found all his machinery and materials filled with mud and his building marked "Unsafe for occupancy."

Distribution of clothing, food, and household items will continue for many weeks. Thus far approximately 35,000 items have gone to the 1,200 to 1,300 persons helped. We sincerely hope we were able to give them more than material aid.

A Barrio, a Bolo, and a Baptism in the Philippines

*By F. D. Lao, Publishing Secretary
South Philippine Union Mission*

When Brother Severino Boncato and another colporteur, together with Brother Ben Moralde, the publishing secretary of Northern Mindanao Mission, went to the hinterlands of Bukidnon to deliver several copies of *The Great Controversy*, they were met by some of our church officers who advised them not to proceed with their deliveries, because the barrio (village) captain was prepared to kill them. The barrio captain was angry because his wife and most of the villagers had ordered books. In his rage, he circulated a threat against our colporteurs. Thus our brethren were apprehensive. But instead of being dismayed and discouraged, the colporteurs requested the brethren to join them in prayer. With renewed enthusiasm and strong determination to succeed, they went forward in faith.

Upon arriving at the barrio, they began their deliveries. But they were turned down by each customer. The explanation was the same: refer to the barrio captain. They went to this man's residence, but were met by the young daughter, who told them that her father was out; he might return home late in the evening. To show their interest in seeing the barrio captain, our colporteurs told the girl that they were going to wait even if

her father did not return home for a week.

The barrio captain, who had been listening in the kitchen, came out and went directly to the bedroom, presumably to get his rifle to make good his threat. Then he called the laborers who were working on his farm. The sight of these people with bolos (knives) in their hands gathered around the house was enough to frighten our humble, self-supporting workers. They could see no way of escape. If they jumped out of the window, husky men were waiting like roaring lions for their prey. In an angry voice the barrio captain asked our colporteurs what they wanted. The leader of the group, Brother Moralde, extended his hand, introduced himself, and told the purpose of their visit. The barrio captain then angrily pointed his finger at Brother Boncato, calling him a racketeer, a thief, and a fake, who forced people to buy his books. Brother Moralde calmly explained to him the contents of the book and its advantages. The barrio captain apparently was convinced of the value of the book, and soon apologized. He then called his wife to get the money and pay for the book. The Spirit of the Lord had touched his heart, for he not only paid for his wife's book, he accompanied the colporteurs to some of his neighbors and encouraged them to pay for their orders. As a result they had a 100 per cent delivery in that barrio.

On the way home the next day they saw at a distance a man holding *The Great Controversy* in one hand and a deadly bolo in the other, waiting for them on the way. The man seemed to be eager to

see our colporteurs. The situation looked serious. After having been successful in their delivery, here came a man with an unsheathed bolo in his hand seemingly waiting for them. Confident that the Lord would take care of them, they proceeded toward the waiting man. Our brethren were surprised when he started to ask them questions. "Are you receiving a monthly salary, Mr. Moralde?" When Brother Moralde nodded his head affirmatively, the man inquired into the possibility of his hiring Brother Moralde for one month to teach him the truths found in *The Great Controversy*. He was willing to pay an amount equal to Brother Moralde's salary so he could be guided in learning more of the truth. *The Great Controversy* he had purchased had opened his heart to search for more truth. He was then assured that someone would teach him. He was introduced to the district leader, and before the end of 1964 he and his family were baptized.

Let us continue to pray for our literature evangelists and for the books that they place.

Win Souls by Submitting "Lead" Names

By George Knowles, *Evangelist Oregon Conference*

Since every member of the Adventist church is on the soul-winning team, it is important that each one know what type of names should be submitted for the prospect list compiled in preparation for evangelistic meetings. Many, many bap-

tisms can be traced to contacts made with those whose names have been placed in the hands of the evangelist by faithful church members. Many remain outside the fold who might be gathered in—if their names were submitted at the right time so that they could be systematically labored for during a carefully planned soul-winning endeavor.

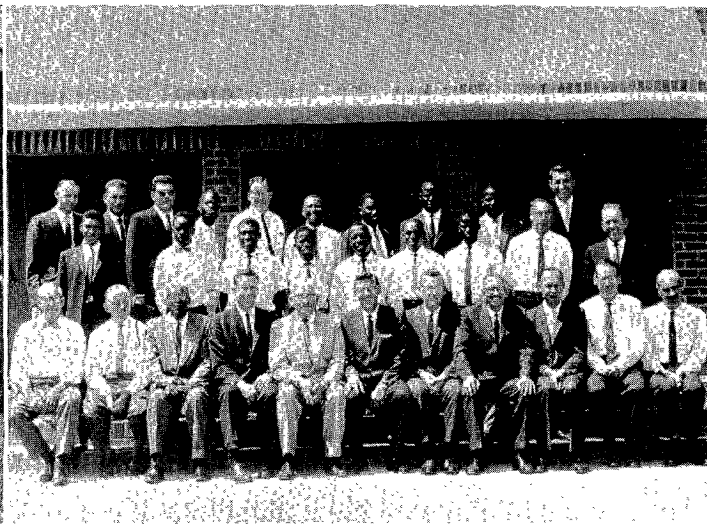
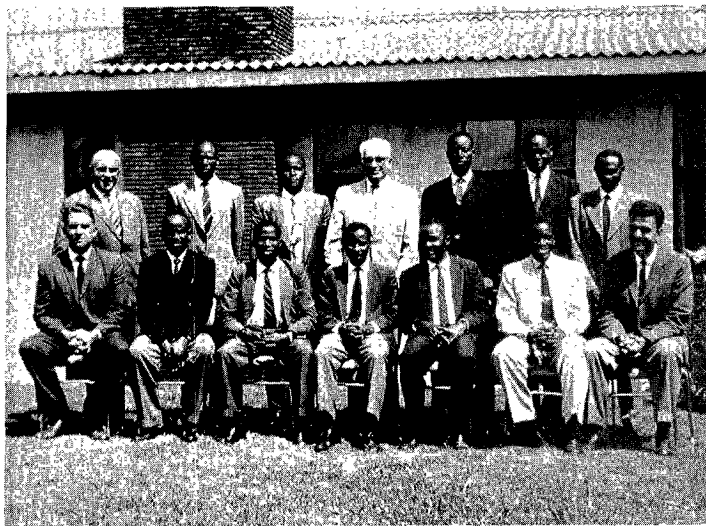
Let me tell you about three visits that I made near the end of a recent evangelistic series. These visits prompted the writing of this article.

At the first home I met a couple who told me that they had attended the church when they moved into the community. The husband lost interest and quit attending. For a time the wife continued to take the children to Sabbath school. Eventually they too quit attending. When I inquired whether any of the members remembered this family, the reply was "Yes, the mother brought the children for a time and then quit. We don't know whether they still live here or not."

No one submitted their names as prospects for the evangelistic file. So far as we could tell, no representative of the church had ever called at this home to invite this family back to church. The head of the house is a professional man. We learned of this family through a non-Adventist shortly before the close of our meetings.

Needed Encouragement

At the second home I met a woman who told me that she used to be an Adventist and had attended the local church when she first moved into the community. She said that she and her daughter had planned to attend every meeting, but



Publishing Councils and Leadership Training Courses in Trans-Africa

All union, conference, and field publishing leaders in Trans-Africa except those of the Central African Union met early this year with union and division officers and publishing house managers for two councils and publishing leadership training courses. The leaders from the East Africa and Tanzania unions (left) enjoyed the comfortable facilities of the Limuru Conference center. The delegates from our Southern unions (right) appreciated the warm hospitality of Solusi College.

R. H. Pierson, president of the Trans-Africa Division, attended both councils to bring the keynote messages on successful leadership, greater soul winning, and the need for the Spirit's power. George A. Huse, Publishing Department secretary of the General

Conference, gave the main instruction during our publishing leadership courses. F. G. Thomas, at Limuru, and R. L. Staples, at Solusi, presented excellent and challenging material on the subjects of persuasive preaching and African religious trends.

Thirty-six publishing department secretaries attended these councils and courses and returned to their fields determined to develop the greatest sales and soul-winning program ever realized in Trans-Africa. Their latest monthly reports show a 50 per cent increase over the corresponding month of 1964. We are praying and working for 700 literature evangelists by 1966.

J. N. HUNT, *Publishing Secretary Trans-Africa Division*



SDA Nurses Attend International Congress

Nearly 6,000 nurses and guests from 68 countries met for the thirteenth quadrennial congress of the International Council of Nurses in Frankfurt, Germany, June 16 to 24. Among them were 19 SDA nurses representing six countries. Six came from the United States, eight from Germany, two from Australia, one from New Zealand, one from Brazil, and one from the United Kingdom. The International Council of Nurses was founded 66 years ago.

MAZIE A. HERIN, *Associate Secretary*
GC Medical Department

lacking a little added encouragement (which would have been given if we had had the name sooner) they did not get started. On further inquiry I found that the daughter was married to a man who had been reared in the Adventist Church and who also had been a member.

None of these names had been given to the evangelistic company, although they had friends and relatives in the area attending church. Such names as this usually prove to be good interests—when the names are on hand at the beginning of the series so that they can be on the prayer list, the mailing list, and the visiting list.

At the third home I found a couple who told me that they had scarcely missed a night during the last evangelistic effort held in the city. They were convinced of the truth and just needed help to gain the courage of their convictions. Such help might have come if they could have been labored with early during the series. Again, no one turned in their name, although there were many who remembered their attending the previous evangelistic effort.

The next time an appeal is made for names in your church or through the pages of your union paper, pray that God will bring to your mind names that you might submit. Don't hesitate for fear of duplication. Duplicates are easily eliminated, but names neglected may result in souls lost for eternity. Relatives and close friends often neglect this duty.

One man who found the Adventist message after moving out of his home community went back to his Adventist neighbor and said, "Why didn't you tell me about this wonderful truth? Why did I have to move away to find it while all these years I lived right next door to you?"

The Adventist neighbor said that he had been hesitant to say anything about

his religion, because they were such good friends and he didn't want anything to affect their friendship. "Yes," said the new believer, "but this message can make us friends for eternity."

What a pity to deprive a neighbor of a chance of becoming a friend for eternity for fear of losing a friend for a time. And yet many of us are guilty of this same reasoning.

Types of Names

Here are some of the types of names that should by all means be submitted when names are called for to build up a prospect file:

1. All former members of the Sabbath school or church, regardless of present attitude
2. Non-Adventist husbands of Adventist wives, and vice versa
3. Non-Adventist children of baptismal age whose parents (or one parent) are members
4. Other close relatives of Adventist church members
5. Those who have taken, or are taking, any of our Bible correspondence courses
6. Those who are taking, or have taken, Bible studies
7. Those who have attended past series of evangelistic meetings
8. Those who have attended any of the regular services of the church
9. Those interested through our radio or TV programs or through literature
10. Those interested as the result of contacts: professional, business, neighbor, et cetera
11. Anyone who by word or action has demonstrated any interest in our message.

There is no greater work than that of saving souls. This work demands united effort and efficiency. Names submitted to an evangelist may result in stars for your crown.

From Home Base to Front Line

Far Eastern Division

Miss Helen Aguas left Manila, Philippines, June 28, for Saigon, Vietnam. She is to serve as a pharmacist in the Saigon Adventist Hospital.

Miss Irma Kintanar left the Philippines on July 6, for Benghazi, Libya. She has responded to a call to join the nursing staff in the 27-bed Benghazi Adventist Hospital.

North American Division

Drs. Robert F. and Lois T. Dunlop and two children, of Kennewick, Washington, left Seattle, Washington, for Hong Kong, on July 6. Sister Dunlop's maiden name was Lois Virginia Thrasher. Dr. Dunlop will connect with the Tsuen Wan Hospital in Hong Kong as a physician. The Doctors Dunlop previously served a number of years in the Inter-American Division.

Dr. and Mrs. G. Robert Rigsby and four children left New York City on July 6, returning to Ethiopia after furlough. Before marriage, Sister Rigsby's name was Joyce LeJune Vixie. Dr. Rigsby will continue as medical director of the Empress Zauditu Memorial Hospital in Addis Ababa.

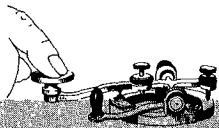
Dr. and Mrs. Stanley Bull, of La Sierra, California, left New York City for Beirut, Lebanon, on July 8. Sister Bull's name before marriage was Agnes Mary Murdoch. Dr. Bull is to serve as education department head in the Middle East College for two years, on an affiliation program between Loma Linda University and that institution.

Elder and Mrs. Michele P. Buonfiglio and three children, left Miami, Florida, July 9, returning after furlough to Medellin, Colombia. Sister Buonfiglio's name was Melitta Ostermann before marriage. Brother Buonfiglio will serve as a district pastor or Bible teacher in the Colombia-Venezuela Union Mission.

Dr. and Mrs. Merle Peterson and three children, of Glendale, California, left Los Angeles, California, on June 27, en route to Singapore. Sister Peterson's maiden name was Gertrude Evelyn Olson. Dr. Peterson is to serve in the Youngberg Memorial Hospital as a doctor and surgeon.

Dr. David Duffie, of Madison, Wisconsin, left Chicago on July 2 for Mayaguez, Puerto Rico. He is to connect with the Bella Vista Hospital for three months as a relief doctor. Dr. and Mrs. Duffie have previously served in Puerto Rico, having returned to their home in the United States in 1962 for furlough and leave of absence, he to take a residency in internal medicine.

N. W. DUNN AND W. P. BRADLEY



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

- Harold W. Keplinger, from Goodlets-ville, Tennessee, has been called to Pioneer Valley Academy to teach industrial arts.
- Chester E. Kellogg, who has been district leader of the Concord and Manchester churches and the Franklin company (New Hampshire) for the past two years has retired. The Northern New England Conference Committee has called Robert E. Edwards to take up the responsibilities of this district. Pastor Edwards is a former worker in the New York Conference.



Columbia Union

Reported by
Morten Juberg

- Elementary students in Norfolk, Virginia, have been given an opportunity to earn money for school purposes. They have participated in a testing program for a pharmaceutical company, according to Jerry Lastine, pastor of the church.
- Newest member of the pastoral staff of the Ohio Conference is William W. Pohle, most recently of the Indonesian Seminary, of the Far Eastern Division. He has served the past 11 years as a missionary in the Far East, first in Hong

Kong and later in Indonesia. Prior to service overseas he was in the East Pennsylvania Conference.

► L. R. Tripp is the new pastor of the Woodbury district in the New Jersey Conference. He takes the place of Jack J. Blanco, who has accepted a call to mission service in Africa.

► New intern in the New Jersey Conference is William VanMeter. He is assisting Ned Maletin in a district in northern New Jersey.

► Harold S. Campbell, of Bethlehem, Pennsylvania, has been elected to the board of trustees of Columbia Union College. He is a layman of the Pennsylvania Conference.

► M. E. Rees, stewardship secretary of the Columbia Union Conference, was ordained to the gospel ministry in a ceremony conducted on the first Sabbath of the Ohio camp meeting at Mount Vernon.

► Evangelistic meetings were conducted recently in Laurel, Maryland, by Bill May and his associates. He is the evangelism secretary of the Chesapeake Conference.



Lake Union

Reported by
Mrs. Mildred Wade

- D. A. Riesen has recently taken up work in the Illinois Conference as a minister. He has served in the East Penn-

sylvania and Ohio conferences. The past seven years he has been pastor of the Minneapolis, Minnesota, church.

► Enrollment in the Andrews University summer session is the largest in its history. There are 788 students in the three schools. For the first time, the Graduate School has the largest enrollment, with 311; the Seminary has 172; and the college 305. A total of 233 courses are being offered, not including the summer Institute in Mathematics for Secondary School Teachers and three study tours.

► A dedicatory service for the new Broadview church in Illinois was held July 3. Mrs. Josephine Cunningham Edwards was the featured speaker. J. T. Krpalek, the pastor, read the Act of Dedication; and W. A. Nelson, president of the conference, offered the dedication prayer. Membership in this little church has grown from 60 to 90.

► Fifteen faculty members of Andrews University were given awards of \$75 to \$150 for books written or articles published in professional periodicals. President Richard Hammill presented the awards on June 10. Provision for these awards, which totaled \$1,750, was made by the board of trustees in order to encourage faculty participation in publishing articles in the area of their specialty in professional periodicals.



North Pacific Union

Reported by
Mrs. Ione Morgan

► In June, Oregon Conference and civic officials participated in groundbreaking ceremonies for a new \$80,000 church for Portland's St. John's district. The members have outgrown three churches since the first was built in 1888. Designed to seat 400, the frame-and-brick structure will include a sanctuary, Sabbath school rooms in a daylight basement, and a multipurpose annex.

► The Oregon Conference academies graduated 249 seniors in commencement exercises during June: Columbia, 55; Laurelwood, 90; Milo, 60; Portland Union, 44.

► N. R. Dower reports that baptisms in the Washington Conference for the two months of May and June numbered 190, bringing the total for the first six months of the year over the 300 mark.

► Shirley Norhton, a 1965 graduate of Walla Walla College with a B.S. degree in nursing, is joining the faculty of Gem State Academy, and in addition to teaching will serve as assistant dean of girls and school nurse.

► During the past 12 months evangelistic efforts have been held in each church of

Reading, Pennsylvania, Retirement Home

The Reading Institute of Rehabilitation in Reading, Pennsylvania, can now accommodate ten retirement guests in two private rooms and four semi-private rooms. Guests are expected to care for their personal needs to a large degree. They must be ambulatory. A nurse on duty 24 hours a day can call on any of the 60 staff members of the Institute of Rehabilitation if additional help is needed.

Two of the guests are a brother and sister, Aunt Tillie and Uncle Edward Ertel. Edward is 92 years of age and Tillie 90. They have been faithful members of the Williamsport, Pennsylvania, church for nearly 70 years. They still enjoy keeping abreast of the Advent Movement through the weekly visits of the *Review and Herald*.

With them (left) is Russell E. Youngberg, M.D., medical director, and Roy E. Crissey, administrator.

J. A. TOOP



the Caldwell-Nampa-Emmett district of the Idaho Conference, and 40 persons have been added to the church as a result. Ralph W. Martin, Dean McDaniel and Harry Gray were associated in conducting the meetings. The Caldwell and Nampa churches have decided to merge their two church schools into one consolidated system this fall. This necessitates a \$100,000 building program for a new school plant.

► A series of evangelistic services conducted this spring in the Oroville church of the Upper Columbia Conference by Roy Churchill and C. C. Rouse culminated in a baptism of five candidates.

► A. R. Friedrich recently transferred to Reno, Nevada, after serving as pastor-evangelist in Yakima, Washington, for nearly five years.

► New teachers on the Walla Walla College campus will be Robert W. Bohlman as an instructor in English; and Mrs. Vanoy Smith as a first-grade teacher at Rogers Elementary School.



Pacific Union

Reported by
Mrs. Margaret Follett

► H. A. Voth, principal of Hawaiian Mission Academy, is the new principal of Lodi Academy. He succeeds Dr. Vernon Koenig, who has joined the faculty of La Sierra College.

► William C. Hatch has joined the staff of the Southeastern California Conference as secretary of the department of laymen's activities. He has been in departmental work in the Georgia-Cumberland Conference.

► Clarence Gruesbeck has come from the North Shore church in Chicago to pastor the Eagle Rock church in the Southern California Conference. He has served in the New Jersey and Illinois conferences.

► Replacing Arthur E. Mitchel as principal of the Calexico Mission School is Alan Bohman, who with his wife has been teaching at the La Sierra Demonstration School. Elder Mitchel has accepted a call to teach at the Orangewood church school.

► Max Eberhardt, recently returned from Ecuador because of the illness of his wife, is now youth pastor of the Eagle Rock church.

► Arthur Douglas, of the Arizona Conference, is now pastor in Yucca Valley and Twentynine Palms, in the Southeastern California Conference.

► Three new faculty appointments have been announced by R. B. Lewis, academic dean of La Sierra College. Scheduled to teach this September are Vernon H. Koenig, department of education; Peter G. Strutz, behavioral science; and Jack L. Hartley, speech. Doctor Koenig has served as a teacher or administrator in West Coast schools for the past 20 years, most recently at Lodi Academy.

► E. Stanley Chace, associate professor of education at Andrews University, has accepted a call to be educational superin-

tendent of the Southern California Conference and took up his responsibilities the middle of July. Doctor Chace has served the denomination as a district pastor and as a teacher in various parts of the country.

► The new associate MV secretary of the Southeastern California Conference is Winston DeHaven, who comes from the Virgil Hauselt Memorial Junior Academy at Santa Cruz, California, where he served as principal. Elder DeHaven entered the ministry in 1951 at Port Angeles, Washington.

► David J. Bieber, the new president of La Sierra College, assumed his responsibilities June 13. William M. Landeen has been serving the college as president since the death of Fabian A. Meier in 1963. President Bieber served as president of Union College.

► C. Elwyn Platner, recently elected public relations secretary for the Southeastern California Conference, has assumed his new duties. He comes from Hinsdale, Illinois, and previously served in the Georgia-Cumberland Conference and at Oshawa Missionary College.

A Gift to Nigerian Minister of Education

Susan Coon, of Lansing, Michigan, recently presented *A Century of Miracles* to S. E. Imoke, minister of education in eastern Nigeria. The gift was a token of appreciation from N. C. Wilson, Michigan Conference president, for the many kindnesses the Nigerian official has shown the denominational educational system in his area. The presentation took place at the Lansing airport as Imoke left for his own country following his visit to Michigan State University.

Susan, who has lived more than half of her eight years in West Africa, is the daughter of Elder and Mrs. Roger Coon, formerly missionaries to Nigeria.

DON HAWLEY
Departmental Secretary
Michigan Conference



1965 Camp Meetings

Central Union

Wyoming
Near Casper August 12-15

Columbia Union

Pennsylvania
Somerset
Church of God Campground August 5-15

Southwestern Union

Texico
Sandoval, New Mexico
Sandia View Academy, Box 98 August 6-14

Church Calendar

Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church	
Missionary Offering	September 4
Missions Extension Day and Offering	September 11
JMV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church	
Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective) and Church Missionary Offering	December 4
Thirteenth Sabbath Offering (Australasian Division)	December 25

REVIEW and HERALD

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

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Kenneth H. Wood
Consulting Editors: R. R. Figuhr, M. V. Campbell
Theo. Carcich, W. E. Murray
F. L. Peterson, R. S. Watts
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Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

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REVIEW AND HERALD, August 12, 1965



J. BYRON LOGAN



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News of Note

A Visit to East Germany

Through the kindness and courtesy of the German Democratic Republic of East Germany I was permitted to attend the East German Conference session held in Friedensau, July 7-11.

It was a heart-warming and thrilling experience to associate with the 90 ministers and 150 delegates gathered at old Friedensau for this session and spiritual retreat. It had been a number of years since anyone representing our worldwide work had visited Friedensau, the old training school and seminary for workers in Germany. Our workers in the German Democratic Republic appreciate the freedom granted them as they courageously move forward in the cause of God.

R. S. WATTS

First Leadership Course in Far Eastern Division

From the Far Eastern Division headquarters Lewis A. Shipowick, the division lay activities secretary, writes: "The first two lay instructors' training schools have been conducted in the Far Eastern Division. Our first school was held in the South Philippine Union. At this school a goodly number of the workers of that union—all the lay activities secretaries of the missions and their presidents—plus some 100 laymen gathered at Davao City for the first leadership training course. It was a thrill and inspiration to see how these devout laymen devoured every new idea. How grateful and appreciative they were for the new methods and ideas. One layman said, 'I came the first night just to observe and I couldn't leave until the program was over.'

"That group of some 100 laymen pledged that under the blessing of God they would go back and guide 1,659 souls to the Lord Jesus Christ by the end of this year."

This is good news indeed, and we are confident that the laymen of the Far East will do their utmost to help finish the work of God.

V. W. SCHOEN

MV Evangelism Shows Large Gain

At a time when juvenile delinquency headlines grow more prominent every year, it is encouraging to see more senior youth of the church actively entering into evangelistic work. Adventist youth in the United States and Canada, at the end of May last year, reported winning to the message 1,458 persons, who were baptized by their pastors. They went on to pass their goal of 3,000 before the end of the year.

In the same period this year they report 2,156, also on a goal of 3,000 for the

year, a gain of almost 50 per cent. These were won through four methods of evangelism especially emphasized for use by youth. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

CLARK SMITH

Coupon in Garbage Can Wins Souls in Canada

Mr. Alex Zsiros of Toronto, Canada, was reading his Hungarian newspaper one day when his eye fell upon the advertisement for the Hungarian Bible correspondence school. His curiosity and interest were aroused, so he clipped the item and placed it in the drawer of his desk intending to send for the lessons. Days and weeks passed and he did not send in the request.

Then one day he decided to send for the course, but when he looked in the desk drawer for the clipping it was not there. Feverishly, now, he emptied the contents of the drawer, but to no avail. He called his wife and asked her if she had seen the clipping. She told him that she had that very day cleaned up his desk and thrown some scraps of paper into the garbage can. "Where is that can?" cried Mr. Zsiros. "Out on the street waiting for the garbage removal men," she replied. Down the stairs and into the street he rushed. "Thank the Lord, they have not carted the rubbish away," he breathed.

Digging and digging, examining every scrap of newsprint, at last in the very bottom of the can he found a wet, crumpled, defaced enrollment advertisement for the Hungarian Bible correspondence course. With joy he hastened back into the house, and in minutes prepared the letter to the Voice of Prophecy office.

Together with his wife he studied the lessons. For three years he testified to his Baptist brethren that he had found beautiful new truths in God's Holy Word.

When Elder and Mrs. Charles J. Sohlmann, of the New York City Hungarian church, arrived in Toronto in April, at the invitation of L. L. Bock, president of the Ontario-Quebec Conference, they were introduced to Mr. and Mrs. Zsiros and a number of others whom the Zsiroses had taught from the Bible correspondence lessons. They were all baptized and became members of the Seventh-day Adventist Church before Elder and Mrs. Sohlmann left Canada to return to their home.

Who ever would have thought that an enrollment coupon which had been thrown into a garbage can would become the instrument in the hands of the Lord to bring a number of Hungarian people into the remnant church!

WESLEY AMUNDSEN

Additional Coverage for Faith for Today

Good news has just come from Faith for Today—truly an answer to prayer. After being out of the Chicago area for five years, word has been received that Station WCIU, channel 26, in Chicago, will carry Faith for Today beginning August 14, from 3:30 to 4:00 P.M.

Three months ago an opening came in the Philadelphia area, and Faith for Today is now being seen there. These two stations serve approximately 5 million homes. Truly, this is cause for rejoicing.

Present indications are that many additional stations will be using Faith for Today by the time the fall season starts, further boosting their current all-time high of 230 stations.

J. O. IVERSEN

Fire at Atlantic Union College

Friday, July 30, fire damaged the print shop and maintenance building at Atlantic Union College. The cause of the fire and the extent of the damage are not yet known, though the loss is estimated to be in the vicinity of \$100,000. No one was injured.

E. E. COSSENTINE



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the Review editors.

WASHINGTON, D.C.—A directive from the Army's top general calling for a halt to the use of rough language by military instructors has met with largely favorable response, Pentagon sources said here.

NEW YORK—The American Bible Society will install the latest IBM computers in its new Bible House here next year to modernize and speed up its work of translating, publishing, and distributing the Scriptures around the world.

NEW YORK—Reviving an ancient religious custom, three clergymen—a Protestant, a Catholic and a Jew—blessed an assortment of animals ranging from a llama to a Siamese cat at "The Peaceable Kingdom" animal exhibit at the New York World's Fair. For the ceremony—aimed at calling public attention to the need for kindness to animals—a small zoo of animals purred, mooed at, and flocked affectionately to the feet and laps of the clergy. It included the large presence of Sir Lancelot (correct), a white Peruvian llama, a nervous red kangaroo called Victoria, and a black vocal calf named Corn.