



Miracles Everywhere

By ERNEST LLOYD

WHEN the Lord Jesus turned water into wine at the marriage feast in Cana of Galilee, He showed Himself as the Creator of nature and its laws, and used the occasion for His own high ends. In the performance of this miracle there was no hesitation, no experimenting, no anxiety, but rather the easy confidence of a master.

In his book *The Seven Signs*, Dr. A. A. Brockington has this illuminating paragraph: "In every grape that hangs upon the vine, water is changed into wine, as the sap ripens into rich juice. Christ (as Creator) had been doing that all along, in every vineyard and orchard; and that was His glory. Now He has come to prove that; to draw back the veil of carnal sense, and manifest Himself. Men had seen the grapes ripen on the vines; and they were tempted to say, as every one of us is tempted now, 'It is the sun, and the air, the nature of the vine and the nature of the climate, that make the wine.' Jesus comes and answers, 'I make the wine; I have been making it all along. The vines, the sun, the weather, are only My tools, wherewith I work, turning rain and sap into wine; and I am greater than they. I made them; I do not depend on them; I can make wine from water without vines or sunshine. Behold and drink, and see My glory *without* the vineyard, since you have forgotten to see it *in* the vineyard.'"

In a later miracle, the feeding of the five thousand on a grassy hill-

side, Jesus revealed the wonder-working power that is constantly being exercised for man's good. In the production of the harvests of the earth God is working miracles every day. Men prepare the soil and sow the seed, but it is the life from God that causes the seed to germinate. Men are called upon to cooperate with God in the care of the grain and the preparation of the loaf, and too often lose sight of the divine agency. The working of His power is ascribed to natural causes or to human instrumentality.

The thinking brain, the beating heart, the vibrating nerve, the forests, fields, and flowers, the earth and sea teeming with living organisms, the vast universe with its starry worlds, its glorious constellations, its planetary systems all moving at the direction of the divine will—all are miracles spread out before us, demonstrations of the almighty power of God. He who created still sustains. "In him we live, and move, and have our being."

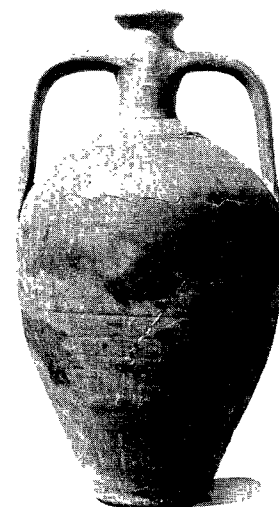
The word "miracle" has been defined as "an event in physical nature, which makes unmistakably plain the presence and direct action of God working for a moral end." We know that God is always working through nature, and He meant for man to recognize and praise Him in the ordinary course of events; but man's sin has blinded his spiritual vision, and he has lost the power of seeing *be-
hind* physical order.

In a "miracle," God so works that a man is forced to notice the presence of God performing His will. As Dr. James Hastings puts it, "Miracles are God's protests against man's blindness; protests in which He interrupts the superficial uniformity (of natural law) in the interests of deeper law."

As the will of the Lord Jesus per-

vaded the water in those water pots at the marriage in Cana, endowing it with new and desirable qualities, so His will is to pervade our souls, making them conformable to His great purposes. His desire for each of us is that we sense the high privilege of being workers together *with* Him in the things of nature about us, and also in the things of the kingdom.

"Whatsoever he saith unto you, do it," were the words heard at the Cana marriage feast. And we hear them today. Fill the water pots to the brim, then leave the miracle to Him. He will not fail in His part if we do ours. Simple obedience to His will, the will that works only for our good, brings the peace and satisfaction that our souls desire. As He brought gladness to all at the marriage feast, so He brings the gift of joy to all who yield themselves to His will today.



KEYSTONE VIEW CO.

As the will of Christ pervaded the water in the stone vessels at Cana, so His will is to pervade our souls with desirable qualities.

Bridging the



By H. M. S. RICHARDS
Speaker, Voice of Prophecy

**Three major
radio networks and many
independent stations
carry Elder
Richards' message.**

ELIZABETH had been a church member and had worked in one of our own institutions, but she had become discouraged and left the church. She later married and had one child, Bobbi. Separation and divorce followed, and Elizabeth was left to raise Bobbi alone. She realized that Bobbi needed religious training, but she let the days and months and years slip by.

Finally Bobbi was a teen-ager. Elizabeth now found that she and her daughter were separated by many differences—the biggest was her own religious convictions. Even though Elizabeth had left the church many years before, she still believed in the Bible teachings of God's message for these days. Elizabeth struggled along trying to teach Bobbi the right way, but mother and daughter seemed to be pulling in different directions. The "generation gap" was only too real. Now, in high school, Bobbi openly rebelled against her mother's dictates as to what was right and wrong.

When the Voice of Prophecy Crusade came to Portland, Elizabeth made a final desperate effort to bring

her daughter closer to her and to the right ways of living. She proposed that Bobbi attend the meetings to be held in the Portland Union Academy auditorium. She could make her own decision at the close of the series and her mother would abide by that decision. Elizabeth would never speak to her again of religion if Bobbi rejected this religion.

The young woman agreed. Not having seen the handbill, she did not realize there were meetings every night for three weeks, but when she discovered this she decided to stand by her bargain. Every night the two went together and sat on the front row. It was not long before Bobbi was looking up the texts in her Bible and staying after meetings to talk with the workers. She and her mother seemed to be united in the study of God's Word.

At the first call for surrender, Elizabeth, the mother, came forward, taking her stand to come back into the church. Bobbi didn't come with her. A few nights later, however, another call brought Bobbi to a decision. She made her way to the front. It was a

wonderful thing to see mother and daughter embrace each other with tears streaming down their cheeks. The generation gap was bridged. The love of Christ had brought them together. Elizabeth and her daughter were baptized together and now rejoice in a new and wonderful life.

At the Voice of Prophecy we have hopes and plans for a youth broadcast to reach a potential audience of more than 100 million young people. We are told that by 1970—which is not far away—109 million of the 205 million people in the United States will be in their twenties or younger. Think of it, 53 per cent! This population trend is seen in Canada and other countries as well. It is time to think seriously about bridging the gulf between parents and children within the church and reaching out for the young people as well as the older ones who have no faith.

Many times we have "talked down" to youth. The young people of today are alert, eager, anxious to learn and to know. They want facts, they want truth, they want straight answers, and they want the Bible just as it is. They

Generation Gap

do not wish anything changed, altered, watered down, or made easier. Young people want a challenge, and they will respond to it.

The Voice of Prophecy receives thousands of letters from young people. I was happily surprised lately to discover that approximately half of those enrolled in our Faith Bible Course are below 30 years of age.

"Quit analyzing us and start recognizing us," one young person de-

feel they have the upper hand, the experience, so they never ask us anything. They are satisfied with standardized conclusions about us. They feel they have us down pat and would rather not hear anything to upset that idea. They look at us as a group, with their minds already made up about what we are like."

But the converse can be just as true. Someone has said, "For every group of adults sitting in a room somewhere, discussing the shortcomings of young people, there is a corresponding group of young people nearby discussing adults."

The youth of today want their fun to be useful. Our churches should consider calling young people in to help lay the plans for new projects rather than handing something to them in finished form. To youth the planning is the best part.

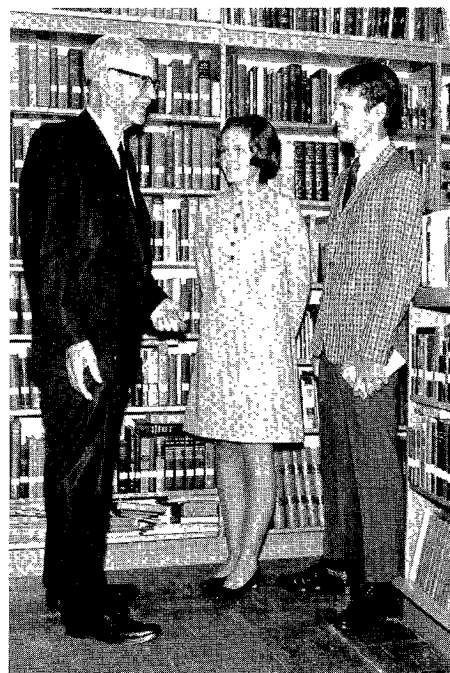
According to our letters, young people dislike insincerity or hypocrisy in any form. They find it jarring to hear adults trying to act like teenagers or talk like them.

One young person put it, "You don't have to respect anyone because he is young, but you shouldn't show disrespect because he is young, either. Young people, everywhere, are searching for proof of individuality, and are very far from being all alike. The adult who recognizes that fact will have the greatest success with them."

The world is filled with sorrow. The Vietnam war has brought an avalanche of grief to homes across many countries. Tens of thousands of young people have lost brothers or friends in the war.

One of the deepest of all sorrows is the broken home. One girl wrote to the Voice of Prophecy, "I am sorry I haven't written before now, but half the time I don't know if I am coming or going. I'm so mixed up. My real dad said I would be better off dead, and maybe I would. I would like for you to remember me in your prayers." We hope that anyone who reads this article will pray for this young woman.

A teen-age boy has just written to us and his letter could be multiplied by hundreds in our mail. Both of the boy's parents work. Every evening



DUNLAP-TURNEY

Elder Richards, Susan Whitaker, and Roger Hadley discuss plans for a youth broadcast.

they come home, get something to eat, and then go to the neighborhood tavern and remain there for five or six hours. And he says, "Nothing I do is right any more." Here is a letter from heartbroken parents: "All channels of communication between us and our daughter seem to be closed. She does not accept any suggestions we make to her. What can we do?"

The blame for the generation gap cannot be put entirely on the young people or on the parents. There is trouble on both sides. While more than 90,000 teen-agers run away from supposedly good homes every year, we must not forget that at least 50,000 husbands and wives (mostly husbands) desert their families each year.

Bridging the generation gap is go-



H. M. S. Richards, Jr., is the originator of the Voice of Prophecy Crusade Team plan.

clared fervently. "Don't patronize us—just be with us. You have wisdom, we have ideas—in confusing abundance. We need both. Let us sit down with you, across from you, equal to you, and talk."

One of their major complaints is that adults don't listen. "Even when they seem to be listening, they don't hear us." Are you listening to the young people in your family and your circle of friends?

Some young people see it this way: "The news media pay too much attention to the fringe groups. Adults



The King's Heralds record in 12 languages.

ing to be a family affair. Every one of us can have some part in it. The father should be the priest of the household. If he fails, then the mother must take up the burden. To knit your family close, meet together for counsel and prayer. Have a regular time for family worship. If some member of the family is away, set a specific time of day when you can pray and worship God together "in spirit."

I have never believed that radio, reaching around the earth at a speed of 186,000 miles a second, came into being by God's providence merely to sell food, furniture, beer, tobacco, or

automobiles. It was brought into existence for a far higher cause—to win men to Christ, to mend families, to bridge the generation gap, to prepare us all for the great days of the future when there will be no war on this earth, no sin, no death, no suffering, when God's love and righteousness will flow over the world and into the hearts of men like a mighty sea. Electronic mass communication, which makes possible the preaching of the gospel of love to all, is in itself a sign of our Lord's return. For He said, "This gospel of the kingdom shall be preached in all the world for a wit-

ness unto all nations; and then shall the end come" (Matt. 24:14).

Our radio message is already reaching tens of thousands of young people. A young woman writes that she has had very little chance to attend church. Before taking our Bible course she had never read the Bible. Now, she says, "I can't stop reading it. I have found things in this Book that have really taken hold of me. I am changing my way of living and thinking. My mother said it wouldn't last, but now I want to be baptized, an idea which never occurred to me before."



H. M. S. Richards, Voice of Prophecy speaker, and H. M. S. Richards, Jr., exchange ideas about future broadcasts and crusades.

At the Ohio camp meeting this year H. M. S. Richards, Jr., made a call for surrender and rededication. In response, a young man came into the pastor's study with tears in his eyes. He had been eager to meet the Voice of Prophecy group. A student at the University of Dayton, he had been listening to several religious broadcasts. But they did not seem to him to ring true. One night, around midnight, he was listening to his radio and the Voice of Prophecy Nite-Owl broadcast. Since that time he has been listening every night.

This young man has recently been baptized. He is not welcome at home now, and so he is staying with friends in Dayton, Ohio. He has received notice from his draft board that he is soon to be in the Army. He needs our prayers.

Jean is a high school junior in the Midwest. She had no interest whatever in the church or religion, but one day she saw in a classmate's loose-leaf binder the first two Faith lessons. She asked if she might look at them. The thing that impressed her most was the image of Daniel 2. She asked her friend if she could have the two lessons after she was through with them. Her friend said, "Here, you can send off and get your own," and handed Jean an enrollment card. The Voice of Prophecy Faith Bible lessons were the only contact Jean had with Adventists until she was baptized. She says, "I suppose you can say the Voice of Prophecy is the whole reason I am in the church today." Of course, we recognize that her friend also had a part by giving her a chance to enroll in the Bible correspondence course.

We believe many young people will respond to our approach through radio as did Jean. Ellen G. White, who loved young people, wrote: "Let the youth be led to understand the object of their creation, to honor God and bless their fellow men; let them see the tender love which the Father in heaven has manifested toward them, and the high destiny for which the discipline of this life is to prepare them, the dignity and honor to which they are called, even to become the sons of God, and thousands would turn with contempt and loathing from the low and selfish aims and the frivolous pleasures that have hitherto engrossed them."—*Patriarchs and Prophets*, p. 601.

The Voice of Prophecy youth broadcast, in which our hopes and plans are centered, has many problems to surmount. We have a responsibility to millions of fine young people in North America and the world, and for them we solicit the prayers of all our friends.

A Personal Message From Your General Conference President

HEART to HEART



Dear Saints of God in Many Lands:

The sturdy old Covenanter faced death for his faith. As he stood on the site of execution he was asked if he had one last request to make.

"Yes," was his staunch reply. "I would like to pray one last prayer and sing one last psalm before you take my life."

The request was granted and the old saint burst forth in a long torrent of prayer. The prayer finished, his voice was lifted loud and clear as he sang the 119th psalm from memory. All 176 verses he had learned perfectly.

As the Covenanter sang, a horseman galloped up. There was a hurried conference with officials in charge.

"You are free!" the official shouted. "You may go! You have been pardoned."

A close call it was. A few minutes more and it would have been too late. How fortunate he chose to sing the long 119th psalm that morning. *How fortunate he had learned the psalm years before!* It made the difference between life and death for him.

You and I may never play a leading role in such a breath-taking drama as that which the seventeenth-century Covenanter experienced, but our knowledge of God's Word may well be a determining factor in life or death for us—eternal life or eternal death! Did you ever stop to think of it just that way? Listen.

The inspired prophet quotes the words of his Lord: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee" (Hosea 4:6).

Did you notice those words—"destroyed for lack of knowledge"? One marginal reading declares that we may be "cut off" for lack of knowledge. There can be no question regarding the knowledge the prophet is speaking of—it is the knowledge of God. And the prime source of knowledge of God is the Holy Bible.

If we are "cut off" from God, if our prayers do not "get through," or if we feel no desire to pray, it may well be for lack of knowledge—lack of knowledge of God's treasured Word. How much we need the precious promises, the safe counsel, the shining light we find in such abundance in the inspired Scriptures!

This precious Book is not *man's* book, it is *God's* book! Remember what Paul wrote to the believers in Thessalonica?

"When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13).

"The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe would we open God's word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One."—*Testimonies*, vol. 6, p. 393.

The Bible is more than a good book. Man is able to write a good book. It is more than an inspiring book. Man may write an inspiring book. It is a living Book. The Spirit of the living God inspired holy men to pen its sacred pages.

What will the prayerful study of God's Word do for you? Listen: "The effort to grasp the great truths of revelation imparts freshness and vigor to all the faculties. It expands the mind, sharpens the perceptions, and ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character and sanctifies the soul."—*The Great Controversy*, p. 94.

Now go back and read that inspired statement again. Let each thought penetrate deeply. Ponder well what God can and will do for you through His priceless Word. Wisdom, good judgment, ennobled impulses, stability of purpose, patience, courage, refinement of character, sanctification of the soul—all are promised to those who seek God earnestly.

Where is *your* Bible? Do you truly study it *every* day? Come now, brother, sister mine, be honest—it may be a matter of life or death! Covenant with Him that you will be a more diligent student of His wonderful Word!

Yours for a more earnest study of His Word,



COURTESY OF FRANK KUNTZ

"That They All May Be ONE"

By
ELLEN
G.
WHITE

CHRISTIAN unity is a mighty agency. It tells in a powerful manner that those who possess it are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. We are to be one with our fellow-men and with Christ, and in Christ one with God. Then of us can be spoken the words, "Ye are complete in Him."

In the plan of redemption a place is allotted to every soul. To each man is given his work. No one can be a member of Christ's body and yet be inactive. Different lines of work are committed to different men, according to their several ability. The work of God's people may and will be varied, but one Spirit is the mover in it all. All the work done for the Master is to be connected with the great whole. The workers are to labor together in concert, each one controlled by divine power, putting forth undivided effort to draw those around them to Christ. All must move like parts of well-adjusted machinery, each part dependent on the other part, yet standing distinct in action. And each one is to take the place assigned him and do the work

appointed him. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love.

Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. The world is filled with storm and war and variance. Under one head, the papal power, it has united to oppose God in the person of His faithful witnesses. This union is cemented by the great apostate. All jealousy, evil surmising, and evil speaking are of him, and tend to produce discord and disunion. Then shall God's people be at variance with one another? Shall they not be cemented together by the Holy Spirit, each worker filled with love and sympathy for his fellow-worker, each filling his appointment with faithful effort, seeking earnestly to prepare the way of the Lord?

In the general discord there should be one place where harmony and unity should exist because the Bible is the guide. When the principles of God's Word are followed, it becomes a bright light shining in a dark

place. All who build on this Rock can be sure that their house will stand amid the tempest.

The sword of the Spirit, which cuts both ways, is to be in the hands of God's servants. His inspiration is to be upon them, leading them

All to Speak as the Voice of One.

The Holy Spirit will work with the consecrated human instrument; for this is God's purpose. God has opened a door between heaven and earth, which no power can close. He calls upon every human being to be pure, holy, sanctified, in order that the work for this time may be accomplished. When God's people place themselves in proper relation to Him and to one another, there will be a full impartation of the Holy Spirit for the harmonious combination of the whole body.

Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. "By their fruits ye shall know them." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Interwoven With Humanity

As long as we are in this world we must be linked with one another. Humanity is interlaced and interwoven with humanity. As Christians we are members one of another. The Lord has made us thus, and when disappointments come, we are not to think the worse of one another. We are individual members of the general body. In helplessness and disappointment we are fighting the battles of life, and the Lord designs us, as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of our practical Christian work. Who is my neighbor? Read and understand. It is the very one who needs help the most.

Thy brother, sick in spirit, needs thee as thou once needed him. He needs the experience of one who has been as weak as himself, one who can sympathize with him and help him.

The very knowledge of our own weakness helps us to help another in his weakness. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be as cold as steel, frozen as it were, and unable to help where help is needed. There is a work to be done in human hearts to make them keen and true and sensitive to another's needs.

We can be united with one another only as we are united with Christ. He declared, "I, if I be lifted up from the earth, will draw all men unto Me." Christ must be uplifted. His name is all-powerful. Many who have dwelt much upon doctrinal subjects, but who have not learned of Christ, have been found unable to control themselves. They need the Holy Spirit's power. We should seek to understand what it means to be in complete union with Christ, who is the propitiation for our sins and for the sins of the whole world. Our life should be bound up with His life. We should draw constantly from Him, partaking of the living bread which came down from heaven, drinking from a fountain ever fresh, ever giving forth its abundant

treasure. When this is in truth the experience of the Christian, there is seen in his life a freshness, a simplicity, a humility, a meekness and lowliness of heart, that show all with whom he associates that he has been with Jesus and learned of Him.

Christ Is the Only True Center

When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of believers one harmonious whole, of which Christ is seen to be the soul. Every element is working in right lines. Every worker who fills his appointed place is helping to uplift the cross of Calvary.

This is the unity God requires in His service. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted because of the unity which exists among believers. There is one body and one spirit. Those who have been building territorial lines of dis-

inction, barriers of color and caste, might better take these down much faster than they put them up.

He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony. Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self. Thus is presented to God a powerful organization, through which He can work for the conversion of sinners. Thus heaven and earth are connected, and all the divine agencies co-operate with human instrumentalities.

The art of living *when you're Young*

By MIRIAM WOOD

JUDGMENT (EVERY) DAY If a young person were asked, What specific character qualities would you most like to have handed to you, on or off a silver platter? the items listed would doubtless each soon step on the figurative heels of the preceding "desired quality." Most of them would be completely predictable. One quality, though, would probably not be "in the running" because few people, whatever their age, seem to give much thought to it. I'm speaking of the quality known as "good judgment." With it, a mediocre person may actually rise to rarefied heights. Without it, a brilliant person may spend his life in the slough of non-achievement. I purposely have avoided the verb *will*; I've only declared that good judgment *may* make that vital difference.

Sometimes I wish it were possible either to distill the essence of good judgment in a test tube, or to make a "frozen section" of its "tissues" and put the slide under a microscope. From this type of scientific scrutiny, we might have some modicum of assurance that we'd document, once and for all, the vital components of good judgment.

Alas, 'twill never be possible. Hearts, corneas, kidneys—all of these vital physical organs—can be scientifically studied, and they can be willed to needy recipients. But good judgment just can't be dissected out of a newly deceased possessor and passed along. So, since this is impossible, we'll have to content ourselves with a discussion of how good judgment manifests itself—and of how a lack of this ingredient in the art of living is so strikingly obvious to the beholders.

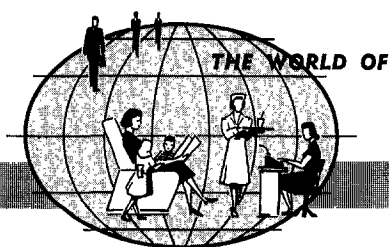
"Decisions, decisions" has become a popular chant to indicate the constant necessity for choice that is forced upon twentieth-century man in a multicultural, technological society. The power to decide *wisely* is, perhaps, a simplified definition of good judgment. Some people simply do not appear to have

this power. Think for a moment of your own friends. (One should really examine his *own* life—that's axiomatic—but in this case it probably won't work. People who possess poor judgment, invariably, I think, are totally unaware of their serious infirmity!) Isn't there someone in your circle who always speaks when he should remain silent? Or who remains silent when he should speak? Or takes chances when prudence is clearly indicated? Or shrinks back timidly when daring is called for? Or makes a remark publicly that should be made only in strictest privacy? Or buys his possessions at top prices and sells them at disastrously low prices? We can, I think, safely state that your friend lacks good judgment.

As I stated above, however, it is almost beyond the realm of possibility that he is aware of the nature of his problem. People of this sort become at times deeply hurt and resentful when they are bypassed for school offices, for job promotions, or even when they feel that their "social stock" seems to have hit an all-time low. Probably a human being who lacks good judgment lacks the good judgment to identify his lack! And it won't do much good to sit down patiently with him, for he'll invariably launch into an eloquent defense of his actions/words/business transactions, or whatever.

Perhaps the picture isn't as hopeless as I have painted it, for suddenly it occurs to me that while you're young you can do yourself a lifelong favor by just calmly assuming that your own judgment may not as yet have been perfected. (For that matter, someone reading this column may have selected *you* as the "friend" with p. j.!) As you look about you, surely you're bound to see someone (older, I should think) who seems to have the power to make wise decisions in life's vast market place. By observing carefully his *modus operandi*, by analyzing what he *does* and what he *doesn't* do, you should be able to come to some conclusions that will enable you to go and do likewise.

Human beings can be the most exemplary of Christians and still show a monumental lack of good judgment. But with Christ's help, and their own determination, there is no reason why they can't show both positive Christianity and good judgment. It's a goal worth aiming at.



The Adventist Woman

Conducted by DOROTHY EMMERSON

Behind the picture of Christ
there was—

Dust on the Dresser

By LILLIAN LAWRENCE

WONDERFUL! I'm so glad you're coming. You should be here in about an hour? I haven't seen you for so long! Remember—the green house on the left."

I replaced the telephone receiver and turned to face four pairs of inquiring eyes. My children watched my expression turn quickly from delight to dismay.

Passing within 45 miles of us, my friend and her husband, whom we had not seen for five years, had decided to take the side trip to make a short call.

I was glad she had telephoned. A new road was being built in front of our house. Noise, confusion, and dust

held full sway. The rumbling, gigantic tractors and trucks kept the dry August dust in almost constant motion. Curtains turned yellow, and furniture required unceasing dusting.

To make matters worse, we had acquired four bushels of ripe peaches the day before. These needed to be canned before they spoiled. My husband and I had stayed up late that night scalding, peeling, pitting, and canning. This morning I asked my four children to help. With the energetic cooperation of four pairs of young hands—biggest brother was 12, then there were two more boys, and a little sister of four—the juicy task was soon completed and rows of

hot jars of delectable fruit adorned the table.

But there stood my children, peach juice running down their arms and off their elbows onto clothing, chairs, and floor. They were a sorry sight—and so was the kitchen.

Remembering my childless friends' lovely, immaculate home, I flew into action.

"You two older boys carry the leftover peaches back down to the cellar. Also take the empty fruit jars. Lyle, gather up all the dirty dishes. Lorna, run some water into the bathtub."

I was already running water into the sink and adding detergent. The boys wiped and put away the dishes. Soon the table tops were clear, except for the finished jars of fruit, too hot to carry to the cellar.

Quickly selecting clothing for each of the children, I helped dry a rosy, clean-again little girl and left her to struggle with socks and shoes while the next youngest jumped into fresh bath water.

I went through the house like a mild tornado. My friend had never seen this house and would want to be shown through. The older boys helped me until their turns came for baths. While the oldest was in the tub I mopped the kitchen floor and prepared a cool drink for the guests. Some sliced peaches were already chilling in the refrigerator. That would be all the refreshment necessary.

While I brushed Lorna's curls, I mentally took time to be thankful that the barber had recently trimmed the boys' brush cuts.

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



CREATIVE COOKING

FRUIT PLATE AND FINGER SANDWICHES

1. On a bed of lettuce place one whole banana dipped in pineapple juice.
2. Place sliced pineapple across the banana (curl slice).
3. Place dark grapes in center below banana arrangement.
4. Add apple wedges to the right.
5. Add orange slices sprinkled with coconut and garnished with cherries and walnuts to the left.
6. Place individual molds of gelatin salad on plate.
7. Place two stuffed dates between the molded gelatin and oranges.
8. Place peach slices in front of apple slices.
9. Fill finger sandwiches with cream cheese, and garnish with nuts.

Makes one plate.

A glance at the clock told me that my time was almost up. Looking at the mirror, I was persuaded to drop everything else and tend to myself. Directing the children to dust all the furniture, I gave myself a hurried scrub.

As I rushed to my room to dress I saw four pairs of hands energetically applying dustcloths. The house was regaining respectability. I slipped into a fresh dress and caught up a brush to arrange my hair. My eyes caught sight of a triangular patch of dust at the back center of the dresser top. Little arms had been unable to reach it. As I opened my mouth to call for a dustcloth, a car drove into the driveway. Hurriedly giving a last touch to my hair, I snatched up a picture of Jesus and placed it over the dust spot. Then I ran out to meet my friends.

As we strolled through the rooms I felt no embarrassment. Of course, my furnishings did not compare with those in her elegant home, but at least our plain belongings were in good order. In my room I cast a guilty glance at the dresser, and the face of the Saviour gazed compassionately at me. The dust was out of sight.

After a short visit I went to my room with dustcloth in hand and picked up the picture. I felt apologetic about having used His picture to hide dirt. Suddenly I stood transfixed as I realized the import of the object lesson. His life makes up for my shortcomings.

I carefully wiped away the dust and replaced the picture. With tears in my eyes I knelt beside the bed. "I thank Thee, Lord, for Thy sinless life imputed to me a sinner."

All These People

In our prayers of thanksgiving for blessings material and spiritual, for bread and for beauty, for safe journey and tender mercies, do we take for granted or do we remember to thank God for His crowning act of Creation—that part of His creation for which He used Himself as the model?

Recently our whole clan was gathered, twenty-two strong. Ten children there were, and grandmother and grandfather, besides those very necessary in-between people who are the aunts and uncles and parents of the children.

As we sat at the bountifully laden tables, four-year-old Melinda was one of those who audibly gave thanks. Her big blue eyes fairly danced with joy over the beloved assembly and with pure and delightful sincerity she said, "Dear Jesus, thank You for all this food and thank You for all these people to eat it."

"Of such is the kingdom of heaven."

MARY KASISCHKE

Flowers for God's House

Every Sabbath for 36 years Mrs. Bessie Hutcheson, of the Beverly Road SDA church in Atlanta, has provided flowers for the church. When asked how she always has flowers on hand for this project, Mrs. Hutcheson replied, "Well, I just aim to plant so that something will be in bloom and ready the year round, then I leave the rest to the Lord. . . . I never use artificial flowers, just God-given flowers."

On Fridays she cuts and places the flowers in pots of water and puts them in her car. Then she sets her alarm for 5:30 A.M. so she will have plenty of time to take her flowers to the back door of the church and arrange them before the services begin. Whether it be blossoms of spring, roses of summer, leaves of fall, or evergreens of winter, she creates and molds her beautiful arrangements with a florist's touch.

After the church services Mrs. Hutcheson takes her flowers to the sick and shut-ins. Continually witnessing for her church, she is an active member of various clubs



in the area, including the Jonesboro Garden Club, where she has won many prizes, trophies, and ribbons for her artistic arrangements. She is also well known in the surrounding towns, often sharing her talents with other churches, clubs, and organizations, as well as appearing on Atlanta television.

Besides contributing her flowers weekly, Mrs. Hutcheson heads the lay activities department in her church and is an active member of the Dorcas Welfare Society. Recently her church presented her with a Bible and a wristwatch in appreciation of her devoted service.

HELEN BUCKNER

Keeping House

IN SEPTEMBER



By CAROLYN E. KEELER

SUMMER is so fleeting. Here it is September already and the big yellow school buses are going down the road, stopping here and there to pick up children who seem so happy to be going back to school once more.

On our ten acres we are busy gathering produce from the garden and putting it into jars. We soon will be busy canning broccoli and other types of greens as we did last year. The bright colors of ripening apples are peering through the leaves of the trees, and the Seckel pears and grapes are ripening about this same time.

We picked sweet cherries at a nearby fruit farm recently, and what beauties they were. I don't blame the robins and other birds for helping themselves to the bright, tasty cherries—and to our raspberries also. It seems as if the birds know when the fruit is to ripen for they are around to pick the first of the colorful fruit that appears. I tried to find covers for the most heavily loaded raspberry bushes.

While getting ready for a trip, my husband decided he needed a new suitcase. His old one was cracking in the corners. It must have been made of cardboard or something equally unsubstantial. So we gathered what S & H stamp books we had and got a neat Pullman case. We wish that he could have gotten a good leather case.

Leather luggage requires care. Saddle soap and neutral waxes are excellent preservers. I understand that in the tropics ants will eat leather, and in very dry climates the natural oil of the leather dries out and must be replaced.

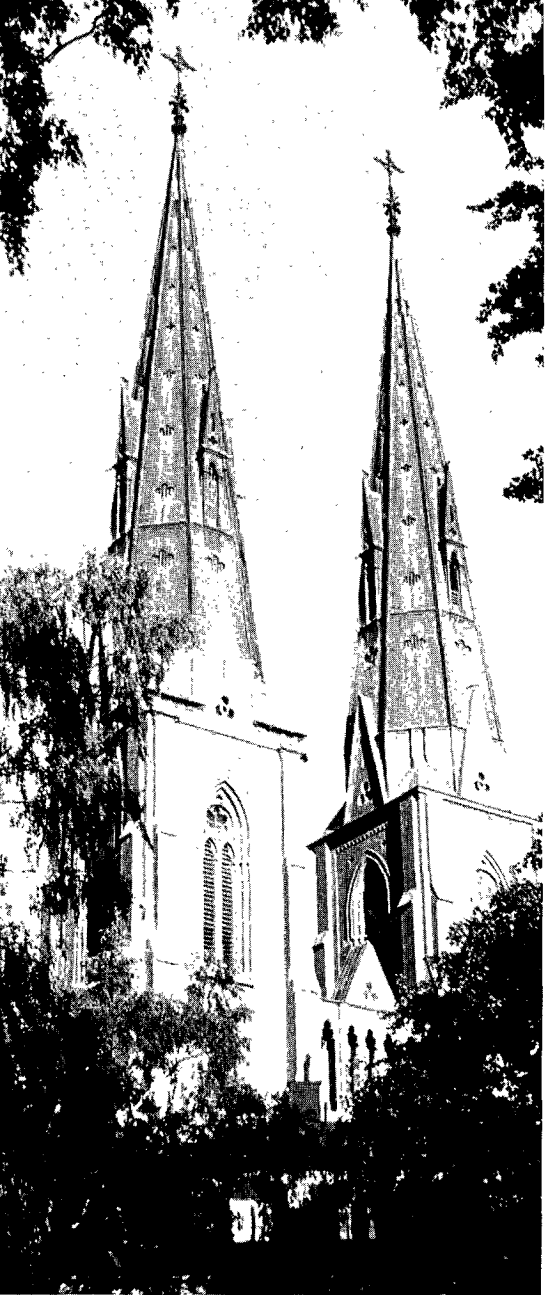
Cowhide is the chief material from which leather luggage is made. Top grain, which makes the finest luggage, has a smooth appearance and wears better than the split cowhide.

The plastic covers used to protect modern luggage are easy to clean, requiring simply wiping with a damp cloth.

Canvas cases are popular today. They come in all prices, and are lightweight, smart in appearance, and strong. Dry or damp climates apparently do not affect them.

Soon we will be absorbed in the delightful task of picking our delicious Concord grapes. Gathering them, we will be reminded of what Jesus said about the vine and its branches. How careful we should be to bear good fruit.

Looking Back, and Looking Ahead



Fourteenth-century cathedral in Uppsala, Sweden, scene of the opening and closing worship services of the WCC assembly.

BETWEEN 12 and 15 Seventh-day Adventists were present for either all or part of the fourth assembly of the World Council of Churches in Uppsala, Sweden. Most were accredited reporters, representing denominational publications. A few were delegate-observers. None were delegates.

Indeed, none could be; for in spite of erroneous news stories dispatched during the assembly, the Seventh-day Adventist Church is not a member of the World Council of Churches—and only member churches can appoint delegates. As stated on the back page of the August 8 *REVIEW*, we love and respect fellow Christians and exchange views and information wherever and whenever possible, but we feel that our distinctive message and special mission to the world compel us to

stand apart from organizations whose beliefs and philosophies differ sharply from our own.

In this series of articles we have tried to present an accurate picture of the fourth assembly. Along with many Christians both within and without the World Council, we have been somewhat critical of certain trends and events at Uppsala. In all fairness, however, we must say that we liked much of what we saw.

We liked the emphasis on “renewal.” Whether or not we agree with the methods by which the WCC hopes to achieve renewal, we feel that it is worth while for any organization to take a close look at itself periodically to make sure it is relevant to the contemporary world. The World Council has sensed that young people and many of its formerly ardent supporters have become somewhat disenchanted with the achievements of the ecumenical movement in the recent past. Its emphasis on “all things new” at Uppsala was partly an endeavor to recapture lost support and engender enthusiasm for future efforts. The leaders took a frank look at the danger of “resolutionary ecumenism,” and determined to translate words into deeds.

We liked the earnest efforts put forth by the 237 member churches to understand one another’s viewpoints. Too often in the past churches have stood as far apart as possible, hurling epithets across the abyss, and attacking one another with a skill and vigor worthy of a better cause. The WCC has shown that face-to-face talks are almost always profitable. They help to clear up misunderstandings and often sweep away imaginary barriers. Even if conversation fails to dissolve the theological differences between Christians, the effort to understand one another is worth while.

Perhaps one of the most commendable features of the World Council is its emphasis on racial equality. While

certain member churches of the WCC doubtless retain racially discriminatory practices, the organization itself strongly disapproves racism. Various resolutions passed at Uppsala made this clear. In a “one world” situation such as prevails today, all churches would do well to become entirely interracial and international in outlook. The day is past when Christians may demand special privileges for one race over another and still retain their influence.

In the conduct of the fourth assembly two aspects impressed me as being especially imaginative and helpful. One was the provision that had been made for participation by delegates. The other was the careful organization that prevailed both in the planning and in the execution of the assembly.

On the first point I might mention that after the devotional speakers had presented their topics a panel of reactors offered supplementary views. This encouraged intellectual activity among the delegates. At times speakers from the floor took issue with positions taken by those who presented topics from the pulpit. In some cases this tended to polarize the audience between “for” and “against,” but in general it merely gave an appearance of openness to the session that most people appreciated.

The excellent provisions for translation also encouraged participation. Delegates who could not speak English knew that translators would immediately convey their message to the other delegates in Russian, Spanish, German, French, and Swedish, as well as in English. Everyone who had a portable receiver with earphones (supplied by IBM, incidentally) could keep in touch with all the assembly procedures. Whenever a delegate on the floor wished to speak, one of the stewards—young people assigned to various tasks at the assembly—immediately took his position next to

the speaker and waved a red piece of cloth attached to a stick. Thus the translators and sound-system operators high in the balcony were able quickly to spot the speaker and tune in on his remarks.

The Views of Others

Before leaving Uppsala I asked several fellow Adventists to give me their evaluation of the assembly. Said Arthur S. Maxwell, editor of the *Signs of the Times*:

"For the past half century I have been watching the growth of the ecumenical movement. In 1927 I attended the Faith and Order meeting in Lausanne, Switzerland, reporting that historic occasion for the *Signs of the Times*. Twenty-seven years later, in 1954, I was at the second assembly of the World Council at Evanston, Illinois. Now, in 1968, I am at Uppsala.

"Over the years the church-unity movement has made continual progress. Perhaps its most spectacular advance has been in its relations with the Roman Catholic Church, which, once indifferent—even suspicious—is now showing deepening interest. Its fifteen official observers were received here at Uppsala with vociferous applause. One Catholic spokesman went so far as to say that he hoped that one day his church might become a member of the Council.

"Seventh-day Adventists long ago expressed the belief that such a fraternization between Protestants and Catholics would someday come to pass. Now they see it happening.

"This trend toward reunion between these long-separated branches of Christendom is taking place with amazing good will. Never was there a friendlier place than Uppsala. Not once did we hear any reference to the doctrines that have divided the church

down the centuries. All have been swept under the ecumenical rug.

"One feature of special interest to Adventists was the frequent reference to the seriousness of the times and the need for urgency in getting the council's program into operation. Speakers often used the phrase 'signs of the times' and employed such phrases as 'these tumultuous days' and 'this age of revolution.' Unfortunately, interest in the second coming of Christ, so prevalent at Evanston, was almost nonexistent at Uppsala. The idea now seems to prevail that man—with a little help from God, and many directives from the World Council—will yet be able to save himself from threatening disaster."

Victor H. Cooper, secretary of the British Union Conference, provided this reaction and analysis:

"Where is she bound for—the ship *Oikumene*?

"Twenty years ago she set out on her voyage from Amsterdam, putting in at Evanston in 1954 and New Delhi in 1961 with passenger churches boarding her at each port of call.

"Now with 232 church groups on board, the ship has 'docked' at Uppsala 1968. Is it still the same ship?

"And who would board the WCC bark at Uppsala?

"Fifteen observers were delegated by the Roman Catholic Church to come alongside and look the ship over. Their spokesman, Father Roberto Tucci, editor of a fortnightly Jesuit magazine published in Rome, told the assembly that Roman Catholics 'no longer regard themselves as outside spectators who are indifferent or merely curious, still less as severe judges of the ecumenical movement, but as partners engaged in the same joint fraternal quest for unity that is Christ's will for His church.' He added

that 'in the view of the experts (both Catholic and non-Catholic) the difficulties which might be raised by Roman ecclesiology do not constitute an insuperable obstacle to Catholic membership in the WCC.' But they are aware that they may rock the boat dangerously if they board the ship *Oikumene* with their representatives of 500 million members.

"Those who are in the ecumenical ship know where they wish to go. Some of the most dedicated Christians in the world are on board. But I detect no general confidence that they will easily reach their destination.

"Adventists with their understanding of prophecy, a world to be destroyed by fire, and the personal return of our Lord and Saviour Jesus Christ, may not feel the need of traveling on the ship *Oikumene*. But should they not meet it at every port of call? Should they not be in constant 'radio' communication with the captain and crew of this vessel, with the church member-passengers and with all the 300 million members they represent?

"As *Oikumene* sails full steam ahead, Adventists are commissioned—and it is our clear duty—to warn all on board of the dangerous reefs ahead outlined in Revelation and amplified in *The Great Controversy*."

Two Further Reactions

Gösta Berglund, long-time evangelist, editor, and administrator in Sweden, reflected:

"The fourth assembly made a great impact upon me. To see so many churchmen of different theological beliefs gathered for the purpose of being one in Christ, and planning to go back to the millions in their countries and churches to recreate and revive their Christian experience, is certainly something excellent. Their motto: 'Behold, I make all things new!' surely is an important message to bring to this confused, last, and lost generation.

"How unfortunate, therefore, that so little was said about Christ coming down among the delegates to make them new and more effective soul winners. During the days of the assembly I thought about the first 'World Council' held in Jerusalem, c. A.D. 49. Paul, Barnabas, Peter, James, the whole church, and some brethren with different points of view came together for Bible study and prayer for unity of doctrine and faith. The prophetic Word was their source of truth. They studied it thoroughly, and the Holy Spirit led them to complete unity. Those with mistaken opinions accepted the truth of the Word. And all believed the same truth.

"Some church leaders at Uppsala



At an afternoon group meeting for SDA reporters and others Father Thomas F. Stransky (left), member of the Vatican's Secretariat for Christian Unity, and Rev. Jose Cardona-Gregori (center), executive secretary of the Spanish Evangelical Defense Committee, answer questions. Such meetings were arranged by B. B. Beach (right), Northern European Division.

said to me that they will never surrender any of their doctrines or accept anything outside their old traditions. That is a different attitude from the one that characterized the apostolic church.

"Those first Christians lived in a world with moral, social, economic, and political conditions as distressing as ours. But they concentrated upon only one thing—to convert people to Christ. And one of the consequences of that conversion was that they immediately helped one another physically and materially (Acts 2:44, 45; 4:33-37; 11:28, 29). They did not spend days discussing these temporal things. They solved that problem by their own means, and instantly went back to their most important commission—to make Christians of all men. Constantly they lived in a spirit of revival, determined to bring salvation to men.

"But in the fourth assembly we heard nothing about spiritual revival. No plans were presented and no prayers were sent to Heaven for a new world-embracing crusade for Christ. Rather, one speaker after another declared, 'We must organize a new crusade for political justice.' And most of the discussions seemed to have one great end: to convince the developed nations to increase their help to the developing ones.

"These church leaders might have called for a worldwide crusade and apostolic prayer meeting, for a mighty revival, reformation, and the latter rain. But, sad to say, they seemed not to recognize the time or the message."

B. B. Beach, a departmental secretary of the Northern European Division, commented perceptively:

"It would be unfair to ignore the positive aspects of the ecumenical movement as they presented themselves at Uppsala. One could detect an awareness of the unity of the human race and the brotherhood of man (though, much less so, the Fatherhood of God!). The delegates were confronted with their responsibility as keepers of their brother's material and social well-being. There was a genuine concern for peace between nations and societies, though much less interest was shown in the "peace of God, which passeth all understanding." Again, there was much concern for racial, political, and social justice, for the rights of women, for the poor as individuals and nations. These are all questions that the dedicated Christian cannot ignore.

"While I would not want to fault the integrity and conscience of WCC leaders, some appear to belong more to a sort of professional social-action international bureaucracy than to the gospel ministry. The language and

atmosphere were at times not much different from the U.N.'s General Assembly, or its Social and Economic Council.

"Uppsala gave evidence to a number of trends that we can only watch with growing concern, and in some instances, alarm. Even a number of delegates gave unhesitating expression to their dissatisfaction with certain developments and trends. While in the early days of the ecumenical movement a great deal of emphasis was given to the Bible and Christology, there now has developed a shift from the Bible to the world, and from God to man. This is perhaps to be expected, since unity in theology is much more difficult to come by than unity in social action. However, Christian witness is not essentially social action, but all-permeating evangelism based on the surrender of mind and will to God. Trade, aid, and race are important issues Christians must come to grips with, but they are not the platform upon which the Christian church stands or falls. That platform must ever and always remain the Word of God.

"I wonder whether we were not at Uppsala confronted with the perennial conflict between salvation by works and salvation by faith. Are we not witnessing the danger of man's attempting to work out his own destiny

in the light of his feeble humanity? This is the man-oriented order in opposition to the God-oriented order, where salvation comes by faith in a God working out the salvation of the universe in the light of His omnipotent divinity.

"Is there not a danger that the eschatological dimension (second coming of Christ) is being lost sight of? Is there not a danger that the supernatural is being sent into existential exile, thus giving free sway to a deterministic mode of thought? In a nutshell, are we not witnessing a gradual substitution of the secular kingdom of men for the coming kingdom of God?"

Every Seventh-day Adventist will watch with interest the policies and activities of the World Council of Churches during the coming days. The ecumenical movement has already made progress far beyond the objectives first envisioned for it by its founders. Doubtless even more dramatic happenings will take place in the future. In this mighty hour, how important it is that we follow the Master's counsel: "Watch and pray." Without shifting our gaze from the prophecies, let us also keep our eyes on events of the world that point to the climactic event of the ages—the second advent of Jesus.

K. H. W.

(End of Series)



Patty on the Ranch—Part 2

By PATSY MURDOCH

PATTY WAS so tired from carrying all the apples to the front porch that she just played quietly in the yard for a few days with Freddy, the family collie.

One day about noon mother said, "Patty, would you like to go out to the wood lot and tell daddy dinner is almost ready?"

"O.K., Mommy." Patty was happy, for she liked to go call her daddy.

"Go with her, Freddy," mother said.

"Woof! Woof!" Freddy and Patty started off.

They walked and walked. But somehow they missed the wood lot and walked toward the apple orchard.

"Mother! Is dinner ready?" called daddy, a little later.

"Yes, it is." Mother came to the door to greet daddy. "Where's Patty. Isn't she with you?"

"Why, no," daddy said.

"I sent her out to the wood lot to call you!"

"Now don't worry, Mother. I'll go find her," said daddy. "She can't have gone far. Was Freddy with her?"

"Yes, he went with her."

"Well, he will take care of our girl," daddy said as he hurried away.

Daddy walked quickly to the wood lot, calling, "Patty! Patty!" as he went. But Patty was not there.

Then he turned toward the apple orchard. "She might have gone to pick up some more apples!" Daddy couldn't help smiling at the thought.

"Patty! Patty!" But Patty wasn't there, either.

"The woods!" Daddy exclaimed aloud. "The woods! Could she have gone to the woods? She could get lost there!"

Daddy began to run. Out of the orchard, over a little hill, and through a small meadow he ran.

Yes! There she was! She was looking through the fence toward the big woods. And Freddy, bless his doggy heart, was holding on tight to Patty's pants' legs and growling deep in his throat!

"Patty!" daddy called.

"Oh, here you are, Daddy! Dinner is ready."

"I know, sweetheart, I know!" Daddy knelt and hugged Patty close. He hugged Freddy too. "What a good doggy!"

"Woof! Woof!" Freddy seemed to grin and say, "I took care of Patty for you."

Daddy swung Patty up to his shoulder and hurried home to a happy mother.

MARBLE—marble everywhere! Marble—beautiful, elegant, imposing, cold. This was the dominating impression that remained in my memory after visiting the million-dollar mansion at Sarasota, Florida, built by one of the Ringling brothers, of circus fame.

Mr. Ringling built this palace especially for his wife, patterning it after a villa in Europe that she had admired.

Upon entering the large front door, the first thing that attracts attention is a life-sized portrait of Mr. Ringling. At the opposite end of the spacious room hangs a painting of his wife. Against the walls straight chairs stand stiffly, their five-foot-backs ornately carved. They are artistic, but uncomfortable for use.

Most of the rooms on the first floor are as large as a small apartment. All the floors are of marble, and uncovered. In the dining room, crystal and silver are on display as if still in use. A grand piano stands in the ballroom.

Broad marble stairs lead to the second floor, where richly furnished suites provided hospitality for guests. Even the expansive patio at the back of the house is overlaid with marble. Steps descend from it to the lapping waters of the Gulf.

Throughout the whole mansion there is only one spot that suggests the atmosphere of home. In one of the rooms on the first floor is a great fireplace. Before it is laid a rug of ordinary size on which stand comfortable seats facing the fire. This is the only place that invites the visitor to linger. A marble mansion is without a soul.

Unfortunately, Mrs. Ringling lived but a few years to enjoy this luxurious palace of her dreams. After her death her husband presented it to the State to be used as a tourist attraction. How disappointing are earthly treasures!

"Four walls do not a prison make." Neither do they make a home, whether fashioned of mud or marble. Of far more importance than the visible structure is the soul embodied within. This determines the true character.

The home is the basic foundation of society, the heart of the community and of the nation. Upon it depend the well-being of humanity, the progress of the church, and the general status of national standards. Out of this heart are the issues of life.

The influence and mission of the home reach far beyond its own household, for good or ill. Its members contribute either to the uplift of society or to its degradation. Its hospitality either inspires to purity and nobility or deflects toward worldliness and carnality. Although the smallest in membership, the home is by far the

Mansions of Marble

By **ETHEL R. PAGE**

most powerful organization in the world.

The Christian home is a laboratory demonstration of righteous living, illustrating God's original plan when He established the first family upon the earth. Christ performed His first miracle at a wedding feast, the founding of a new home. He showed His high regard for the family relation by making it the symbol of His union with the church—Himself the Bridegroom; His bride, the church.

Upon the builders of the home rests a grave responsibility. "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1). The family tie is the strongest, the tenderest, the most sacred of all human relationships.

Of faithful Abraham the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). Abraham's great possessions of flocks and herds required many servants, so that they, with their families, comprised a household of many souls. By his teachings they learned to worship the true God, and by his example they received the principles of righteous living. A great charge lay upon him. He was instructing heads of families who, in turn, would lead their children in the same path.

The words "command his house-

hold" imply that Abraham held control, not neglecting to restrain evil, not yielding his conviction of righteousness, even for the sake of the deep affection he bore for those in his house. Only those parents who obey the Lord with perfect hearts will be able to command their households after them.

The weight of parental responsibility is expressed in the instruction given to Israel through Moses: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:4-9).

Here is the blueprint for the foundation and the supporting pillars of the Christian home, a citadel of respect and love, where "our sons may be as plants grown up in their youth; . . . our daughters may be as corner stones, polished after the similitude of a palace" (Ps. 144:12).

Too often spiritual instruction and prayer are neglected in the household. In these days of perplexity every home should be a house of prayer, its sweet incense rising to God morning and evening. In return, His blessings will fall in refreshing showers upon the family thus united in holy living.

Home is a refuge from the strife and burdens of life. Home is where the fires, kindled with love, warm the heart that has been chilled by the icy breath of a heartless world. Home is the children's first schoolroom and house of worship. Home is the place where hearts are laid bare in perfect confidence and assurance of understanding. Home is where the greatest happiness is found, holy ambitions are born, and achievements are shared. Home is love in action.

God give us homes where the father, in priestly ministry, directs his household with tender compassion and consideration. God give us homes where the mother, in queenly love, presides over her domain with faithful devotion. God give us homes where the children reverence the Lord, honor their parents, and contribute their share to the joy of life.

How such homes would change the pattern of modern living!

God calls the church to provide them.

These are the true mansions of marble.



WINDS OF STRIFE

"Winds of strife" is such a common Adventist phrase that some may think it occurs in the Bible. But it does not.

The expression refers to the winds mentioned in Revelation 7:1: "And after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

The qualification "strife" probably came from Uriah Smith's commentary on the passage. He said, "Winds in the Bible symbolize political commotion, strife, and war. (Daniel 7:2; Jeremiah 25:32.) The four winds, held by four angels standing in the four quarters of the earth, must denote all the elements of strife and commotion that exist in the world."

There are interesting elements in the passage dealing with these winds that may be overlooked in a cursory reading of the prophecy. For example, concerning the four angels who are represented as holding the four winds it is said, "to whom it was given to hurt the earth and the sea." In other words, not only had the holding of the winds been committed to the four angels; the hurting of the earth and sea was also their commission.

The angels were told to delay their "hurting" until "we have sealed the servants of our God in their foreheads." Although Revelation 7 does not mention the hurting, only the sealing, it is implied that the hurting follows the sealing. Some of the later chapters of Revelation may be regarded as describing the hurting under different imagery.

The time of the hurting follows the sealing. The winds here spoken of do not blow until after the sealing work has been completed. Therefore, it is incorrect to designate as winds of strife any troubles that precede the completion of the sealing. One could, of course, by literary borrowing, take the phrase and apply it otherwise than in its original setting, but for Seventh-day Adventists who are familiar with the prophecy, it might be better to use the phrase with the meaning given to these winds in Revelation 7.

One other point bears mention: angels, agencies of heaven, are represented as in charge of divine judgments. Obviously the four angels are obedient to the directive of the other angel ascending from the east, the one having the seal, and hold fast to the four winds. Of course, this is symbolic prophecy, and whether it means that four literal angels have charge of the work of destruction, or whether four are chosen for the symbol because of the four directions of the compass, we may not know, but it appears obvious that events on this earth are under divine control.

This same truth was taught by Ezekiel's vision of the wheels: "As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth."—*Prophets and Kings*, p. 536.

A closer parallel to the vision of Revelation 7 is that of Ezekiel 9. Here divinely directed agents of destruction are represented as a group of men carrying slaughtering weapons. Before they carry out their commission to "slay utterly old and young" a man with "a writer's inkhorn" (evidently a case containing pens, knife, and ink) puts

a mark upon a certain group that is to be spared. Then follows the destruction.

While this prophecy applies primarily to the destruction of Jerusalem by the Babylonians, it has been applied in a secondary sense to the sealing time in these last days (see *Testimonies*, vol. 3, pp. 266, 267). Whereas the destruction mentioned in Revelation 7 seems to be universal, the one mentioned in Ezekiel 9 is particularly of the inhabitants of Jerusalem. However, in the secondary application it is stated that those who do not receive the mark of God's sealing approval "will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons."—*Testimonies*, vol. 3, p. 267.

It would seem, then, that when the four angels of Revelation 7 cease to hold the four winds, the general destruction of the wicked occurs. The winds thus would represent the agencies of destruction that will be employed. More precisely, then, "winds of strife" should be applied to this consummating destruction rather than to sporadic outbursts of war or turmoil preceding that climactic event.

D. F. N.

IS FAITH SUFFICIENT?

Many people are attracted to Seventh-day Adventists by the way they live. Some who are attracted ask questions, and some of these are ultimately brought into the truth—partly as a result of the sermon preached by a life. The influence of Christians upon the people of the world is just one reason why "following in the footsteps of Jesus" is more than a phrase.

Although the Bible makes it clear that no man can earn salvation (Rom. 3:23-28), it is equally clear that God expects His children to represent Him properly and faithfully in this world (Phil. 1:27, 28; 2 Peter 3:11, 12). Salvation by faith means living under a philosophy that controls the entire life and directs the actions day by day.

Upon learning of the possibility of eternal life through faith in Jesus Christ, each person must decide how this belief will affect his life. He must consider what faith is and decide whether it includes or excludes "works" of various types. There are at least five possible points of view:

1. "The only requirement for salvation is faith in the merits of Christ."
2. "The only way to be saved is to enter into a life of self-abnegation and service, never neglecting a deed of mercy or a prayer of repentance."
3. "Love covers a multitude of sins. If I love enough, my sins will be taken care of."
4. "Absolute obedience to every command of Christ is a prerequisite to salvation."
5. "A thorough understanding of Bible doctrines is a sufficient basis for salvation."

Is any one of these the correct point of view? Or are they all correct?

Faith is either one of several prerequisites to salvation (a necessary condition) or it is the single prerequisite (the sufficient condition). We cannot decide which until we learn what faith means.

Definitions of faith abound. But turning aside from these, let us consider faith in general from what may be a new perspective. Faith begins with information—infor-

mation about the one true God and what He has done for mankind. If the learner accepts this information he becomes a believer. The next step is experience—the testing of belief and the establishment of confidence. And from experimental testings of belief comes faith. When a person gets to the place where he makes specific decisions because of his confidence in God and his understanding of God's ways, he may then be said to have faith.

Looking at it from this perspective, we see faith as beginning with a cognition, developing into an attitude, and ultimately causing changes in behavior. Not all attitudes affect behavior, but in this case we cannot label a belief as "faith" unless it produces results in the life. Each of us has a bundle of "confidence attitudes." When we meet someone in whom we have confidence we lower our defenses, knowing that what we say or do in his presence will not be misinterpreted. When we meet someone in whom we have no reason to place confidence we are constantly on our guard, careful of what we say and how we behave. It is not customary for us to give our automobile keys to someone we have never seen before unless the situation includes that confidence factor. We may give our car keys to the service manager at a garage because we have confidence that he could not hold his job if he did not take proper care of other people's property. The confidence factor is essential in an act of faith. When we see faith as including behavior we can understand how important an ingredient it is in the Christian life.

But is it the sole ingredient? Is it the sufficient condition for salvation?

A Campus Comparison

Let us look at the five points of view given above and apply these to a college situation. Let us compare the receiving of a Bachelor's degree with the receiving of salvation. Here are some of the possible positions a student may take as he enters college:

1. "The only requirement for the Bachelor of Arts degree is confidence that the college is accredited."
2. "The only way to get through college is to give up

all social life and visits home, using every moment from early morning until late at night studying, writing papers, visiting professors, and staying on the good side of the dean of students."

3. "Taking a lively interest in class discussion will make up for not doing homework assignments."

4. "Obeying all the rules of the school is a prerequisite to graduation."

5. "A thorough understanding of the philosophy of Christian education is a sufficient basis for receiving a degree."

We may rather quickly eliminate number 1, for someone a thousand miles away from a college may have complete confidence in the college's accreditation and its standing, but he will not qualify as a degree candidate unless he enrolls.

The items listed in number 2 are important, but we must admit that many students receive a Bachelor's degree without such self-sacrifice.

A student who takes a lively interest in class discussion (number 3) may sometimes "snow" a teacher into thinking that he is an excellent student. But he cannot compensate the neglect of his homework by ready comments and undivided attention.

The point of view expressed in number 4 seems quite reasonable. Certainly a student who disobeys all the rules of the school is in danger of being dismissed. We have known of cases where students have been denied the right to participate in graduation exercises and have been denied their diploma because of misdemeanors during the last few weeks of school. But we must also admit that we know students who disobeyed some of the rules and were either not found out or were forgiven or were considered worthy of graduation despite their actions.

Number 5 is like number 1. A person may understand the philosophy of Christian education very well without coming near a classroom or without ever becoming a candidate for a degree.

We will apply this campus analysis to the Christian life next week.

F. D. Y.

(To be continued)

LETTERS



DISPATCH MISTAKE

EDITORS: A recent Associated Press release on the World Council of Churches meeting in Sweden carried a disturbing item stating that a group of 25 Adventists planned to march in a demonstration with a petition accusing the churches "of being too worldly, rich, and remote from human problems."

I was ashamed and don't mind saying it is high time we face up to responsibility instead of following every pied piper. After all, who is "the church"? Those 25 were criticizing themselves, and instead of telling others they were remote from the needs of others, they should have been rolling up their sleeves and doing something constructive themselves.

GEORGE GREEN

Huntsville, Alabama

► This item that appeared in AP dispatches was totally in error. No Adventists marched or even planned to march on the WCC sessions at Uppsala, Sweden.

SABBATH MEDICAL WORK

EDITORS: If I don't believe in caring for the sick on Sabbath, perhaps I should not expect care as a patient on that day.

MRS. O. B. POTEEL

Santa Rosa, California

EDITORS: Recently I read from *Outline Studies of the Testimonies* (now out of print) an unpublished statement of Sister White's indicating that physicians should donate the proceeds of Sabbath emergency work to the medical care and treatment of the indigent. Since in this day and age of the welfare state, the medically indigent are hard to find, what is the current feeling about this statement?

In a private practice it is a monumental task to keep track of money billed for Sabbath medical service to see if those particular dollars are ever collected. Any ideas?

THOMAS F. HINRICHS, M.D.

North Bend, Nebraska

EDITORS: There are many good nurses and nonprofessional nurses who live nowhere near an SDA institution. Do those who feel so strongly against Sabbath medical service feel these people must stop working or move to an institution run by the denomination? No! Let them witness where they are. I know that

those who feel strongly on this point feel "the church" should take a stand on this. No! Let the person involved spend *much* time on his knees with his God. If it's wrong or he is working for money instead of witnessing, prayer will quickly answer the question.

I pray we don't have to wait for "the church" to make our decisions for us. God has given us the Bible and the Spirit of Prophecy. It is our job to *study* and *know* what He expects of us.

RUTH MCINTOSH, R.N.

National City, California

EDITORS: Although some of our medical facilities have the assignments on Sabbath cut to what is necessary to prevent needless suffering, yet this is not always so. Sometimes the very heavy Sunday surgery schedule requires much work in several departments on Sabbath afternoon.

If such activity is all right, I feel it would be very inconsistent to refuse to do essential patient care on Sabbath just because the suffering one is in a hospital not operated by us. Christ was not working in a Sabbath-keeping hospital when he healed the cripple by the pool on Sabbath. The service rendered, not just where it is given, is the issue.

CAROL CRUISE, R.N.

Loma Linda, California



Four Greek youth who underwent open-heart surgery by the LLU heart team at Athens Evangelismos Hospital in 1967 stand before the Clergy-Laity Congress of the Archdiocese of North and South America of the Greek Orthodox Church held in Athens in July. Behind the youth are (from left): Dr. E. E. Wareham, leader of the heart team; Father Peter Kallelis, Greek Orthodox priest who coordinated the team's trip to Greece; Dr. Joan Coggin, LLU pediatric cardiologist and a heart-team member; and His Eminence Archbishop Iakovos, spiritual leader of the Greek Orthodox Church for North and South America.

Greece Lauds Heart-Team Members

By HERBERT FORD
Public Relations Secretary, Pacific Union

The applause was deafening. It held until the patriarchal figure at the podium raised his robed arms to still the sound. Behind him at one side stood the two objects of the ovation, awestruck by the unexpected greeting.

This was the nineteenth biennial Clergy-Laity Congress of the Archdiocese of North and South America of the Greek Orthodox Church held recently in Athens, Greece. The two persons in front of the congress' 1,000 delegates were Drs. Ellsworth E. Wareham and Joan Coggin, of Loma Linda University. The patriarchal figure was His Eminence Archbishop Iakovos, spiritual leader of the church for the two continents.

When the applause at last subsided and the two had been clearly introduced as Seventh-day Adventists and members of the Loma Linda University faculty, Dr. Wareham spoke, telling the delegates about the work of the "right arm" of Christian concern that Seventh-day Adventists espouse. He detailed particularly the six-week visit of the university's heart surgery team to Athens Evangelismos Hospital last November and December.

During that time, Dr. Wareham noted, the seven-member heart team examined more than 1,000 persons, found some 750 of these to need heart surgery, and performed operations on 30 patients. During the surgeries a group of Greek physicians, technicians, and nurses worked closely with the heart unit, studying the team techniques.

Each member of the Loma Linda heart team had a corresponding Greek counterpart with whom he specifically

worked. In addition to the two physicians who returned to Greece, the university's heart team consisted of Dr. Bernard Briggs, anesthesiologist; Dr. Roy Jutzy, cardiologist; Dr. Wilfred Huse, cardiac surgeon; Mrs. Lavaun Sutton, postoperative cardiac care nurse; and Raymond Savage, heart-lung machine technician.

When Dr. Wareham finished speaking, Dr. Coggin told of one of the patients the team had operated on, a young girl from a remote village on Crete.

"For almost an hour at one point following her surgery, this girl was in cardiac arrest—her heart was not beating," Dr. Coggin explained. "But today, thanks to prayer and medical skill, she is well and happy."

As the two senior members of the university's heart team told of their appreciation for the opportunity afforded them to serve the people of Greece, largely through the philanthropic arm of the Greek Orthodox Church, round after round of warm applause punctuated their remarks. Three times the delegates were on their feet to further show their response.

When four young people who had been operated on by the heart team were presented to the congress, a roar of applause again filled the assembly room of the Athens Hilton Hotel where the session was being held. Before the final applause had subsided, a lawyer from New York, speaking in an emotion-choked voice, moved that the congress pass a resolution of "heartfelt gratitude" to the heart team members for their humani-

tarian work. A judge from Milwaukee quickly seconded the motion, which had been prefaced by many eloquent words of appreciation.

The ovation-punctuated appearance of the two Seventh-day Adventist physicians before the congress—the highest law-making body of the church—was the climax of a three-week return visit to Greece by Drs. Wareham and Coggin in July. During their stay the two consulted with leading medical and government officials, studied the possibilities of further heart surgery help for the Greek people, and examined most of the patients on whom they had done surgery late in 1967.

Wherever they went throughout Greece, many persons recognized them from the extensive press reports of their work last year. Taxi drivers grinning their almost instant recognition gave ample proof that Greece remembers the short but effective work that the Loma Linda University heart team did.

A few days after their appearance before the church congress in Athens, Drs. Wareham and Coggin were invited by the Greek Orthodox Church to go to Turkey to examine a group of patients for Athenagoras I, Ecumenical Patriarch of Constantinople, world leader of the church. During their visit they talked at length with this world church figure.

The work of such special units as the university's heart team means much in countries such as Greece whose people know little of the desire Seventh-day Adventists have to help people everywhere toward a fuller and happier life. Much of the time of the two physicians while in Greece was spent in explaining this broad, helpful purpose to people in all stations of life.

In countries where militant nationalism or religio-political fusion precludes other forms of expression by Seventh-day Adventists, the contribution made by specially skilled groups such as Loma Linda University's heart team is particularly effective.

Mexican Workers, Laity, Work for VOP Enrollees

By TULIO R. HAYLOCK
Departmental Secretary
Inter-American Division

Recently 750 graduates received diplomas from the Voice of Prophecy Bible Correspondence School during a graduation ceremony in Mérida in southern Mexico. This program climaxed the co-operative efforts of laymen and workers, planning and working together for a common goal.

In this city of about 200,000 there are just over 200 members in our church. Many of the members used the "missionary mailman" plan to study with as many people as possible about six months before an evangelistic crusade was launched. One layman, Marceline Chi, helped 57 students to finish the course.

Altogether in the Mexican Union 739

baptisms resulted from the recent effort of the radio-television department in coordination with evangelistic crusades and the "missionary mailman."

The union is launching a new venture of supplementing the radio programs with television. The union evangelist, Carlos Aeschlimann, has already prepared ten television programs, and in some places live telecasts have occasionally been used. Faith for Today and It Is Written programs are being telecast wherever possible.

More than 3,000 students from the 25 Bible correspondence schools operated in Inter-America were baptized during 1967, and no small part was played by laymen who followed up the interest created by the nearly 300 radio broadcasts every week.

New Churches in Spain Now Under Construction

By **MARIUS FRIDLIN**, *President Southern European Division*

The record Thirteenth Sabbath Offering overflow for the first quarter of 1968 has all been appropriated to Spain to help in the heavy building program there.

Because of prevailing conditions, Adventists in Spain have for years met in private homes or poor quarters located in back yards. As a result of recent changes in religious liberty conditions, we now have authorization to build chapels and meeting halls everywhere. The offering overflow will help in carrying out these projects.

Property with a house has been purchased in Bilbao, a town in the northern part of Spain near the French border, and the remodeling of this house for a church hall is already under way.

Two attractive chapels are being built in Liria, near Valencia, and Murcia in the southeastern part of Spain. The latter is almost completed, and the former was started recently. Another share of the overflow will go to our first church in Madrid, which had to be rebuilt after being partly destroyed by heavy storms.

These four church buildings will be monuments to the Lord's grace. Once more our hearts overflow with gratitude for the help given by our church members in the world field, making these projects possible. Spain will never forget your help. The churches there welcome your visit.

Congo Training School Needs Better Facilities

By **G. M. ELLSTROM**, *President, Congo Union*

Near the close of my camp meeting visit to our outstation at Bigobo in the Congo, a schoolgirl trustingly asked me, "Would you please get us some mattresses?" Another girl added, "And we would like a blanket." How well I realized they needed both.

The girls' dormitory is a good building and is well cared for. The inside could be attractive, but the rooms are practically bare except for the double-decker beds. What a difference some furniture, curtains, pictures, and closet space would make!

About 27 or 28 girls sleep in one large room on straight springs with mats or straw ticks for mattresses. I saw that one had only a blanket on the springs, and I wondered how a person could get any sleep on that. In a room in the back the girls take turns preparing the food over small open fires.

Most of the girls were in the choir that sang during our camp meeting services, and I asked them to sing for me. They were happy to comply, for they enjoy singing as much as I enjoy hearing them sing. Their harmony is good, and the people enjoyed their numbers.

In addition to the girls' dormitory, the church and dispensary at Bigobo are in quite good condition, but most of the school buildings are not. The classroom block is in bad shape, but the young people don't mind that so much as long as they can go to school. The boys' dormi-

tory seems little more than a hut. Eight boys were staying in two little rooms, sleeping on makeshift beds with nothing but a mat underneath and an old cloth for a covering. Their remark that they were a bit miserable there was surely an understatement.

We now have an African station director at Bigobo. He provided Pastor Karekezi and me with good beds and good food so we had a pleasant stay with him at Bigobo. Our African workers do all they can to make us as comfortable as possible, often at their own inconvenience.

After several days attending an encouraging and wonderful camp meeting where 22 were baptized and two were ordained to the gospel ministry, we returned home.

But the appeals of the youth there keep ringing in my mind. It seems impossible that they can be answered, for there are so many other appeals made here in Africa. Though we may not be able to fulfill their request now, we believe the Lord will bless these young people who are putting up with difficult conditions in order to get an education.



Top: Boys at the Bigobo school live in a small dormitory, little more than a hut. They sleep on makeshift beds with only a mat underneath and a cloth for covering. **Bottom:** The teacher and some of the girls of the Bigobo school stand by their dormitory. Twenty-eight girls sleep in a room on nothing but springs with straw ticks for mattresses.

Caribbean Youth Remains Faithful to Sabbath

By J. G. NIKKELS
Departmental Secretary
Colombia-Venezuela Union

"Who are those Adventists?" scoffed the manager when his secretary approached him about the problem of working on Saturday. "I never heard of them!"

Carmen had been attending the lectures of Pastor Orlando Newball at the Adventist church in Mundo Nobo, Curaçao, one of the six islands of the Netherlands Antilles. Diligently she had studied the Sabbath question, weighing the pros and cons in her mind. Just 22 years old, she was happy with her secretarial work, and she knew it would not be easy to find other employment if she should lose her job because of the Sabbath. Yet Carmen had made her decision to obey God.

The employer, still puzzled by his secretary's request, decided to investigate the matter more thoroughly before making his final decision. So he first talked to the pastor. Next he consulted with the priest. A few days later, calling the girl into his office, he said: "I counsel you to leave these strange teachings alone. I have learned that those Adventists are the offspring of the Millerites, who made many errors in their teachings."

Quietly the young woman told him that she had made her decision and was even ready to give up her position in order to keep the Sabbath. "Just tell me when I have to stop working," was her courageous reply.

Still hoping that she would change her mind, the manager invited her to return on Friday to pick up her pay check. Imagine his surprise when upon receiving her check she replied to his inquiry about her final decision: "No, sir, although I lose my job, I won't give up my Sabbath." Just when she reached the door, the employer called her back. "Do you realize that you are leaving your job without even knowing how to support yourself from now on?"

"It is not that I want to leave my job, but—I must obey God first."

Touched by this eloquent testimony, her employer replied, "Come back; such a person we can't let go! Let us see what we can do. We will see you again next Monday."

This was the last Carmen heard about her problem. She continued working for the same company with Sabbaths free and without a single reduction in her salary. Permission was even given her to leave work early on Friday afternoon in order to prepare for the Sabbath. Besides, on her next birthday she was surprised by a 10 per cent salary increase. And when the manager learned about Carmen's decision to be baptized, he presented her with an envelope containing 25 guilders on her spiritual birthday.

Such youth as Carmen are deserving not only of our prayers but also our offerings.

U.S. Soldier in Vietnam Won by Adventist Buddy

By RALPH E. NEALL
President
Viet Nam Mission

An American soldier was remarkably converted through the influence of an Adventist buddy in Vietnam last year, and was baptized May 25 in Saigon. He is S. Sgt. Bert Jager, and the one who led him to Christ is Sp4c. Stanley Williams, the medic in his advisory team.

Sgt. Jager says that he enlisted in the Army in 1965 to escape a jail sentence in his home town in Washington. He had begun smoking stolen cigarettes when he was only five years old, buying mouth wash and chewing gum to mask the smell on his breath. Always in trouble, he was not a good student, and when he left for the Army in 1965 his home town heaved a collective sigh of relief.

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

THE ADVENTIST DOLLAR During 1968 there are 52 Sabbaths, and on each of these in all our Sabbath schools and churches the offering plates will circulate several times and appeals will be made to the conscience and liberality of the people in the pews. Usually an adequate supply of envelopes is available in which to place the money.

A cursory examination of these envelopes shows that there is an amiable but sometimes rather serious effort by various church interests to reach out after the denominational dollar. While all of these envelopes have certain similar features, a number of those printed by conferences and even local churches highlight certain projects and needs while other items are simply listed.

Some offering envelopes are white with printing in black and red so as to make certain items stand out. Some have the holiday colors of red and green, and some appear on startling goldenrod stock so as not to be overlooked. Some new ones are conveniently long so that paper money and checks need not be folded.

It is the Adventist dollar, given generously and sacrificially, that sustains our work from the local church to the General Conference and from home base to the remotest mission station. How does the total financial system work, what are the sources, and to what use is our money put?

When the Sabbath-day worshiper drops his envelope into the church basket, he has presumably designated where this money is to go, how it is to be used. Some of what is given each Sabbath will stay in the local church treasury; some will go to the local conference, where it may be divided, a part to be used to meet the conference's needs and a part to be forwarded to the higher organizations. Some goes straight through all the levels and ends up intact in the General Conference. This column will dis-

cuss, in time, all aspects of our financial system. It is a system that is the servant of the church, and while it may seem to some to have faults, there is at least one merit that it possesses—it works. I like the viewpoint expressed in our *Church Manual*, page 93: "The arrangement is more than a means for gathering and distributing funds. It is, under God, one of the great unifying factors of the Advent Movement."

Our denominational financial system did not spring full blown from the minds of a committee, but has been developed through the years, with additives here and adjustments there. It is reasonable to expect this, for no person or committee can foresee what the needs and developments will be ten or 20 years later. Since 1940 this denomination has added to its facilities and enterprises in North America alone: The Voice of Prophecy (nationwide), Faith for Today, a dental school, two universities, 20 hospitals, three departments in the General Conference (Radio-TV, Stewardship and Development, Temperance), many strategically located evangelistic centers, 24 academies, and numerous new churches and schools. To build and support all these, to continue existing programs and institutions, and to maintain our overseas program has been no small task.

The offering basket itself should have careful treatment in each local church. Adventists are noted for being ready givers and they rarely pass up an opportunity to participate responsibly when some worthy financial need is presented. Those who call for the offering from the pulpit should make perfectly clear the object of the offering. Funds enclosed in envelopes go to the purpose designated, but all loose money in the basket goes to the offering or fund announced from the pulpit. This is the rule of the church and is explicitly required by the *Church Manual* as stated in two places, pages 100 and 196.

(Next: *The Tithe*—1)

Sgt. Jager always enjoyed war movies, and he came to Vietnam excited over the prospect of killing. His first view of a dead body, however, disillusioned him; actual war seemed less romantic than he had expected.

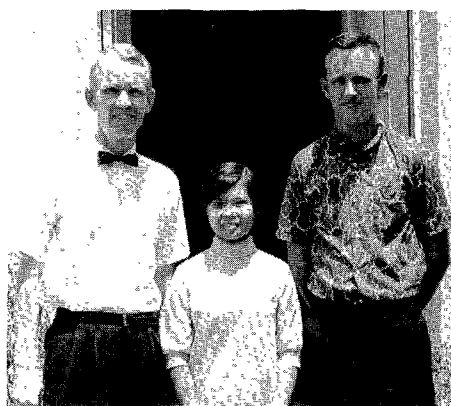
Nevertheless, he kept his record clean in the service and quickly climbed to the rank of staff sergeant. He spent two years on the delta south of Saigon and was made part of a new five-man advisory team in Dian, just east of Saigon, in October, 1967. It was here that he met Sp4c. Williams.

The sergeant noticed that Williams was quiet, did not swear, and that he read his Bible regularly. One day Sp4c. Williams invited him to read his Bible, and Jager accepted.

Just at that moment the team lieutenant walked in and began to ridicule him: "What are you reading that for? You getting religion or something? Don't you know that no educated person reads that book any more?" Jager, however, decided that if anyone tried to tell him he couldn't read the Bible, that was exactly what he was going to read. The more the lieutenant ridiculed him, the more firm was his conviction.

One day Sp4c. Williams mentioned that the Bible says we ought not to eat certain meats. Jager doubted that such a thing was in the Bible. As soon as Williams showed him Leviticus 11, he decided that he would not eat any more pork, and within a few days he stopped eating all meat, just to make sure he did not get any unclean meats.

Later, Williams showed Sgt. Jager that our bodies are temples of the Holy Ghost. He said nothing about smoking, but Jager



Ralph Neall (left) baptized S. Sgt. Bert Jager and Miss Ela Gutierrez in Saigon May 25. Sp4c. Stanley Williams, who has returned home, led Sgt. Jager to Christ.

said to himself, "When I go into a church or a pagoda I throw away my cigarette. If my body itself is a temple—then I ought not to smoke at all." Although he was smoking three packs a day, he decided to quit immediately.

It happened that the next day 13 of his Vietnamese friends were killed in an ambush. Sgt. Jager was so grief-stricken that he lost his appetite. When he finally recovered he realized that he had neither eaten nor smoked for a week. He never touched cigarettes again. He says the Lord completely took away his desire for them.

In January, 1968, Sgt. Jager and Sp4c. Williams visited our Saigon hospital for the first time and stopped in to ask a few theological questions. The next Sabbath

they began attending church. Jager exchanged duties with another sergeant so he could keep the Sabbath and the other man could keep Sunday. If he could have traveled during curfew hours, he would have come to prayer meetings also.

Later in January, Sgt. Jager spent a few days of rest and relaxation in Bangkok. Not quite trusting himself to stand against the temptations downtown, he spent most of his time with the workers on our hospital compound there. He was deeply impressed with their hospitality and kindness, and by the time he returned he had decided that he wanted to become an Adventist.

I enrolled him in the VOP Faith Bible Course and was startled when he finished 20 lessons in four weeks. After the Tet offensive early this year I had Bible studies with him, but found him almost ready for baptism already.

Soon after his May 25 baptism Sgt. Jager returned to civilian life in the States, where he is now looking forward to ministerial training at Walla Walla College. Although he has savings to pay his school expenses, he plans to be a student colporteur this summer. "I used to sell everything," he told me. "I feel sure I can sell our books. I want to get started right away."

Condensed News

Taiwanese Youth Prepare for Summer Literature Program

Twenty-nine students of Taiwan Missionary College recently accepted the sacred responsibility of sharing their faith through literature evangelism during the summer vacation.

Special programs varying from a symposium to the special classes on the art of Christian salesmanship helped the students to understand more fully the publishing ministry.

The student literature evangelists will be handling a three-volume paperbound set of *Uncle Arthur's Bedtime Stories* in the Chinese language.

L. R. COLBURN
Publishing Secretary
South China Island Union Mission

Laymen in Brazil's Minas Mission Distribute Bibles

Hundreds of gift Bibles, awaiting distribution by laymen, greeted Adventist worshippers in Belo Horizonte, Brazil, May 11 as they entered their churches that day.

Part of the day's service was a special dedication of the Bibles and the laymen who would distribute them and the study guides to the homes of the city. One thousand Bibles were put into the hands of laymen at the Central church (above), and another 1,000 at the Concordia church.

The Minas Mission plans to distribute 4,000 gift Bibles during 1968.

ROBERT L. HEISLER
Departmental Secretary, Minas Mission



First Lady of Cameroun Visits Adventist School at Nanga-Eboko

Madame Ahidjo, first lady of Cameroun, visited the campus of the Cameroun Training School in Nanga-Eboko last spring. She saw individual rooms, classrooms, the dining room, and the domestic science kitchen. After a brief program, Madame Ahidjo was presented with the book *Education*.

The night before her visit to the campus, some of the seminary students had been invited to perform in a public program in her honor.

G. POUBLAN, President
Séminaire Adventiste, Cameroun

Two-way Telephone Evangelism in New York

By **GEORGE E. VANDEMAN**, *Speaker, It Is Written*
and **ALBERT DITTS**, *Seminary Student*

Evangelistic workers in New York City, faced with the dilemma of how to visit people who are interested in Bible truths, have uncovered a technique that is bringing surprising results.

Since personal follow-up in New York is difficult on account of traffic congestion, suspicion of strangers, time consumed in finding addresses, and shortage of local pastors, a new method of contact by telephone is being developed.

Roy Thurmon is coordinating the metropolitan evangelistic project that aims to reach the millions in the New York metropolitan area. This vast mass of humanity sprawls over a tri-State area including Manhattan, the other four boroughs of New York City, the crowded New Jersey side, all of Long Island (118 miles in length), and a sizable share of Connecticut. This area involves five conferences in two unions.

The *It Is Written* telecast is featured as one of the principal means of outreach. So far there have been 15,000 responses in the form of requests from viewers for books or *Bible in the Hand*.

But it is at this point that frustration sets in, for conventional follow-up in the form of meetings and visitation is discouragingly difficult in congested centers such as New York.

This difficulty, we are slowly discovering, evidently does not stem from the hardness or unresponsiveness of the city population. On the contrary, we discover that beneath the sophistication there is a willingness to listen. And of course, where a hearing is successfully negotiated, there is promise. For the hearts of men and women in New York City are just as impressionable, just as hungry, as those of men and women elsewhere.

But city people, especially apartment dwellers, resist visitors. They have an inbred fear and suspicion and a certain understandable reserve that in most instances block effective personal contact, which is so essential to maturing their interest.

Besides, meetings of the "effort" type, as we have known them through the years, do not yield a consistent attendance in the big city. The worn-out populace, after battling city life and city transportation during the workday, simply do not have the energy or the desire to emerge and regularly travel long distances again for an evangelistic meeting. Some will come to neighborhood meetings, and some will come consistently to our center in Times Square, but these programs alone are not meeting the vast needs of the city masses. Nor do they satisfy the promise of the servant of the Lord that the message will come back in power to the East.

We wondered, Is there no way out of this perplexing situation? Our minds



It Is Written speaker George E. Vandeman gives evangelistic pointers to Seminary students at the New York Center. To his right is Roy Thurmon, evangelism coordinator.

turned to the telephone, unassuming servant of our age. Elder Harold Metcalf of the Southern Union had been experimenting successfully with a one-way telephone technique. What would happen, we began to ask, if a live two-way technique were developed? Would New Yorkers resent a telephone call as they do a visit? Could live, individual telephone calls to viewers whose names we had received prove effective not only in determining an interest but also in deepening and ripening it? Could the Bible be studied over the telephone? Could prayer be offered as in the home?

The first opportunity to experiment came early this summer when a group of eight Seminary men from Andrews University were assigned to the metropolitan project for a field school of evangelism. It was in truth a field school, for both teachers and students learned. Twenty-five telephone lines were available, and the men proved equal to the task. In less than 100 hours, spaced over three weeks, 1,000 effective visits were made over the telephone. Evidently here was a way through.

We have just begun, however. We have barely scratched the surface of the possibilities of this new technique in which a worker can make 20 effective visits a day instead of one or two. In fact, one of the men prayed over the telephone with 15 families in one evening.

By using the telephone, the caller can properly classify the interests, make the best use of his valuable time, and contact more people than he could by visiting them in their homes. After identifying himself as being affiliated with the *It Is Written* telecast, the caller asks the interested person how he is enjoying the telecast. The responses have been thrilling!

"My mother, my sister, and I believe the teachings of the Seventh-day Adventist Church," said one prospect, "but our husbands are bitterly opposed. I have been also watching Faith for Today ever since it started broadcasting and was very disappointed when the local New York TV station canceled it."

"I grew up in the Seventh-day Adventist Church and plan to return," declared another.

"This is the best public service program here in New York," declared one minister. "I use much of the telecast material in my sermons."

The length of the calls ranges from five to 45 minutes and the callers try to offer prayer with as many viewers as possible.

"I enjoyed the books by Pastor Vandeman so much that I am sharing them with my friends," exclaimed one Sunday school teacher. "The telecast that made the greatest impression on me was the one on the Sabbath. I've studied it out of the Bible for myself and am wondering what my Sunday school superintendent will say when I tell him about it."

"You aren't calling for fun," declared a minister who speaks five languages and is an accomplished violinist. "You have something I need and I really appreciate it." Being concerned about the recent denial by his church of the virgin birth of



From left: Albert Ditts, Frank Tochtermann, David Morris, Mel Dikowich, Kenneth Harding, Andrew Daitey, Gerard Damsteegt, Ed Reid. They called 1,000 New Yorkers by phone.

Christ and the inspiration of the Scriptures, he was very interested in SDA theology and interpretation of prophecy, and got into a deep discussion with a seminarian on the inspiration of Scripture, the Trinity, and the Sabbath.

Born in Finland and living in Poland during World War II, this Protestant minister's first contact with Seventh-day Adventists was with a Polish believer who had spent three years in jail for not working on Sabbath. His next contact came over the telephone in New York. He requested that a bulletin be sent to him from the Seventh-day Adventist Theological Seminary.

"I also keep the Sabbath and have a group of followers who meet with me," exclaimed an advanced student in the Bible in the Hand course. "Why don't you come and speak to us at our next service?"

Three seminarians visited the little congregation on a Sabbath afternoon and listened to a sermon that agreed with Adventist interpretation of Daniel 2 in every detail. After one of the students had spoken, the woman who had invited them gave a thrilling testimony about the It Is Written telecast, exhorting the people to watch it. No doctrinal disagreements were found between the small group and the Seventh-day Adventist Church.

"I lived with a Seventh-day Adventist couple in Columbus, Ohio, several years ago," reflected one interest. "One evening I arrived home late and saw the husband, who was a retired minister, talking to a man who was clothed in black garments, explaining a large chart that was spread across the floor. The next morning the landlady told me that 'papa' had converted a priest the night before. I have been wondering what was on that chart ever since. I have also been reading Pastor Vandeman's book on the Sabbath and believe that we should worship on the seventh day of the week."

The student made an appointment for a Bible study and was graciously admitted into a comfortable apartment in the Lincoln Towers complex with one of his associates the next day.

The study began with the Sabbath, explaining how it was observed before as well as after Mount Sinai and how Christ came not to destroy the law but to fulfill it. The woman opened a little tract accusing Adventists of being legalists, living by the letter of the law.

"We don't believe that one is forced to keep the law in order to be saved," said one of the students, "but we keep the law because of what Christ has done for us by dying on the cross in order that we might be saved. It is our love for Christ that compels us to keep His commandments."

Tears came to the woman's eyes, and as the three knelt for prayer, another person found her Saviour.

And this is only the beginning. Deep convictions are emerging as we begin to grasp the potential of two-way telephone evangelism. A brief, temporary manual has been prepared in order to preserve the discoveries of this first pioneering and share them with others who are carrying

on permanently in the New York area, as well as those who are beginning to experiment with the plan in other major centers.

Forward Look Marks Actions at Recent Editors' Council

With a lapse of nearly 30 years since the last general editorial council for North America, some 70 delegates met at the New York Center, May 25-29, for five intensive days of study and discussion. An atmosphere of earnest dedication prevailed, a searching for more effective approaches to publishing God's urgent message, a spirit of open and frank discussion.

"We have been given a task that is unparalleled in its magnitude," declared Neal C. Wilson, vice-president of the General Conference for the North American Division and chairman of the council. "We must stay tuned in to God. We must not let the noises of the world around us break that line of communication."

In opening discourses before the council, General Conference administrators Walter R. Beach and Theodore Carcich pointed up the importance of the editors' task and the need for a personal walk with God if their publications are to have His blessing.

Delegates came from the publishing houses and union conferences in the North American Division and from the General Conference. Colleges with journalism or communications departments also had delegates present. Twenty-six delegates presented papers for discussion.

Before entering its business sessions each day, the council sought the guidance and presence of Heaven. Climaxing each devotional talk was a time of prayer in which all participated in small groups of three or four.

A panel of nine, moderated by Elder Beach, commented on papers presented, with questions or remarks from the floor invited afterward. The 26 topics discussed included "Combating Error in an Age

of Science, Technology, and Specialization," "Seventh-day Adventist Publications and the Requirements of a World Church," "Editing as a Communications Skill," "Techniques of Layout," "Research for Writers," and "Coordination of Publications." Considerable attention was given the development of young writers and editors.

Making discussion pertinent, Editor Roland R. Hegstad of *Liberty* shared a critical analysis of his magazine, made (at his invitation) by the Syracuse University School of Journalism.

The council recommended that further study be given a number of vital matters, among them the following:

1. Appointment of a committee to determine how the church's periodicals and books can more effectively carry out their task

2. Preparation of a stylebook to serve as a guide for Adventist publishers in the North American Division

3. Expansion of the present General Conference Committee on Biblical Research to enable it to serve also in a consultative capacity to editors

4. Writers' and editors' workshops on university and college campuses

5. Extension of sales of Adventist trade books by using every advertising means available and their placement where possible in non-Adventist bookstores

6. An expansion of the central photo file service at the General Conference, to make it valuable to all Adventist publishing houses around the world

7. Establishment of an Adventist news bureau to gather and dispatch news to Adventist publications via rapid-speed transmission.

After these days of intensive conference the delegates felt that many matters remained untouched by discussion and others still unsettled. They expressed the hope that much "unfinished business" might not have to wait another 30 years.

DANIEL A. McADAMS
Secretary, Publishing Department
General Conference



Delegates to the North American editors' council listen as D. F. Neufeld, associate editor, *Review and Herald*, presents a paper. The panel on the platform, which discussed all papers, consists of (from left) R. R. Hegstad, K. J. Holland, I. H. Ihrig, A. S. Maxwell, W. R. Beach (moderator), K. H. Wood, M. R. Thurber, G. J. Millet, and Theodore Carcich. At the table are F. D. Yost, D. A. McAdams, and N. C. Wilson.

Atlantic Union

★ Members of the Congregation Hebrew Adventist church recently presented J. M. Hoffman, former director of Times Square Center, a bronze plaque for 20 years of service in the Greater New York Conference. Dr. Hoffman has accepted a call to the Southeastern California Conference as evangelist. Mary Yourish will be joining the same conference as a Bible instructor.

★ A number of dentists visited Camp Winnekeag, Southern New England Conference's youth camp this year, to instruct the young people in dental health. Among them were Dr. Robert Roy, of Stoneham, Massachusetts, and Drs. Joseph Klousek, Thor Bakland, and Leif Bakland, all of South Lancaster, Massachusetts. Dr. Leif Bakland, conference dental secretary, co-ordinated the program.

★ The woodworking shop at the rear of the College Press on the campus of Atlantic Union College will be remodeled as a sculpturing studio. Alan Collins, AUC's new sculptor in residence and an associate professor of art, will have his studio there.

★ Parkview Memorial Hospital in Brunswick, Maine, sponsored a three-day workshop from August 25-27 for the ministers of the Northern New England Conference. Its purpose was to assist ministers who wish to offer Five-Day stop smoking programs in their districts by giving them a basic training in the anatomy, physiology, and pathology of those body systems most frequently affected by smoking. Guest speakers were Dr. Richard Overholt, noted thoracic surgeon; Dr. J. Wayne McFarland, one of the originators of the Five-Day Plan; and Dr. C. L. Dale, chief pathologist of Hinsdale Sanitarium and Hospital.

★ Brian Strayer was the first student colporteur in the New York Conference to pass the \$1,000 mark in deliveries this year, according to D. A. Orsburn, publishing department secretary.

★ William Felder, of Springfield, Massachusetts, was ordained to the gospel ministry at the Northeastern camp meeting held at the Victory Lake campground.

EMMA KIRK, *Correspondent*

Columbia Union

"Youth Speak Out" Meetings in Kilmarnock, Virginia

Kilmarnock, Virginia, a small town of 900 people, was the scene of "Youth Speak Out" evangelistic meetings June 29-July 18.

Three students from Columbia Union College planned and organized the meet-



Colorado Church Dedication

The Denver Park Hill church was dedicated May 25. Those sharing in the week-long celebration were W. W. Fordham, of the General Conference; R. H. Nightingale, of the Central Union; W. S. Lee, of Central States; D. B. Reid, of Long Island, New York; Xavier Butler, youth leader of Lake Region Conference; James Merideth, secretary-treasurer of Central States; and Mrs. C. S. Myles, widow of the pastor under whose supervision the church was constructed. J. R. Wagner is the pastor.

W. W. FORDHAM

Associate Secretary, North American Regional Department

ings in cooperation with the pastor, Marshall M. Wright. Mike R. Elias was the speaker, Alise Schram was soloist and director of music, and Susan Carlson was in charge of welcoming and ushering.

More than 100 attended the opening night meeting; about half were not Adventists. Attendance remained good throughout the meetings. Seven ministers of other faiths attended.

Five decisions for baptism have already been made, and follow-up work is being done with 16 other interests.

MARSHALL M. WRIGHT, *Pastor*
Kilmarnock Church

★ A 92-year-old retired physician, Dr. Lottie C. Blake, and 11 other new workers were welcomed into the New Jersey Conference colporteur work at a recent literature evangelists' meeting held in Englewood, New Jersey. Harry Williams, Sr., was chosen as leader of this group and Mary Wright as secretary. The other new workers are Ruth Osser, Herman Bennett, Wilbert Mays, Eleanor Wyche, Marlin Pearson, Dell Peterkin, Lloyd Clarke, Hazel Bennet, and Mack Stanford.

★ A Five-Day Plan to Stop Smoking was recently featured on channel 16 television, Kettering, Ohio, directed by Dr. Erlo Roth and Chaplain Dieter Hain, who conduct the stop-smoking clinics at the Kettering Hospital. With them was Bill McKay, who had stopped smoking after attending a previous Five-Day Plan.

★ A unique teen communion service was held recently at the Mount Vernon, Ohio, church. Following the usual ordination-of-humility service, the partici-

pants sat at a semicircular table. On it were loaves of bread, flanked by sprigs of wheat, and vine branches and clusters of grapes. An explanation of the symbols was given by LeRoy Albers, pastor, as they were used.

MORTEN JUBERG, *Correspondent*

North Pacific Union

★ This fall the Shoreline church is beginning a Sabbath school class in Spanish for the Seattle, Washington, area. This is not for beginning students in Spanish, but for those who speak little or no English.

★ Approximately 30 women of the Walla Walla church participated in breaking ground for the new \$176,000 church to be constructed in a residential area in the southeast section of the city of Walla Walla, Washington. Dean Van Tassel is pastor of the 300-member congregation that is looking forward to the new sanctuary, youth chapel, and separate Bible study rooms.

★ Loren Dickinson, assistant professor of speech at Walla Walla College, received the Doctor of Philosophy degree in speech from the University of Denver in commencement exercises August 16.

★ A Cope Cart was presented recently to the Portland Sanitarium and Hospital by the Women's Hospital Auxiliary. The cart, which is used for cardiac, pulmonary, and other emergencies, can be

wheeled into use any place in the hospital.

✦ Fire of undetermined origin destroyed Frazier Auditorium on the old Gem State Academy campus, August 2.

IONE MORGAN, *Correspondent*

Northern Union

✦ Thirty-five boys attended the second annual camp for worthy youngsters sponsored by the South Dakota Conference. Local pastors worked with community agencies to select these boys, provided their transportation, and acted as counselors during the five days at Flag Mountain Camp.

✦ The laymen of the Council Bluffs, Iowa, church joined with students from Union College a few months ago to care for all the free-Bible interests gathered during Ingathering. As a direct result of this program, a mother and her three children were baptized July 13. Two young people from the church were baptized at the same service. I. E. Schultz is the pastor.

✦ Seven or eight tons of clothing were packed by Mason City and Nora Springs, Iowa, members July 28 for shipment to the New York City welfare depot. More than 200 barrels of clothing were processed. About 60 barrels are yet to be done.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Major Centennial Meetings Planned for California

✦ Two major centennial meetings are planned by the Pacific Union Conference for late in September. The first, on September 21, will be held in the Long Beach Arena in southern California and will feature a centennial message by Walter R. Beach, secretary of the General Conference. Music of the early Advent believers will be provided by a 500-voice choir directed by Wayne Hooper, of the Voice of Prophecy. During the September 27-29 weekend a series of centennial meetings for the northern territory of the union will be held in the Veterans Memorial Auditorium and Fairgrounds Pavilion, Santa Rosa, California, with Robert H. Pierson, president of the General Conference, speaking at the Sabbath worship hour. Special services honoring the pioneers of the work in the West will be held at Pacific Union College September 29, climaxed by a dedication service at the graveside of John N. Loughborough at St. Helena, California.

Pacific Union College Hosts Aeronautics Workshop

Leaders in aviation from all parts of California attended an aerospace workshop July 29 to August 9 at Pacific Union College, the first such workshop held there since the college began offering a degree in aeronautics.

Associated with Richard Fisher, professor of industrial education at PUC, in organizing and carrying through the program were two Air Force Reserve officers, Lt. Col. Nabors, chief flight instructor, Pacific Union College, and Lt. Col. Otis Kimberling, engineer from Lockheed Corporation, Burbank, California.

For the most part, students taking this special course were principals and teachers of high schools and elementary schools. There were 26 in all. Three quarter hours of credit in upper division industrial arts or elementary education was offered.

ROGER W. COON
PR Director

✦ Teen-agers of the Hayward, California, Spanish church conducted the Vacation Bible School's teaching, storytelling, and craft instruction.

✦ Second prize of \$50 was won by the Kaneohe, Hawaii, Pathfinder Club for its float in the Independence Day parade in Kailua, Hawaii. The Adventist float received public notice during televising of the parade, as well as in Honolulu and local newspaper reports. Junior marching unit awards were made to the Kaneohe and Kailua Pathfinder groups.

✦ A homemade ice-cream social—to which the admission charge was items needed in the event of a disaster—was held by the Whittier church in southern California. Fifteen complete disaster kits, 77 cans of food, and a sack of flour were donated to the church welfare center.

✦ Twenty-two children of the Carson City, Nevada, church school raised more than \$800 for their church's new organ by selling zip code books and other materials and through donations from friends.

HEBERT FORD, *Correspondent*

Southern Union

✦ The Johnson-Church evangelistic team of the Kentucky-Tennessee Conference held a campaign in Whitehaven, Tennessee. Robert Wood reports 45 charter members at the organization of a new church July 27.

✦ Sixteen major evangelistic campaigns are in progress this summer in the South Atlantic Conference. The first conference-wide evangelism offering taken at camp meeting June 15 was \$25,000.

✦ The Memphis First church has inaugurated the Sound of Worship weekly broadcast on a new all-religious FM station.

The station reaches 80 miles in all directions from Memphis.

✦ Carolina reports a total tithe of \$530,000 for the first half of this year, an increase of \$98,000 over the same period in 1967.

O. L. HEINRICH, *Correspondent*

FLORIDA

✦ Florida baptisms total 476 for the first half of the year. The membership of the conference has reached 11,392, a net gain of 244 for the year.

✦ Church members throughout Florida have been faithful in their stewardship. There has been a gain of \$170,654.23 in tithe for the first six months of 1968 over the same period of 1967.

✦ Joe Ring, publishing secretary for the Florida Conference, has obtained public-service time for the new Paul Harvey Bible story series in Tampa. The program was first aired July 28 and will continue for 13 weeks.

✦ It Is Written was televised in Jacksonville, Florida, for the first time July 21. The time is being donated by station WFGA.

✦ AYA—Associated Youth in Action—is a new program being sponsored for the youth of Orlando, Florida. This area-wide organization involves the youth of high school and college ages. A center provided by the conference for youth opened officially July 20.

HENRY J. CARUBBA
Departmental Secretary

Southwestern Union

✦ More than 1,200 persons filled the big tent in downtown New Orleans on opening night, July 14. Evangelistic meetings are being held there by E. E. Cleveland, of the Ministerial Association of the General Conference. With him has been his brother, W. J. Cleveland, pastor of the Ephesus church in New Orleans.

✦ Evangelistic meetings currently in progress in the Southwest Region Conference include Shreveport, Louisiana, with E. D. Rudley; Hot Springs, Arkansas, with R. F. Warnick; Houston, Texas, with C. M. Bailey; and Tyler, Texas, with J. H. Williams. F. L. Bland, vice-president of the General Conference, will also hold a series of public meetings in Roswell, New Mexico.

✦ Four new workers will be joining the ministerial staff of the Arkansas-Louisiana Conference in the near future. They are Pastor and Mrs. James K. Hermann, Jr., of Andrews University, accepting ministerial responsibilities in the Baton Rouge district; Pastor and Mrs. James E. Thurmon, of Andrews University, joining with A. C. Carlson in the Little Rock, Arkansas, district; Pastor and Mrs. Wallace Ray

Burns, of Louisiana, locating in Booneville, Arkansas, where they will be associated with Don C. Schneider; Pastor and Mrs. Lee Evins, of Union College, locating in Shreveport, Louisiana, with E. D. Halsted.

J. N. MORGAN, *Correspondent*

Loma Linda University

Survey Notes Long-Term Results of Five-Day Plan

A study of the results of the Five-Day Plan to Stop Smoking by four Loma Linda University faculty members has been published in the *Archives of Environmental Health*, an American Medical Association publication.

A survey of 134 enrollees in the program shows that of those who attended three or more of the five sessions, 79.1 per cent had quit smoking by the fifth day. One month later, the percentage of those still abstaining was 44.5 per cent, and at the end of 18 months the figure was 21.3 per cent. The ex-smokers reported a decrease in coughing and breathlessness and an increase in appetite.

Authors of the report are Dr. Donald I. Peterson, assistant professor of pharmacology; Dr. Lester H. Lonergan, associate professor of tropical health; Dr. Mervyn G. Hardinge, dean of the School of Public Health; and Charles W. Teel, chaplain supervisor at University Hospital.

VOP Pilot Program Produced in New University TV Studio

Loma Linda University Audiovisual Service taped its first television program recently in a newly completed studio, one of the most modern and complex among denominational institutions.

H. M. S. Richards, Sr., director and speaker of the Voice of Prophecy radio broadcast, and the King's Heralds male quartet recorded a pilot program to be used in Seventh-day Adventist institutions throughout the country.

Completion of the facilities was made possible in part by a \$25,000 gift from the School of Medicine class of 1942. Equipment includes three Ampex television cameras, a color-equipped videotape recorder, and complete control equipment for special effects.

Department of Education Becomes School of Education

Willard H. Meier, Ed.D., associate professor of education, has been named dean of the new Loma Linda University School of Education.

The school, built upon the existing department of education in the College

of Arts and Sciences, will be the eighth academic unit within the university to attain full school standing. It will offer curriculums leading to the Bachelor's degree including a diversified major for future elementary teachers and a straight elementary education major. At the Master's level are programs in elementary education, secondary education, educational administration and supervision, and student personnel services.

The new dean has served as principal of three Seventh-day Adventist academies and was assistant professor of history and education at Pacific Union College. He served for four years as PUC's liaison officer at Avondale College, Australia.

✦ Eight Loma Linda students, five School of Medicine alumni, and one faculty member are working for Camp DASC, the annual summer camp for diabetic children, sponsored by the Diabetes Association of Southern California. Director of the camp is Dr. Robert F. Chinnock, professor and chief of pediatrics in the School of Medicine.

✦ About 32 students and teachers from several university schools left on a clinical trip to Guatemala July 28. The team, representing various health professions, will provide treatment to local Indians in village clinics. Expenses for the trip are met largely by the students participating. Leading this summer mission trip is Donald L. Peters, instructor in oral medicine in the School of Dentistry.

✦ A new program of cooperation between Loma Linda University and the University of Redlands involving liberalized acceptance of graduate credits will be initiated this fall. Both Redlands and Loma Linda customarily accept only six units of graduate credit from another institution. The new program, however, will allow students of both universities to take up to half their graduate work at the other campus.

✦ P. D. Food Services, of Glendale, which operates food services by contract at a number of Seventh-day Adventist institu-

tions in California, has begun construction of a \$300,000 building on the La Sierra campus. The building will house offices and operations of the company and also will afford new quarters for the bakery, which is being put under P. D. Food Services management. Paul Damazo is president of the nonprofit firm.

✦ Marilyn F. Bennett, a 1967 graduate of the School of Nursing, will spend two years as instructor in the Saigon Adventist Hospital School of Nursing, Vietnam. This daughter of missionaries to the Belgian Congo says, "I'll be teaching Vietnamese girls in English. Eventually, though, I'll probably learn their language." She now speaks five languages, including French.

✦ Fifteen vocational nursing students were capped at Loma Linda, July 14. The vocational nursing course, first to be conducted by the university hospital, prepares students for bedside care and for assisting professional nurses and physicians. Charlotte Ross, director of the university hospital's nursing service, addressed the students.

✦ Loma Linda University conferred degrees and certificates on 104 students in summer commencement ceremonies August 10. Philip W. Dunham, pastor of the Arlington Seventh-day Adventist church, delivered the commencement address, "That He Might Be Glorified." Among the graduates were four Doctors of Dental Surgery and 39 who received Master of Arts degrees.

✦ University scientists are beginning a three-year study that may solve one of the most difficult problems for transplant patients—rejection of the donated tissue. A surgical team headed by David B. Hinshaw, dean of the School of Medicine, has apparently prolonged survival of transplants in nonhuman subjects and in human skin transplants with the use of ribonucleic acid (RNA). The current research project, made possible through a grant of \$269,995 from the John A. Hartford Foundation, will seek to extend these successes to organ transplants in human patients.

In Remembrance

BAUMAN, Herman F.—b. May 24, 1892, McHenry County, Ill.; d. July 11, 1968, Tomah, Wis. He is survived by his wife, Lorraine; two daughters, Helen Coenen and Dorothy Finch; and a son, Herman, a missionary in West Nigeria.

BEAVERS, Charles Allen—b. Jan. 9, 1875, Parsons, Kans.; d. May 6, 1968, Ardmore, Okla. His first wife, Oma Ellis Beavers, died in 1918. In 1938 he married Nelle Riddels, who survives. Other survivors are a son, Charles, Jr.; and four daughters: Mabel Echols, Eula Brezina, Grace Leavelle, and Ruth Purtell.

BRILL, Margaret S.—b. Aug. 21, 1885, Lancaster, Pa.; d. Feb. 26, 1968, Pennsylvania. Her daughter, Edna Diffenderfer, survives. [Obituary received July 11, 1968.—Ens.]

CHURCHILL, Myrtle F.—b. Sept. 14, 1891, Butte, Mont.; d. July 2, 1968, Whitehall, Mont. Survivors are six daughters: Audrey Vance, Edythe Maples, Dorothy Braus, Helen Hensley, Frances

Satterthwaite, Betty Giguere; and two sons, Neil and Robert.

CLARK, Marguerite B.—b. Jan. 7, 1886, Hinsdale, Ill.; d. July 23, 1968, Napa, Calif. She married Milburn Clark. From 1946 to 1958 she was employed at the Southern California Book and Bible House. Survivors are two daughters, Mrs. Robert Anderson and Mrs. Avis Porter.

COOPER, James Lamar—b. Neshoba County, Miss.; d. April 29, 1968, at the age of 75. He graduated from Southern Missionary College and entered the ministry in 1923 in Jackson, Miss. Transferring soon to Louisiana, he was instrumental in raising up the Lake Charles church. In 1932 he took up self-supporting work and held a tent meeting in Florence, Miss., where he raised up a church. His wife and son survive.

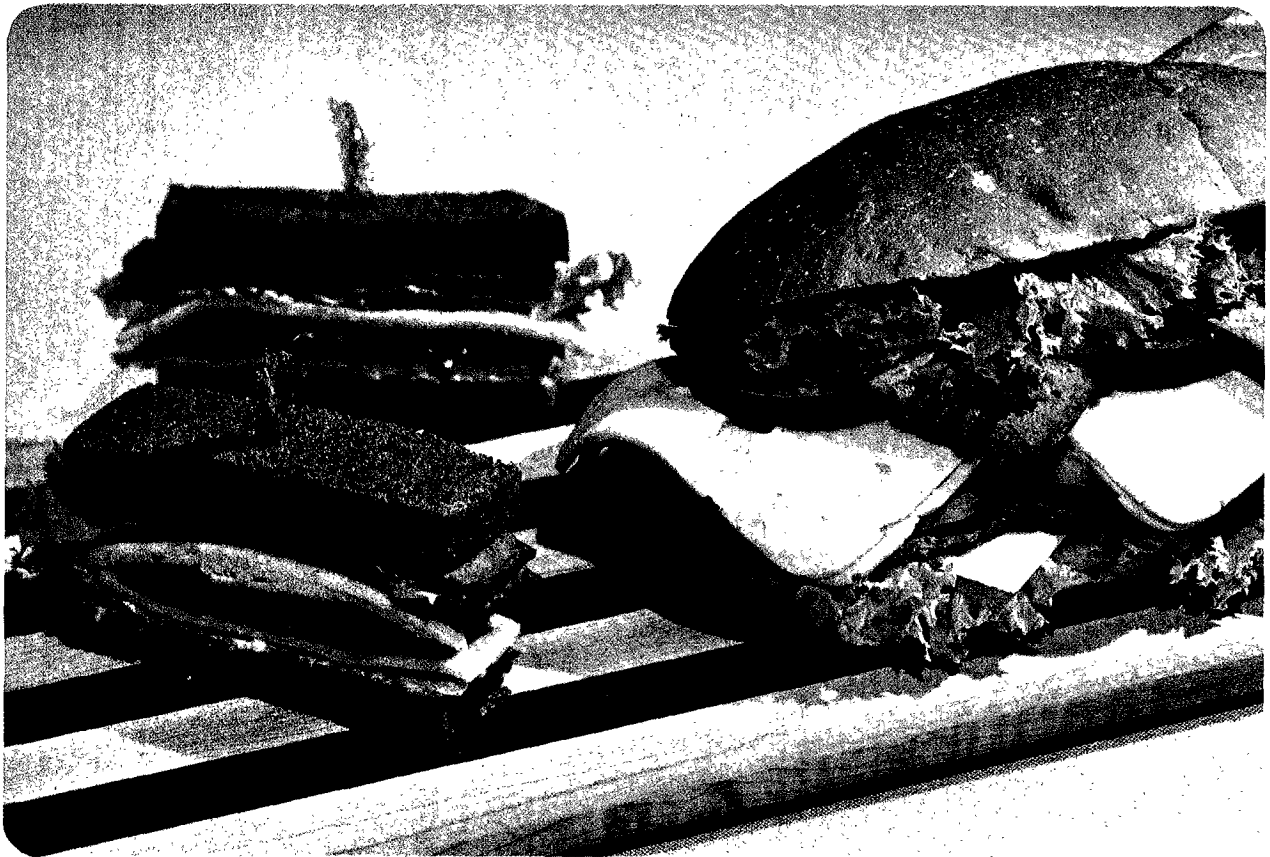
CURTIS, Cora Gauterau—b. Jan. 15, 1878, San Francisco, Calif.; d. July 2, 1968, Glendale, Calif. A son, Dr. Gilbert Curtis, survives.

DEDEKER, Mary Louise—b. July 18, 1888, Mich.; d. June 7, 1968, St. Paul, Minn. She was a teacher and dean of women for many years in Cedar Lake Academy, Hinsdale Academy, Oshawa Missionary College, and Canadian Union College. A sister survives.

DILL, Fred Michael—b. 1894, Prairie View, Kans.; d. June 17, 1968, Puyallup, Wash. Survivors are his wife, Belva; two sons, Charles and Jerry; and a daughter, JoAnn Goodwin.

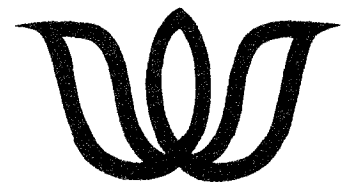
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FERGUSON, James Lavern—b. Feb. 24, 1923, Seattle, Wash.; d. July 20, 1968, Tacoma, Wash. He is survived by his wife, Phoebe; four sons, Jon, David, Fred, and Daniel; and two daughters, Carol and Robina.

FOOTE, Bernard P.—b. May 2, 1884, Riceville, Iowa; d. July 2, 1968, St. Helena, Calif. He taught at Mount Vernon Academy and Washington Missionary College. His manuals on shorthand and typing were published by the U.S. Government Printing Office. He is survived by his wife, Roselle; and two daughters, Vera Vigliecca and Irma King.

FORTNER, James T.—b. June 8, 1895, Clio, Tex.; d. June 26, 1968, Santa Ana, Calif. He is survived by his wife, Roberta; two daughters, Charlene Brigham and Bernadene Wallace; and a stepson, Glen McKinly, M.D.

FOULK, Charles V.—b. June 8, 1870, Leipsic, Ohio; d. March 29, 1968, Arlington, Calif.

GAMPONIA, Josephine Edu—b. Jan. 23, 1909, Bangui, P.I.; d. June 30, 1968, Los Angeles, Calif. Survivors are her husband, Philip P.; two sons, Philip and Benjamin; and two daughters, Helen O'Young and Jeanne Natad.

GARY, Vernon—b. Dec. 29, 1891, Oronoco Township, Minn.; d. March 26, 1968, Rochester, Minn. [Obituary received July 19, 1968.—Eds.]

GRIFFITH, Ragna Julia—b. Sept. 21, 1895, Barron County, Wis.; d. March 20, 1968, Loma Linda, Calif. In 1916 she married Warren Arthur Griffith. She had taught church school for one year previously at Madison, Wis. Later she taught school for a number of years. Survivors are her husband; three sons, Arthur, a minister for the deaf, John, and Lloyd; and a daughter, Faith Wresch, who is employed at Loma Linda University Hospital. [Obituary received July 3, 1968.—Eds.]

HALL, Merle Esther—b. Palo, Iowa; d. June 30, 1968, Kansas City, Mo. For two years she was food director of Oak Park Academy, Nevada, Iowa. Survivors are her husband, Charles; a son, Ray G. Hall; and three daughters, Dorothy J. Wright, Beverly A. Hinde, and Marilyn Ramesbothom.

HAMILTON, Sydney James—b. Aug. 8, 1915, Maulmein, Burma; d. July 8, 1968, Sacramento, Calif. Survivors are his wife, Lillian; son, Elson; and twin daughters, Della Shoemaker and Ella Osborn.

HAWLEY, Reta May Watson—b. Feb. 25, 1890, Atchison, Kans.; d. Aug. 1, 1968, Ketchikan, Alaska. She married Victor D. Hawley in 1910, and together they spent several years in denominational work in South Dakota, Iowa, and Cuba.

HILES, Minnette G.—b. Jan. 18, 1900; d. May 27, 1968, Ohio. Her husband survives.

HUBBARD, Katherine Zella—b. Feb. 29, 1896, Woodland, Wash.; d. Portland, Oreg. Survivors are son, Jack K. Hubbard; and a daughter, Mrs. George W. Newell.

LEE, Elbert Roy—b. Oct. 10, 1894, Minn.; d. July 20, 1968, La Crescent, Minn. Survivors are his wife, Winnifred; a daughter, Nellie McCord; and two sons, Herbert and Glen.

MARSHALL, Iona M.—b. Jan. 16, 1885, Mineral Wells, W. Va.; d. July 21, 1968, Akron, Ohio.

MC CORKLE, Mary—b. Dec. 5, 1877; d. May 5, 1968, Bluford, Ill.

MIDDAUGH, Albert Lawrence—b. March 23, 1906, Hamilton, Mich.; d. April 16, 1968, Hinsdale, Ill. He graduated from nurse's training in 1929 at the Hinsdale Sanitarium and attended Emmanuel Missionary College and Washington Missionary College. He was employed as a registered nurse at the Hinsdale Sanitarium at the time of his death. Survivors are his wife, Anna Schroeder Middaugh; three daughters, Anita Barnett, Kathryn Holderbaum, and Patricia; and a son, Charles.

NAGEL, Sherman Albertus—b. June 9, 1887, Forman, N. Dak.; d. July 8, 1968, Sanitarium, Calif. He studied at Walla Walla College and Union College. In 1908 he married Mary Hansen. He took a short medical missionary course at Loma Linda, and in 1909 the Nagels went to China. They spent 20 years in the Hakka and Swatow areas. In 1929 they returned to America, where he was pastor of the Central church in San Francisco. For three years they labored in a conference school for laymen in San Francisco. Later they gave 18 years of service at the White Memorial Hospital and the Loma Linda Sanitarium. He was author of *Without Excuse, At Home With the Hakkas, Cyrus the Persian*, and other books. Survivors are his wife; a son, Dr. Sherman, Jr., for 22 years a medical missionary in Nigeria; and a daughter, Florence Winton, who with her husband founded the Saigon Adventist Hospital.

OLSON, Ellen Elizabeth Stacey—b. Sept. 8, 1902, Effingham, Kans.; d. July 13, 1968. After graduating from Enterprise Academy in 1920, she taught school for three years. She completed her normal training at Union College in 1926. For five years she taught school in Japan, and in 1932 she married Russell D. Olson, who survives.

PELTON, Edward Samuel—b. Jan. 11, 1887, Coldwater, Kans.; d. July 18, 1968, Spokane, Wash. Survivors are his wife, Lillian; three daughters, Miona Ruth Keatley, Sylvia Mae Evens, and Eva Dolores Way; and a foster daughter, June Newcom.

REAVIS, Mabel Lillian—b. Jan. 19, 1882, Battle Creek, Mich.; d. July 13, 1968, Sanitarium, Calif. She studied at Adelphian Academy and at Emmanuel Missionary College. From 1906 to 1910 she was a Bible worker in Bay City, Mich. She took two years of nurse's training at the Loma Linda Sanitarium and Hospital. Survivors are two sisters, Marie Snyder and Glenna Dumbauld; and a brother, D. O. Reavis.

REILE, Samuel A.—b. July 13, 1892, Rumania; d. June 8, 1968. He gave 49 years of ministerial service. He attended Sheyenne River Academy and Clinton Theological Seminary. He pastored many churches in the United States and Canada. Survivors are his wife, Pauline; two sons, Lloyd L., president of Greater New York Conference, and Ellsworth, president of Carolina Conference.

ROBERTS, Albert L.—b. Sept. 16, 1900, Jefferson City, Mo.; d. July 18, 1968, Napa, Calif. Survivors are his wife, Helen; a daughter, Edythe M. Cambra; and a son, Eugene Anderson.

RUBIDIOUX, Lolita Mary—b. Jan. 7, 1896, Fortuna, Calif.; d. July 25, 1968, Napa, Calif. She graduated as a physician from the College of Medical Evangelists in 1921. Her husband, Robert, survives.

SORENSEN, Helga Larsen—b. Nov. 2, 1884, Holsted, Denmark; d. June 13, 1968. Two sons survive, Harry Larsen and Arthur Kenneth.

WEIR, Maud—b. March 4, 1885, Arlington, Nebr.; d. June 25, 1968, Willits, Calif. Survivors are her husband, Dr. John; two sons, Howard and Dr. Irvin; and a daughter, Velma Cook.

WESTBROOK, William H.—b. Aug. 21, 1871, Paxton, Ill.; d. June 29, 1968, Anderson, Ind. Survivors are his wife, Avis; and two sons, William and Warren.

WYLIE, Walter William—b. Jan. 3, 1927, Topeka, Kans.; d. July 24, 1968, Fresno, Calif. Survivors are his wife, a son, and a daughter.

ZAFT, Rudolph—b. June 24, 1905, Zagenstahl, Ukraine; d. July 6, 1968, Takoma Park, Md. In 1930 he married Olga Von Rosse. After coming to the United States he worked at the Washington Sanitarium. Survivors are his wife; two sons, Arthur and Valentine; and five daughters, Ida Wellington, Lilly Busch, Lydia Barton, Renate Ulloa, and Hilder-gard Zaft.

1844

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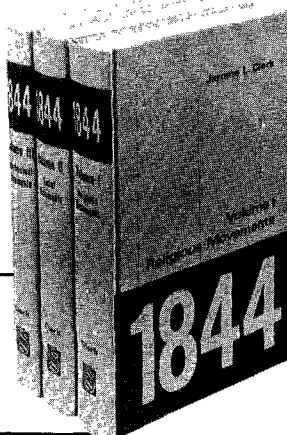
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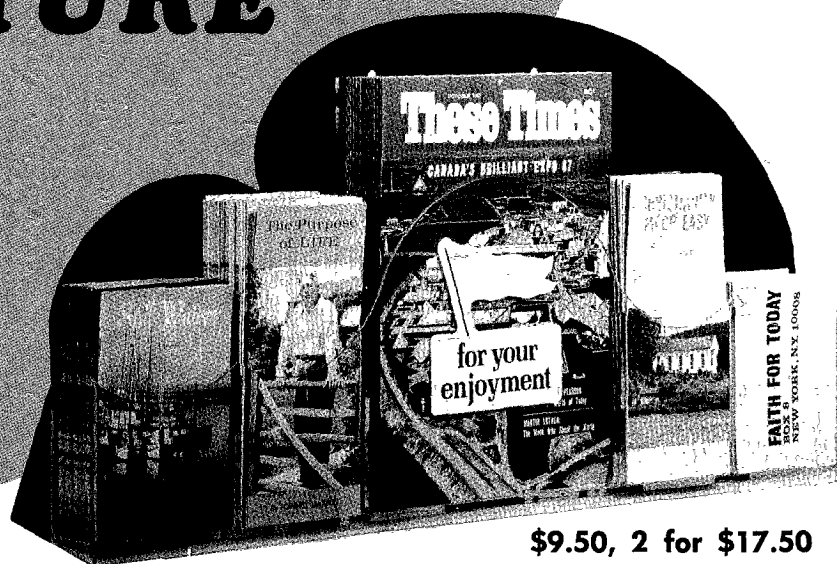
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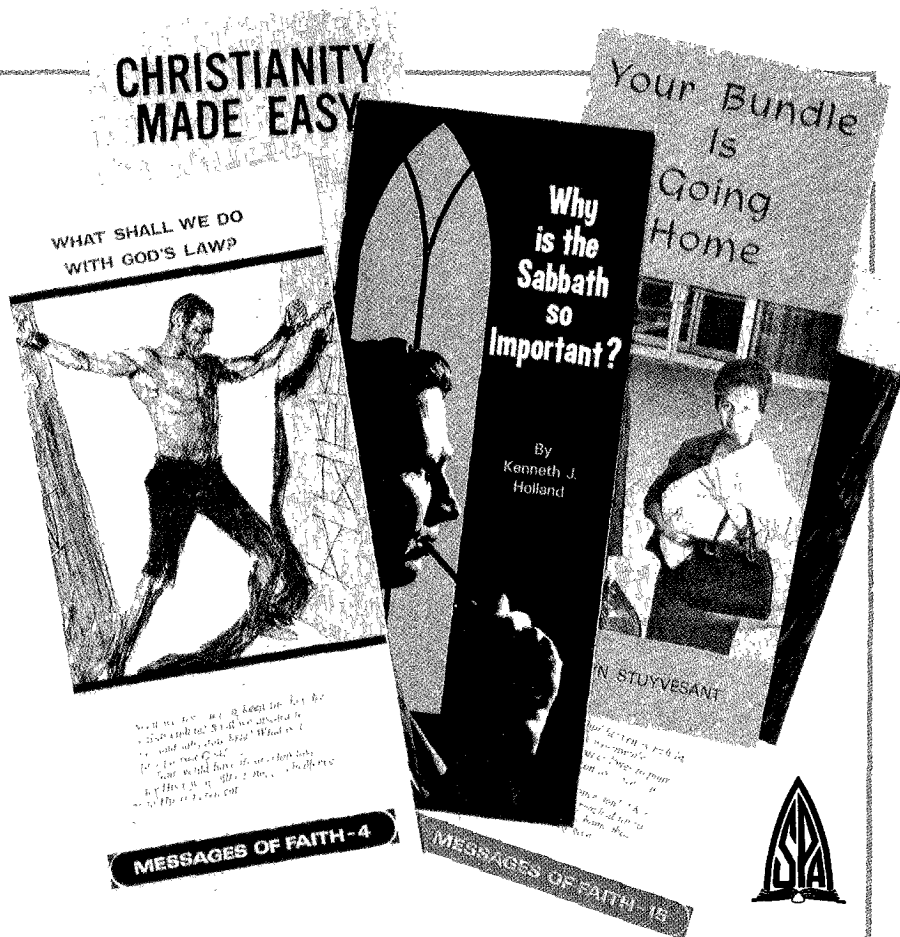
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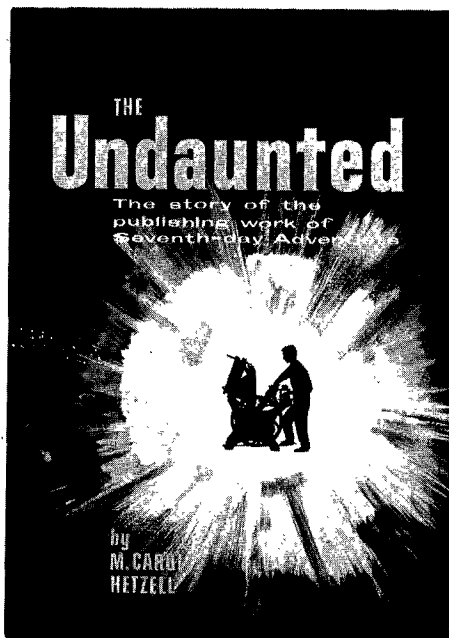
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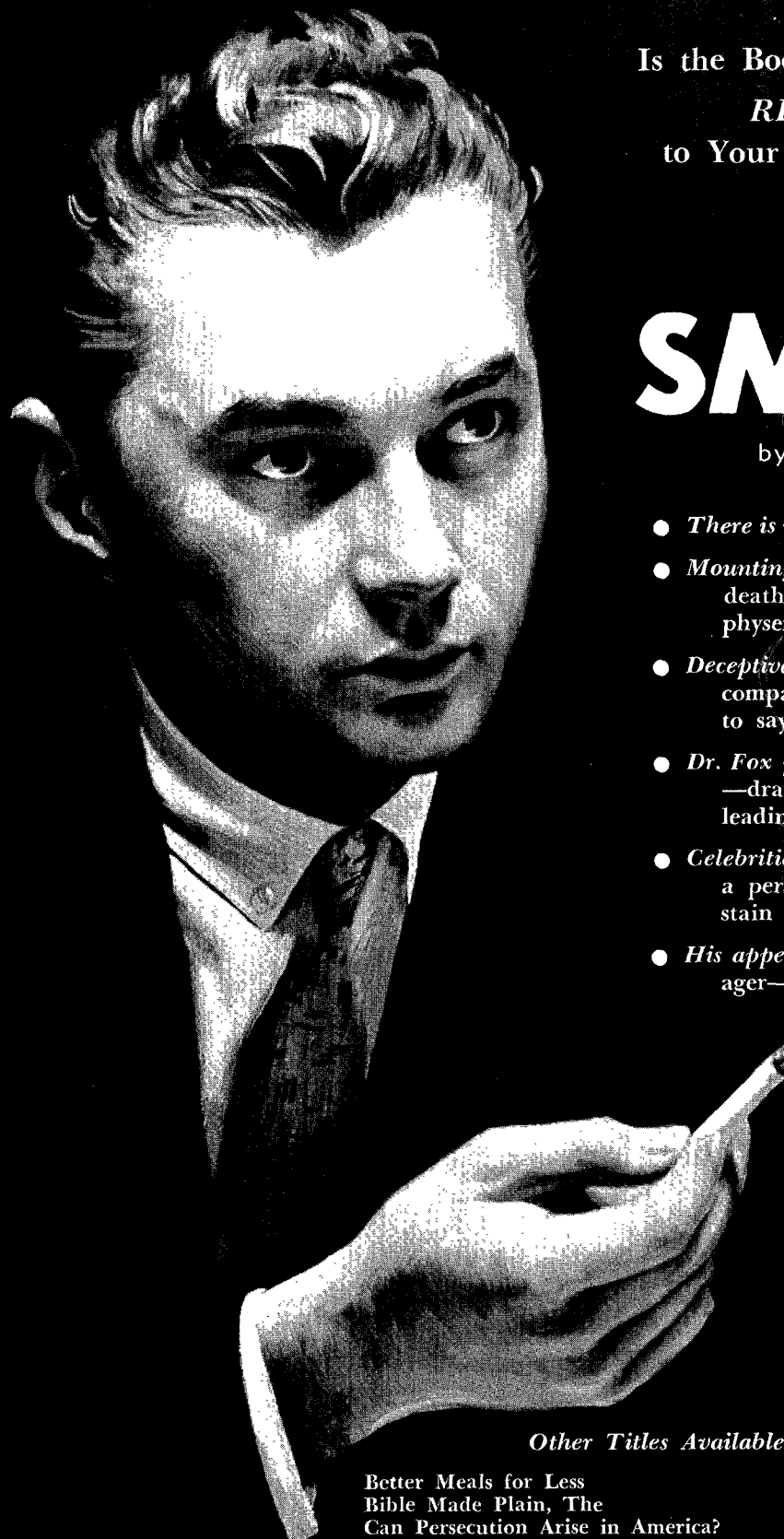
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John Parrish, director of public relations and development, Kettering Medical Center, formerly director of public information, Loma Linda University.

Roy E. Malcolm, registrar, Oakwood College, formerly principal, Bermuda Institute, Bermuda.

H. Carl Currie, president, Bermuda Mission, formerly pastor, Bridgeport, Connecticut (Southern New England).

Kenneth Livesay, Sabbath school secretary (Southeastern California), formerly pastor, El Cajon (Southeastern California).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Marshall C. Lamberton, D.D.S. (WWC '39-'42; University of Oregon Dental School '49), returning to Chiangmai Dental Clinic, Thailand, Mrs. Lamberton, nee Mildred Evelyn Noble (WWC '40-'42), and five children left Seattle, Washington, June 24.

T. K. Campbell, M.D., relief physician Adventist Hospital, Ile-Ife, West Nigeria, of Bradford, Tennessee, left New York City, July 2.

Raquel Ocasio (PUC '68), to be a teacher, Antillian College, Mayaguez, Puerto Rico, of Angwin, California, left San Francisco, July 3.

Leland R. Shultz (WWC '53; LSC '54), to be printer, Advent Press, Accra, Ghana, Mrs. Shultz, nee Joyce Roberta Kincaid (PVH School of Nursing '56), and two children, of Monterey Bay Academy, Watsonville, California, left New York City, July 4.

Lois Rachel Wilson (WWC '61; University of Oregon Medical School of Nursing '63), returning as director of nursing service and education, Rumah Sakit Advent, Bandung, Java, left San Francisco, California, July 14.

W. R. BEACH

Church Calendar

Literature Evangelism Rally, Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinder Day	September 28
Thirteenth Sabbath Offering	
(Inter-American Division)	September 28
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5
Health Emphasis Week	October 5-11

Of Writers, Articles, and Miscellany...

The **Ernest Lloyd** byline is familiar to most church members. For 25 years children in SDA homes cut their literary teeth on *Our Little Friend* and books written and edited by Elder Lloyd. After 72 years of work with the church, he writes with assurance of the "Miracles Everywhere" (see cover).

To say that he is a retired minister would be to apply a misnomer. Minister, yes; retired, no. At the time of official retirement in 1950 he merely took a jog in the road and continued in the same direction. Since then he and his wife have hosted hundreds of tours through Elmhaven, Ellen White's home at Sanitarium, California. They have inspired church members throughout the Pacific Union in their meetings on the surety of Mrs. White's inspiration, and have enrolled thousands in the Prophetic Guidance Course. And, of course, he continues to contribute regularly to the *REVIEW*.

Time magazine once described H. M. S. Richards as a "hardworking man with the habit of calling everybody 'brother.'" And certainly with that reputation, one could expect him to be concerned about

"Bridging the Generation Gap" (page 2). Although in his early 70's, Elder Richards is bridging this gap by following the advice he gives in his article this week—he shows the love of Christ to others of all ages. He tells of a new Voice of Prophecy program that will be beamed at youth.

How many times has a busy mother greeted a friend at the door with "I'm delighted to see you, come on in. I'm terribly busy, but if you don't mind if I keep on working, I'd love to talk for a while." And the work would continue, made lighter by the presence of a friend.

Could it be that this is a small picture of what the Bible text means when it admonishes the Christian to pray without ceasing? "Come into my heart, Lord, and keep me company while I continue working." Lillian Lawrence, in "Dust on the Dresser" (page 8), tells of one of these visits with her Friend—a fragile moment—when He spoke to her.

The appeal for unity in the E. G. White article (page 6) this week is as current as the morning paper. When Mrs. White wrote in 1900 that "Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up," she was surely writing for those living in the soaring 60's. "Unselfishness is to bind God's people together with firm, tender bonds." The article appeared first in the February 7, 1900, issue of *Signs of the Times*.

Review and Herald

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

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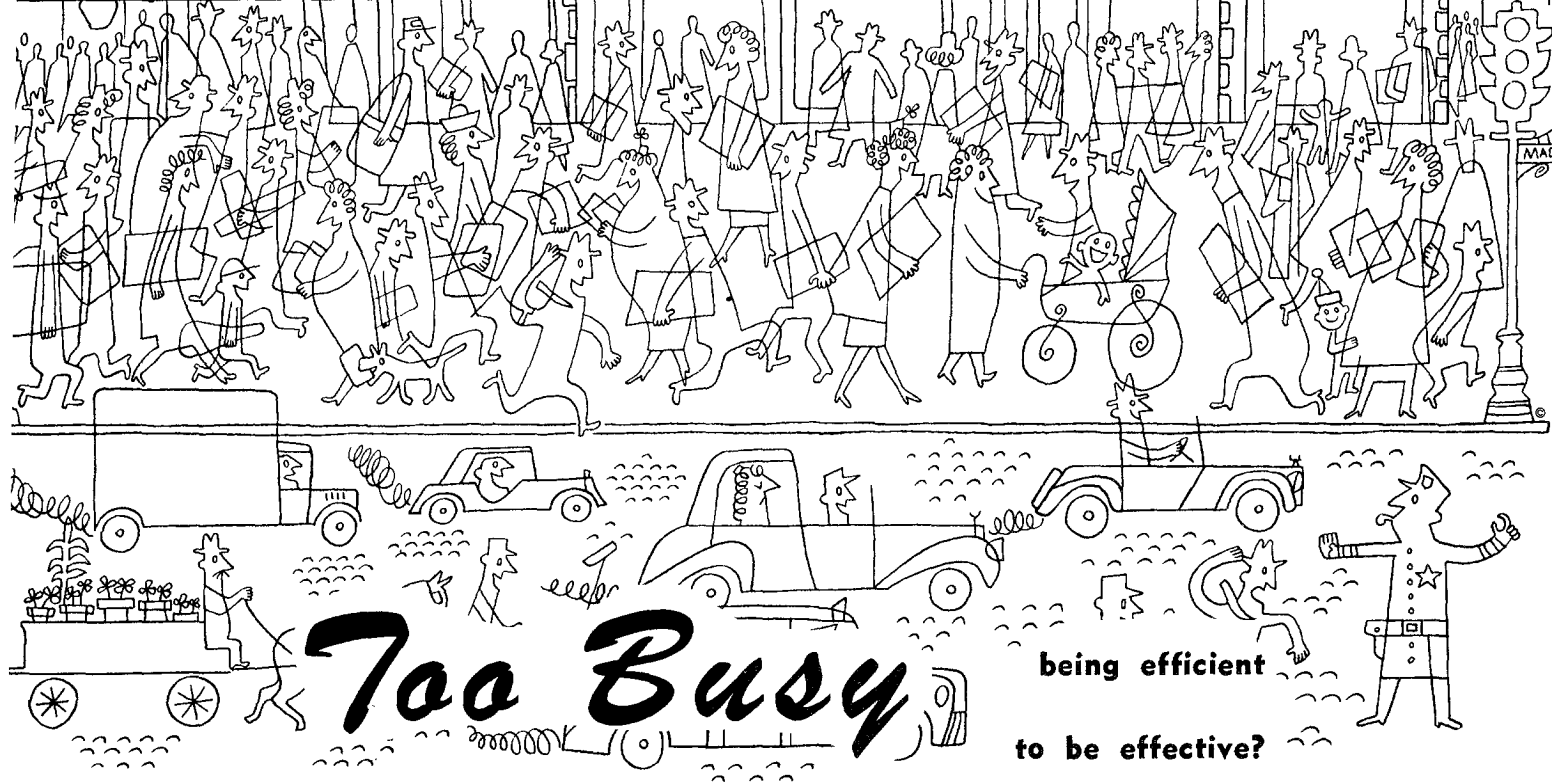
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News of Note

Vacation Bible School Plays New Role in Fair Outreach

Vacation Bible Schools are playing an ever-increasing role in the church's overall evangelistic program. James R. Hardin, Sabbath school secretary of Southern California, reports:

"A pilot program is being tried with the Barron-Turner evangelistic meetings at the Los Angeles County Fairgrounds this year. A Vacation Bible School is being held for the children during the meetings.

"Elsewhere in the conference Erling Calkins, pastor of the Santa Barbara church, has baptized the owner of a trailer court where a Vacation Bible School was held. The owner's wife is now holding a Neighborhood Bible Club in the court."

G. R. NASH

Doctors-Office Book Sales Reach \$50,000 in California

The Southern California Book and Bible House last year sold about \$50,000 of paperback denominational literature to physicians for free distribution in their offices. About 250,000 small books were distributed in this way.

Leaders in the conference believe that almost 100 persons were baptized in 1967 who first learned of the Advent message through books distributed through doctors' offices.

D. A. McADAMS

Missions Extension Offering for Special Overseas Needs

The annual Missions Extension Offering provides for urgent needs in the overseas divisions. All overseas divisions share in this offering.

Last year we contributed \$112,367.38 through this offering for special medical, educational, and publishing projects in different areas of the world. All these projects were beyond the provisions of the General Conference budget. This year's Missions Extension Offering will also provide for special needs that cannot be cared for through the regular budget.

Brochures describing some of the projects will be distributed in the churches before the offering is taken September 14.

W. L. PASCOE

Baptisms in Portugal Result From Use of Gift Bible Plan

The first use of the Gift Bible plan in Southern Europe has produced 18 baptisms in Porto, North Portugal, according to S. F. Monnier, division lay activities secretary.

Portugal is promoting this plan of placing Bibles and study guides in neighborhood homes. Scores of people are participating. The same is true of the Portuguese islands of Madeira, Azores, and Capo Verde. Soon this plan will be launched also in Angola and Mozambique.

"Spain has guides ready and the members are working systematically," reports Elder Monnier. "We also have these lessons in French, Croatian, and Serbian. Materials in Italian, Malagasy, and Bongo, an Equatorial African language, will be prepared soon."

V. W. SCHOEN

Anti-Smoking Campaigns Factor in Smoking Decline

Efforts of temperance workers to curtail tobacco smoking in the United States of America are meeting with success.

Official reports for fiscal 1968 show a 0.24 per cent over-all decline in cigarette consumption and a per capita consumption decline of 1.8 per cent.

"The drop in over-all consumption is the first since the Surgeon General's report on smoking and health was issued in 1964 and is widely attributed to the effects of intensified antismoking efforts,"



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

ATLANTA—The Atlanta Baptist Association voted, 487 to 370, to permit Atlanta Baptist College, now being built here, to apply for Federal loans and/or grants for new buildings and purchase of equipment. Such Federal aid, the association emphasized, "shall not limit the freedom of the college in the conduct of the operation in respect to faculty, curriculum or any other matter." The decision—a reversal of the traditional strong Southern Baptist stand on church-state separation—marked the first time that an official Georgia Baptist group has agreed to accept Federal funds to help finance a denominational institution.

EXETER, ENGLAND—The educational value of Bible stories was questioned by Anglican Bishop Robert Mortimer of Exeter when he called at his diocesan conference here for a re-examination of religious instruction in schools. Declaring that there was too much emphasis today on learning stories from the Bible, he

says the *Wall Street Journal* (Aug. 22, 1968).

Adventists have and are playing a major role in this effort with educational programs through films, Smoking Sams, school and community lectures, publications, and the widespread activities of Five-Day Plans to help smokers quit.

ERNEST H. J. STEED

Youth Camp Held in Egypt Results in Record Baptism

A recent MV camp in Agami, Alexandria, Egypt, resulted in 19 youth being baptized, the largest number in the history of MV camps in Egypt. Nine of this number were juniors from the orphanage in Matariah Mercy Home, Cairo.

In reporting the baptism, Habib Ghali, president of the Egypt Section, paid tribute to the work of Gordon Pither, summer student missionary to the Middle East Division from Atlantic Union College, who was camp pastor for the junior camp. "His exemplary life, his Christ-like character, his active serviceable spirit has meant much to all the juniors and youth alike. He has really been a great help, for he lived what he preached."

JOHN HANCOCK

added: "Bible stories, divorced from any context with a living church or worshipping community, can have disastrous consequences." Bishop Mortimer said all this gave a grotesque, distorted caricature of what the Christian religion really is and that causes much hostile criticism.

MINNEAPOLIS—Fifty-three per cent of Minnesotans interviewed by the Minnesota Poll say they "would approve of negotiations between Catholics and Protestants on the question of uniting into one church." Seventy per cent of the Catholics interviewed expressed approval of such negotiations, 24 per cent disapproved, and 6 per cent were undecided or had no opinions.

NEW YORK—The Lord's Day Alliance of the United States carried its opposition to a House-passed Monday Holiday Bill into the U.S. Senate. Dr. Samuel A. Jeanes, chairman of the Alliance's State and National Affairs Committee, sent letters to the Senators assailing the measure as "another roadblock over and around which religious educators will have to go in the task of teaching spiritual values to a materialistically oriented society."

NEW YORK—The Rev. Roy I. Madsen, currently field secretary in Los Angeles, has been named executive secretary for church relations of the American Bible Society, effective July 15.