

LORD

Is It I?

By V. R. FURGASON

THE UPPER ROOM prepared, the solemn feast of passover was shared by them. He, the Host, the Lamb, the Sacrifice, before them sat in sorrow, for they did not discern Him.

The twelve, men such as we, dined and conversed with One who was their Bread and Wine. Yet filled they were, not with gratitude, but with hate and doubt, their hearts perverse and soiled. To cleanse them He became a servant and washed their feet.

"One of you," the dreadful sentence came, "shall betray me." Who? Which? Why? The queries, thought at first, erupted spontaneously audible in reply, "Lord, is it I?"

Disciples we. Again the feast prepared. The emblems rest upon the board awaiting to be blessed. The Master sits as guest. Where is the servant at the door with towel and basin to perform the service of humility?

What's that I see? A Form bent low before another. The water dipped in fond caress upon the feet. O Love Divine expressed to him, my brother?

The bread, the wine, those tokens simple, yet profound. The body broken, the blood so freely shed. O creatures, we, deserve not the Gift of God, but death's wages should be ours. Grace overwhelming avalanched upon us gives victory over principalities and powers.

"Take eat, and after it, drink ye all." These symbols of your hope, your faith, your love.

O soul, this hour memorium. "This do," He speaks to you and me. What blessing and forgiveness waits, what happiness ensues. Do keep the feast with Christ today, you know He wants you to.

"As oft as ye," O catch the plea of Him whose human heart cries out for company to those He loves. A table spread in heaven anticipates the day of reunion and communion.

Jesus, Saviour, bless our family around this table gathered. Father, mother, daughter, son. May we be one and know that Thou shalt eat with us anew. Our prayer henceforth shall be, "Thy kingdom come!"

♦♦

REVIEW PICTURES

FORD MADOX-BROWN, ARTIST



"If I wash thee not," said Jesus to Peter, "thou hast no part with me."

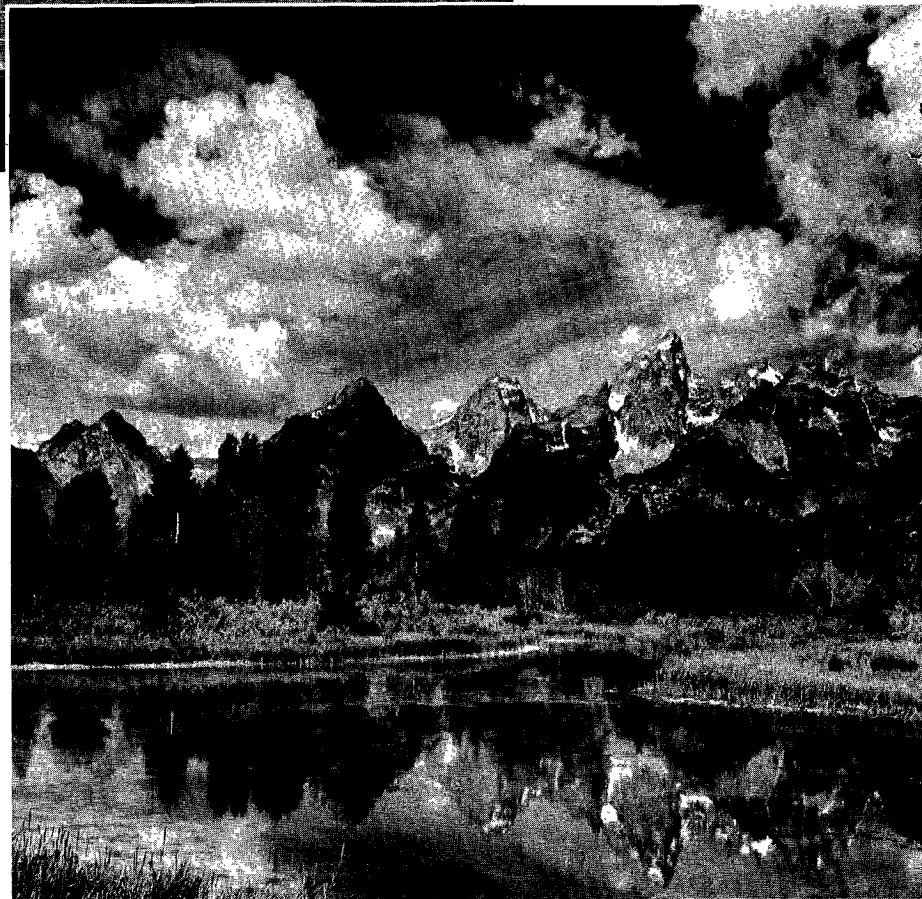


*Earth's millions,
many of them
clustered in large
urban centers,
need to hear the call
to worship
the God of nature*

GENE AHRENS

Worship Him

By R. L. KLINGBEIL



GENE AHRENS

*In view of the current
decadence of faith, the first angel's message is becoming increasingly timely and urgent.*

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

THE importance and timeliness of this invitation cannot be overemphasized. Obedience to the challenge is urgently needed in our modern society, which unwittingly perhaps is bent on self-destruction.

Let us first recognize the basic truth that man *will* worship. This urge is embedded in his structure as is hunger or the need for love. No one can remove this instinct from him. The only question is, How

wisely will he express or satisfy it? It is equally true that man becomes like the object that he worships. If he worships the only true God, he will be exalted; if he worships a substitute for God, he will progressively debase himself. The majority of mankind is surely destroying itself because it does not worship the only true God.

Also, worship should embrace more than an occasional or even a regular event in stated places. Our language may have confused us. We say, for example, "The Sabbath has been set aside for worship," or, "At ten o'clock there will be a worship service." These statements may be perfectly true, but if worship be limited to times and places it will soon

cease to provide the blessing that God intends it should supply.

Worship should be continuous in human experience. It should be expressed not merely in brief periods of surrender and concentration but in the total tendency of all of the Christian's actions. The nature and fruit of his worship are revealed in the prevailing direction of his thoughts and feelings. "Worship Me," God appeals. "I alone am the Creator, whom to know is life eternal. There is none other who can give and sustain life and invest it with any permanent meaning."

The profound appropriateness of this appeal is evident from the fact that God's creatorship is largely denied. The truth about Creation as it is revealed in Genesis is ignored. True, Creation cannot be proved by human demonstration. Neither can evolution. Our faith in the divine act rests upon the assurance of the Creator Himself. Believers in evolution do not possess divine assurance.

But God's great appeal seeks to achieve much more than the mere acceptance of one theory of origins over another. Belief in Creation is important.

But, in addition, Heaven is seeking to restore in man a relationship, a proper *personal* relationship with his Creator. Unless this is restored, the entire question of Creation versus evolution remains largely academic.

In seeking to understand the vital implications of God's creatorship in our personal lives, we must go beyond the record of Genesis. Not Moses alone, but Moses *and* the prophets together must guide us in our search

for understanding. If we stop with the first chapter, we will have only a partial understanding. The prophets *enlarge* upon the theme of Creation. They tell us that the originator of all things is our *Redeemer*. God is still working in man's behalf. Referring to the miracle of feeding the 5,000, Ellen G. White states that "Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good" (*The Desire of Ages*, p. 367).

The fact that God is Creator is the basis for His claim to worship. This blessed truth has not been uncovered by science. No study of nature, however

honest and intense, has unveiled it. It has been revealed through the prophets. But our day is characterized by a serious lack of faith. Not just any faith, but faith in God who is our Creator and therefore our Redeemer. It is no accident that Heaven appeals to men today to worship Him who created and to give glory to the only One who is worthy of it.

In order to clarify this point, let us see what the prophets have to tell us. Isaiah's testimony is the most eloquent. "Fear not: for I have redeemed thee" (chap. 43:1). "Thus saith God the Lord, he that created the heavens, and stretched them out, he that spread forth the earth, and that cometh out of it; he that giveth breath unto the people upon it . . . : I the Lord have called thee in righteousness" (chap. 42:5, 6). Whereas men form idols, the only true God formed Israel. Because He did this, He has also swept away their transgressions. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee" (chap. 49:8).

It is evident from the writings of the prophets that the proclamation of Him who created is a message of salvation. Creation must be studied today by Seventh-day Adventists not merely to refute the evolutionary hypothesis but to exalt the Creator-Redeemer. A purely scientific investigation can never do this. But science, firmly linked to the revelation of Moses and the prophets, will give the Creator glory according to the requirements of God's final appeal. Today, God is greatly concerned about men recognizing His creatorship. Faith is at its lowest ebb. We need to reconsider the mighty acts of Jesus' life and tell them to others. He showed by His miracles that creative power is exercised continually. These signs called people to repentance. They awakened trust in His divinity and induced in them a spirit of worship.

Self-centeredness of Man

It requires little or no proof to say that belief in God's creative power as revealed in the Bible is considered absurd today. Although we cannot but feel deeply disappointed at such a widespread attitude, we feel also deeply sympathetic. After all, does it not seem reasonable to many, especially to those who live in crowded urban areas, to consider this a man-made world? Wherever we look we see man's work. Do we not live in houses made with hands? Are not large areas of God's good earth covered by hardened asphalt pavement?

Are not our minds beleaguered by hordes of ideas determined to gain our surrender to joys and benefits of the here and now? And even when we turn our gaze toward the skies, are we not inclined to give priority to the problems of man-made smog or, more happily, to the frail machines (*To page 8*)



KIRJATOIMI

Even when young, children may be taught a sense of worship.



The Past Teaches Us

By JACK W. PROVONSHA

Ellen White at the dedication of Loma Linda Sanitarium in 1906.

[Condensation of a sermon preached in the Loma Linda University church during celebrations marking the sixtieth anniversary of the founding of LLU's School of Medicine.]

IN REVIEWING our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

The Scriptures speak of a time when the prevailing mood of men will be fear. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

Of course, Adventists quite well know that this text describes general conditions in the world as the time of Christ's return approaches. The following verse reads, "And then shall they see the Son of man coming in a cloud with power and great glory." But fear wears many faces and no man is immune (even those within

the church). Nor is it a characteristic only of the last day. Wherever and whenever rapid change creates identity confusion men become fearful of the future as an expression of their uncertainty regarding the present.

Ellen White's statement in *Life Sketches* suggests that the best defense against such anxiety is good memory—and on this day for remembering I think it might be well to think back for a moment.

This movement was founded by people with good memories. Consider what the world must have looked like to the Adventists on October 23, 1844, the day after, and the days after that. It was for many a time of great personal embarrassment. They had been so sure and they had spoken out with such confidence that the world that then was would never know another sunrise or sunset. But the sun rose and set the day after, and continued to do so.

How does one find the courage to face one's neighbors on the streets of the village, in the shops, in the post office, after saying in public the things they had said? Probably most of them avoided such places as long as they could until they were simply forced to go out of necessity.

How does a minister face his flock after leading them into such great sacrifice and inspiring them with

such great conviction, only to have to admit that he was wrong? How does one face one's unbelieving relatives—one's brother-in-law or father-in-law—or even one's children who have gone along with their parents' dreams so unquestioningly and now have to face the taunts of their school-mates? How does one explain a thing like that to a lad of seven who thinks his father can do no wrong? Or even to a lass of thirteen who has dared to be different at a period in life when conformity is so important?

And there were other pressing matters, such as facing a long, cold winter with a family to provide for and no money in the bank—few of the believers held anything back in their zeal—and no canned preserves on the shelves or potatoes or carrots in the cellar. Many did not even have adequate winter clothing—they wouldn't need such things in glory-land. What goes through the mind of a farmer as he contemplates his uncultivated and unharvested fields, and through the mind of his wife as she surveys bare cupboards and wardrobes?

And there was another kind of gnawing hunger. The movement very largely dissipated as the full realization of the awful truth sank through the numbness of their disappointment. They recalled the warmth they

had experienced in their meetings, surrounded by others who shared their hope, the singing of the Advent hymns, the prophetic charts, and the moving sermons. Only a person who has experienced the thrill of being on the inside of a close-knit community whose hearts are on fire could understand the emptiness of the hearts and meeting places they felt. Many who had separated from their former churches simply did not have the heart to go back and try to re-establish the old ties.

And the future was as bleak for many as the present. The transition from thrilling hope to *nothing* was weighted with the despair that only the hopeless feel.

But some of them remembered—and that's what saved them. They remembered the nearness of God and the warmth of their closeness to one another in all that had led up to the disappointment. And in that memory, the memory that God had been leading them, they found their confidence for the future.

The founders of this medical school were also men with good memories. Each new crisis—and there were crises aplenty in the early days of Loma Linda—was surmounted because they remembered. You are all aware by now that the original down payment was made on this property with a borrowed \$1,000, with the remaining \$39,000 of the purchase price nowhere in sight. The site was 60 miles from the nearest large city, accessible almost exclusively by train. They had no freeways for fast-moving ambulances, no helicopters or rooftop heliports. The sparsely settled valley could scarcely be depended upon to provide an adequate number of paying patients. The property was already the site of a previous business failure in spite of being a recreational resort replete with adequate financial resources, hotel, amusement hall, dance floor, and bowling alley—everything supposedly necessary to guarantee success.

There were but 1,400 church members in all of southern California, about two fifths of the present membership of the University church. And they were attempting to establish not only Loma Linda but the Paradise Valley and Glendale sanitariums at virtually the same time. (And those 1,400 did not drive Lincoln Continentals and live in split-level or ranch-style hilltop homes either, by the way.)

There followed one crisis after another. The mortgage payments involved one mad scramble after another and disaster was always only a stone's throw away. John Burden, the business manager on whose shoulders

the chief load rested, was frequently seen to shake his head and say, "The way is hard. The obstacles are great. But Sister White says that we should go forward and so we shall." They remembered, and with each new crisis they stopped and remembered again. And then in 1909, it was decided that the sanitarium should expand into medical education. They had not the slightest notion of what they were getting into, the direction to take, or even the eventual goal. When Mrs. White told the brethren in January of 1910 that this school should produce medical school graduates qualified in every way to take their places in the world of medicine, she made one of the most significant of her pronouncements, setting the tone for our entire educational program from then to the present including our present involvement in graduate education at the university level. But the way to achieve that in 1910 was obscure indeed and filled with all kinds of hidden ruts and chuckholes.

A Crisis Survived


A major crisis occurred when American medical education began to come of age. It took a few years for the shock waves to hit Loma Linda but the decision was made by the medical authorities in 1910 (the very year we had been commissioned to start moving toward the M.D. goal) to close the numerous marginal and substandard medical schools in this country and put many of the remainder on probation until they proved whether they could "shape up." We couldn't have chosen a more inauspicious moment to start our medical school

venture. In 1915 the brethren almost gave up the "impossible" attempt. At a conference held that year there were those who felt we should not continue throwing good money after bad. But there were also those who remembered. George I. Butler, former president of the General Conference, and then an old man, stood up before the vote was taken and in a voice shaky with age, but not from lack of conviction, reminded those present of how God had led through His handmaiden in the past development of the school. Then he declared, "When the vote is called as to closing this school here is one hand that will not be raised to close what God has said should be opened." The day was saved.

There were many more crises to come. But always there were those who remembered. And there are crises now, and no doubt more to come. May it always be that there will be those with good memories around.

"We have nothing to fear for the future, except as we shall forget . . ." I would like to consider these words with you for a moment this morning. Success and security in the future depend upon a certain way of looking at the past, both for institutions and for individuals. Partly it has to do with remembering, as we have seen above. But paradoxically it also has to do with forgetting. Selective forgetting has to do with not wasting energy on past failures.

The people with good memories who laid the foundation for this medical school were not above human mistakes, and their chronicle would make fairly extensive reading. I have seen a few even in my time. But their



**Standing in fulfillment
of the pronouncement that
it would successfully
train medical students
is Loma Linda University
Medical Center.**

success was not a result of concentrating on past mistakes. That was not what they remembered most. What they did not forget that gave them such courage for the future was *the way the Lord had led them*.

There is another thing that thinking about the past will teach us. The invitation to recall the Lord's leading is not an invitation to return or to try to remain in the past. One of the saddest things that can be said about a people is that they have had too great a past to have a future. A primitive people speaks of "backing into the future." The future is full of unknowns to them but they have seen that which is past and so they concentrate their attention there.

It is always easy to do. As Daniel Webster once remarked, "The past at least is secure." It is especially easy in times of rapid change, such as our own. Normally change occurs slowly enough for most people to make the usual synthesis of the past and present that enables them to maintain a fairly clear sense of continuity and identity. But when change is overwhelming this is difficult and people may become confused and anxious.

One of the ways of dealing with such anxiety is to retreat into more familiar territory, into "the good old days." It is an appealing idea, the return to the good old days—but of course it isn't really possible and if it reflects an unwillingness to face the risks of life in the present and in an uncertain future, it is a fallacy born of weakness.

It is dangerous to cling to the past. But, thank God, the passage we quoted at the outset may be stated in reverse. We have nothing to fear from the past except as we shall forget the future. This was also part of the reason the 1844 disappointment was not totally overwhelming. They were Adventists and Adventists by definition have an eye open to the future. Theirs was not a backward look to a glorious history of greatness, to a heroic founder, to a Luther or a Calvin, or even to an enduring or binding creed. It was a faith totally permeated by what being an Adventist truly is all about, expectation—an open window on the future—the future of unfolding truth as well as a future event.

The fact that the founders of this movement and of this school could look ahead, was what made what was and what had been, bearable. But it is also true that they could live in optimistic expectation of the future because they knew where they had been and who had been in charge. The future, the One who was coming, was also the One who had been with them—and so they moved ahead—like Abraham of old not always

knowing "whither they went" but like him seeking "a city which hath foundations, whose builder and maker is God" (Heb. 11:8, 10).

To have nothing to fear for the future also means something else. Note the word "for." As here used it may indicate *from* or *in* the future. But it may also express concern about the future itself. We spoke of people who have had too great a past to have a future. Dr. Luccock speaks of "dying from looking the wrong way." An individual or a people who does not have good, selective memories about the past may be shutting off his chances for a future.

And that's about as good a reason for remembering today as I can think of. We do not pause merely to honor those stalwart souls who made all that we see here today in Loma Linda possible through their sweat and courage. Worthy of honor of course they were and are. But the greatest disrespect we could show them would be merely to pause and respect them and then refuse to budge an inch from the point to which they led us. Forgetting the mistakes of the past but remembering the leading of the Lord, we too must move confidently into our future as they moved into theirs.

It's a lesson an institution needs to recall now and again, but above all, it is a lesson that each of us individually needs to learn. For many of us are in danger of losing our futures. Some of us out of fearfulness are refusing to keep our ears and eyes open

to progressive truth. We are becoming "conservative" in Ellen White's sense, assuming that everything that sounds new is necessarily in error, since we already know all there is to know. But even more important, many of us are losing our sense of expectancy that being an Adventist is all about. There is also such a thing as having too great a *present* to have a future. Losing our grasp of the future we settle for what lies easily at hand.

Perhaps this would be a good day for taking time to remember how God has led us in our individual pasts. Isaiah calls, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isa. 51:1). Where would you be today, friend of mine, if God had not led you in your past and you had not followed?

It's a day for remembering. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." "It is greatly wise to talk with our past hours and ask them what they bore to heaven" (Edward Young). "Build for the future; let thy children say his mind is finally toned and firmly set; but look behind thee nor be slow to pay the present debt. The vision and the faculty divine come not by dreaming; he whose eye is clear to read the past and present reads the future sign, the truest seer" (apologies to Montigue Butler). ★★

The Wayside Pulpit

By Harry M. Tippett

"[Love] seeketh not her own" (1 Cor. 13:5).

Love never cries, "I know my rights; I'm no doormat; he's not going to get the best of me; I'll show him a thing or two." Our *rights*? Love would not have us seek them at all. It's not hard to give up our rights—what's hard is to give up ourselves.

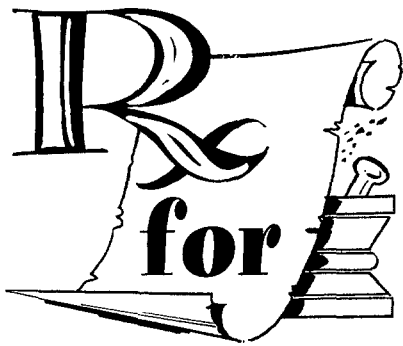
In the true sense, we do not possess love—it possesses us. "Seekest thou great things for thyself?" said Jeremiah to his secretary, Baruch. "Seek them not" (Jeremiah 45:5). Why? Because there is no greatness in self-exaltation through acquisition of wealth, in vainglorious pride for talents and gifts, or in self-congratulation over outstanding service.

Elijah humbled Ahab and his prophets of Baal on Carmel with a mighty demonstration of God's power. And when the deluge of rain came in answer to his prayer, he could have laughed the king to scorn.

Instead, the prophet, drenched to the skin, guided the chariot of Ahab all the way to the gates of Jezreel. It was love triumphant in meekness.

We are inclined to label our concern with rewards as prudence, thrift, forethought, all of which are commendable in their proper perspective. But frugality sometimes merges into stinginess, forethought can become cupidity, and thrift a bed-fellow of avarice, none of which wins stars for anybody's crown.

Before Pentecost Peter could ask of Jesus, "We have forsaken all, and followed thee; what shall we have therefore?" And the Saviour had to set his sights on imperishable objectives. The apostle's love did not yet have the Pauline sacrificial purity. Peter, later filled with the Holy Spirit, counted not even his life dear to himself, and a Roman cross closed his testimony of faith. Love, matured through pain, had healed his myopic spiritual vision.



Discouragement

By HELEN L. LUND

INTO the experience of all there come times of keen disappointment and utter discouragement—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earth-born children; days when troubles harass the soul, till death seems preferable to life.”—*Prophets and Kings*, p. 162.

Yes, we all have experiences such as these. God works all things for our good, but in time of trial it is hard to believe that this is so. Since times of discouragement come to us all—even to praying, trusting Christians—it is important to learn how to relate to them. They can be a blessing in disguise or they can be the cause of bitterness that will make the discouraged lose their way.

A touching incident, fittingly illustrating a mature reaction, was related in a recent sermon on the radio. A young minister and his wife were happily anticipating the arrival of their first child. Tragically, as infrequently happens, the baby turned out to be a mongoloid. In distress, the young father, before even telling his wife, sought the comfort of an older minister friend. Fortunately this older man of God was able to convince him that even this trial might be transformed into a blessing, since “all things work together for good to them that love God” (Rom. 8:28). The young father was able to accept this promise by faith and to persuade his wife to do the same.

The switchboard operator of the hospital, who was not a Christian, thought, Now we shall see what happens to these people's Christianity! To her amazement the young couple were not bitter and grief-stricken, but took their sorrow sweetly, with resignation. As the news spread through the working force of the hospital, all

were astounded. This was something they could not comprehend. As a result, 30 from that hospital began to attend church and were converted to Christianity. What at first seemed a tragedy became a greater influence for good than any number of sermons.

All too often we refuse to accept trials in this manner. Many there are who allow a root of bitterness to develop in their hearts from some hard experience, and it grows until it causes them to lose their way completely.

Despondency After Success

How can we prevent despondency from overwhelming us? Is it possible to learn how to take severe trials courageously? If we understand some of the causes of discouragement and failure it will at least be a help.

Let us consider first the sincere Christian, who has a close fellowship with God—perhaps a successful worker for God. Such a man was Elijah, a mighty prophet who had worked great miracles. We find him on Mount Carmel, meeting King Ahab and all the prophets of Baal with unflinching faith and courage, successful in the extreme. Only a short time later he is fleeing in terror from the wicked Jezebel, who had threatened his life. His deep despondency came right after his greatest success.

“While under the inspiration of the Almighty, he had stood the severest trial of faith; but in this time of discouragement, with Jezebel's threat sounding in his ears, . . . he lost his hold on God. He had been exalted above measure, and the reaction was tremendous.”—*Ibid.*, pp. 161, 162.

Have you noticed this type of reaction in your own experience? After a time of great victory or success—a

real mountaintop experience—often comes a valley of discouragement? I have found it so.

We cannot always remain on the mountaintop. If we did, we would be spoiled; our hearts would be lifted up in pride. We must see ourselves as we really are—human beings who still have many things to learn, many faults to overcome.

Parents give children an occasional party or an expensive gift. But if they lavished them with too many parties and gifts the children would be spoiled. There is ordinary work to do, and there are hard lessons to learn.

Hard trials make us feel our need. This is especially true of those who have grown careless in their experience or those who have never really known God in an intimate way. In time of distress they seek God's help, whereas in prosperity they neglected to call on Him.

A young mother came to me in bitter tears, stunned by her husband's announcement that he wanted a divorce. For ten years this wife and mother had been living without God and the faith she had once known. Now she realized her mistake. It took this experience to bring her back to God, whom she knew to be the source of strength and courage she now needed.

There are ways in which we can unwittingly bring disappointments and discouragements upon ourselves. If we watch we may be able to avert many of the troubles that come to us in various ways:

1. By allowing our prayer life and Christian experience to lag.

2. By clinging to cherished idols or sins that separate from God instead of confessing and forsaking them. We cannot expect to keep up our courage if deliberately we do that which separates us from divine help.

3. By making definite plans without taking God, or others, or even our own resources, into consideration. We are dismayed when these plans fail.

4. By expecting perfection in others and suffering keenly when our expectations are not met. Also we may lean too much on others and be crushed if they are taken from us.

5. By expecting too much of ourselves and being completely disheartened when we make a mistake or experience a failure, forgetting that mistakes are common to man and that they can be made steppingstones to success.

6. By failing to meet with courage those smaller trials and perplexities of life and thus being unprepared to meet the severe trial when it comes.

7. By indulging in self-pity, the

great enemy of courage. There are those who crave sympathy so much that if they have no present hardships they manufacture worries about the future or dig up trials of the past and talk and weep about them to anyone with a sympathetic ear. No wonder they are despondent!

How to Avoid Despondency

Whether our despondency or severe trial has been brought on by ourselves or has come for no apparent reason, there are things we can do to rise above it:

1. Pray. There is strength and help in God if we seek for it. "To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest." *The Desire of Ages*, p. 528. Pray often and earnestly until help comes.

2. Wait. Sometimes God expects us to have faith and cling to Him in times of darkness. Job had to wait and trust for some time before happiness was restored.

3. Talk to someone if you must, but choose a person who is trained to deal with problems such as yours. He or she will give you help, not just sympathy. Otherwise, avoid talking about your trials. The more you dwell on them, the harder they will seem. Think courage, talk courage, sing a happy song whether you feel like it or not. "Never allow yourself to talk in a hopeless, discouraged way. . . . Talk and act as if your faith was invincible."—*Christ's Object Lessons*, p. 147.

4. Do interesting things. Do something you especially enjoy doing, such as pursuing some hobby or outdoor activity—something that gives you genuine pleasure. Visit someone worse off than you are to bring him cheer; then go home and count your blessings. Get busy in useful work, especially in work for others.

"For the disheartened there is a sure remedy—faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day."—*Prophets and Kings*, p. 164.

5. Guard your health and do all you can to keep in optimum condition. One factor greatly affecting our courage is our state of physical health. If we are not feeling well, it is much easier to become despondent. Overwork, excessive nerve strain, insufficient sleep, indigestion—anything that affects us physically paves the way for discouragement. If we have a condition or handicap that cannot be remedied we have to learn to live with it. Paul had a "thorn in the flesh" about which he besought the Lord three times, but God's an-

swer was "My grace is sufficient for thee" (2 Cor. 12:9). Paul knew that through this affliction he would be prevented from becoming exalted. Perhaps some of our afflictions may serve to keep us humble.

One of the hardest problems some of us have is to accept ourselves and our limitations. For the ambitious it is often painful to realize that there are some things they are physically or mentally unable to do. If they try to copy others and fail they become despondent. On the other hand, there are those who attempt little because they feel they have no important talents or abilities. God has given each of us at least one talent. If we can discover our abilities and get busy improving and using them, it will add much to our success and happiness.

But let us not forget that true god-

WORSHIP HIM

(From page 3)

that plow through the atmosphere at supersonic speeds or go beyond it to other worlds?

It may be debatable whether man is more proud today than he was in the sixth century B.C. Back there, in Babylon, gigantic palaces, ramparts and walls, hanging gardens, and many other products of engineering skill effectively awakened the ever-present urge of man to glorify self. It is no wonder that Babylon's chief exclaimed when he echoed his as well as others' sentiments: "Is not this great Babylon, that I have built . . . for the honour of my majesty?" (Dan. 4:30).

The Babylonian spirit is very much alive today. Although few may actually boast of their own achievements, few actually give glory to someone besides themselves or actively glorify God. Revelation's message calls for a positive, wholehearted acknowledgment of God's sovereignty and an unreserved recognition that it is He who "giveth to all life, and breath, and all things" (Acts 17:25). The final message calls us to forsake all pride.

In spite of his phenomenal advances in technical matters, man is not the creator of this world. In fact, he is far from it. It is almost trite to say it, but it still deserves to be repeated, that man has not only failed to recreate himself but has actually become more degenerate. All his marvelous gadgets and electronic devices with which he can now shout around the earth and even to the moon, and others that enable him to move about with supersonic speed, have but increased his capacity for

liness is still the important basis for joy and courage. Without God we cannot expect to meet bravely the trials and disappointments of life. With Him we can be developing day by day an experience that will help us rise above them.

As we draw nearer to the end we are going to find it increasingly difficult to keep up our courage. All around us men's hearts are failing them for fear. As Christians, we must set the example of courage, faith, and hope, ever ready to help others.

The promise that was given to Joshua as he was about to lead Israel into the promised land, we may apply to ourselves, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9). ♦♦

evil. Man cannot recreate himself because he is not a creator. Regardless of his hopes and achievements, he still needs the same Redeemer to deliver him from sin. Until he is delivered, he will misuse science to intensify his fallen condition.

It is vital that we spread God's last message in a way that modern man will understand. Today we are asked to look at many other gods. New saviors are unveiled nearly every day. Isaiah says, Look at them. Can they save you? Never! Because they did not create you nor the world. You and the world are all under the same laws. How then can they help you? But God says, "I even I am He who stretched out the heavens and spread forth the earth. I continue my creation ceaselessly. I am therefore your Redeemer. All the gods of the nations, whether in the political, social, or technological realms are *idols* if you put your trust in them to the exclusion of Me. I alone made the heavens and the earth" (see Isa. 44:24; 45:5-8, 12).

In the light of the foregoing we can see the extreme urgency of the acceptance of this first message. Let us present Jesus to the people as He went about performing signs that reveal God's "creative energy that is constantly exercised for our good" (*Education*, p. 107). These are the signs by which we know that God created the world, and is now calling us to repentance and to a worship of Himself.

God created because He loves. He creates and redeems today because He loves. Only by responding to His love can we share in the recreating power of God. This change in our lives will be the basis for our constant reverence and worship. ♦♦

Don't Be Afraid of God

By NATHANIEL KRUM

WHAT is your concept of God? Do you think of Him as a tyrant on a throne, constantly alert to destroy His subjects who do not obey His laws? Do you think of Him as a stern judge, eager to hand down a severe sentence against you for each wrong act you commit? Or do you sometimes feel that God is far away and largely divorced from your everyday life, so that He has no interest in you and your personal problems?

If we base our ideas about God on mere supposition, it is easy to get a distorted view of Him. But it is not necessary for us to entertain warped ideas about God. The Sacred Book records not only God's statements that define His character but also numerous incidents describing God's personal dealings with man. These records clearly reveal Him as a God of love, justice, and mercy. Hence the more closely we study the Word, the more we will discover about the acts of God, and the clearer will be our understanding of His relationship to us.

It is Satan's studied purpose to misrepresent our Father in heaven, to cause us to look upon the Supreme Ruler of the universe in a wrong light. For example, he may lead men to overemphasize Exodus 20:5: "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," then lead them to pass over the next verse which declares that God shows "mercy unto thousands of them that love" Him and keep His commandments.

While it is true that "God is a consuming fire" (Heb. 12:29), He is a consuming fire only to the wicked, the transgressors of His law, the rejectors of His mercy. Because He is a God of love, a God whose character never changes, "therefore ye sons of Jacob are not consumed" (Mal. 3:6). We should always remember that God

does not hate us. He never did hate us. Instead, He loves us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

God Hates Sin, Not the Sinner

So it is not you and me that God hates; it is sin—rebellion against His laws and government. We read that "the face of the Lord is against them that do evil," but "the righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Ps. 34:16, 17).

That God is love is demonstrated by His manifold gifts to man, by the wealth of texts from Genesis to Revelation that affirm His love, and by the personal, individual infilling of that love in the hearts of every son and daughter of God. "He whose eyes have been opened to see the love of Christ, will behold the character of God as full of love and compassion. God will not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son."—*Selected Messages*, book 1, p. 372.

We need often to review the Bible promises that speak of God's love to us, that we may keep before our minds an undistorted view of the Almighty. Note in particular these expressions of God's love and compassion for His earthly children:

Bible Promises of God's Love

"The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7).

"The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him" (2 Chron. 30:9).

"Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee" (Ps. 17:7).

"For thou, Lord, art good,

and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Ps. 86:5).

"But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth" (verse 15).

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . Like as a father pitieth his children, so the Lord pitieth them that fear him. . . . The mercy of the Lord is from everlasting to everlasting upon them that fear him" (Ps. 103:8-17).

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

"He that loveth not knoweth not God; for God is love" (1 John 4:8).

No, God is not a tyrant. Neither is He a harsh, revengeful judge. "God is love" (verse 16). He loves you. He loves me. He loves everyone. "His mercy ["steadfast love," R.S.V.] endureth forever" (Ps. 107:1). He is our Father in heaven. We are His children on earth. And when we believe His promises unquestioningly, when we accept the gift of His matchless love sincerely and personally, we bind ourselves to the family of heaven with the mutual ties of love and affection that shall never be broken.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3). ♦♦

The Jericho Road

By WALTER KORY

THE road to Jericho is a well-traveled road. (Thieves don't waste time on deserted, unfrequented trails.) The road has travelers many, spoilers many, victims many, vultures many, and spectators many. There is some good to survey along this road, but usually there is much that is off-color, unrefined, undignified, ugly, and evil.

Priests and Levites "pass by" regularly. Not only priests and Levites, but multitudes pass by on the other side too.

The modern Samaritan hesitates, reasons, and compromises. Should I butt in? Interfere? Meddle? Why should I when the rest don't? Perhaps the robbers may suffer a change of heart, cease, and desist. Maybe the mugger will soon reform and not violate his victim. Shall I meekly and patiently look the other way? After all, it's none of my business. I wasn't formally elected to be a champion of propriety and order or appointed as corrector of heretics. Why be unpopular? Can I help it if someone didn't stick his finger in the dyke way back?

Should I voice any concern about moral infractions, unseemly conduct in the street or sanctuary? It's so embarrassing to point out wrong. I could ignore things for now and perhaps put a bug in the High Priest's ear . . . then committees could commit. Why should I chase money-changers? There are many more suitable than I. (What are they waiting for anyway?)

Immodest dress in our midst? Freakish fads and styles of devilish origin permeating our select group? Ghoulish spectacles of the Jericho Road spilling over into the Jerusalem company? It's not isolated any longer, so how can I single out to disapprove or help? (This could easily turn out to be a full-time job.) Maybe a telephone call to the Sanhedrin . . . after all, they have the authority and

responsibility to deal with these matters. Maybe too, in time, styles and values will change for the better. If I appeared quite shocked and expressed concern at times before my friends, would this absolve me?

Encourage some offender in regard to tithing? But isn't that the responsibility of someone in Jerusalem? Where is he anyway at this ripe opportunity to speak up? And I'm not the only show on the road, so why me? I sure can become the most unpopular person this side of Jericho by becoming involved with such matters as wedding rings, meat eating, coffee drinking, theater going, TV

FOR THE YOUNGER SET

Who Had Jack's Room First?

By INEZ BRASIER

MR. LANE was building a new home on their new farm. Mother would have a new kitchen. Cheryl would have a new room all her own. And soon Jack would have a new room all his own. Everyone was happy.

But little brown Mrs. Wren was happier than father and mother and Cheryl and Jack. She was looking for a new home too, a really nice place to put her nest. She flew into the living room. There was no place there for a nest. Father had nailed all the boards on all of the walls.

Then Mrs. Wren flew into Jack's room. Right up in the corner was a very good place. Father had not nailed the boards there and she could build her nest right away. She sang and sang as she brought little sticks and pushed them into that corner. Sometimes the sticks were too long so she dropped them on the floor.

Father and Jack came home from town. "Father!" Jack called. "Come quick!"

Father came to Jack's new room. "Oh, ho! Someone is living in your room already."

Just then little Mrs. Wren flew in through the window and to her nest.

viewing, miniskirts, mascara, and all the rest. Why should I try to stem the tide, especially after working so long at being hail-fellow-well-met? Yes, I know that not only the participants in these little dramas on the Jericho Road but also the spectators are adversely affected. And I am well aware that God's work is suffering. But I've got problems too. Besides, I'm not perfect. Maybe I should let the other traveler on the Jericho Road do the dirty work.

The Jericho Road is a short road. We come to its end before we realize it. It is just a short journey timewise—just a few short tests. We all travel the road at certain times as it weaves its way into our convenient route. Passing by does come easier the second and succeeding times.

Why should I rock the boat, put in my two cents, get involved? Well, why did Jesus, Paul, Jeremiah, Isaiah, and all the rest speak and act boldly and just as readily advise, reprove, correct, and condemn as praise and approve? These were the other travelers on the Jericho road—on life's highway—who did not pass by on the other side, but took the same side. Did their popularity rating suffer? What was their intention? What about their dedication? By the way, what was their destination? Was it Jericho? No. They were heading a bit beyond—to the kingdom. Are we? ♦♦

"Why, her nest is in my room! We can't nail boards on that wall now. Maybe we can't nail them for a long time."

"I think we can put the boards on all the walls except on that corner," father told Jack.

"Then I can have my room and the little brown bird can have it too."

Father nailed the boards to the walls and still the little brown bird flew in and out and sang when she was not sitting on her nest.

Father laid the floor in Jack's room. That did not frighten her, either. She still flew in and out, and fed her babies when they came.

And then one day when Jack went into his room the little brown bird, and one, two, three, four, five baby birds flew right out the window.

"Father!" Jack called. "We can finish my new room now. We can nail the boards in that corner."

"So we can," father agreed. "Aren't you happy?"

Jack laughed. "I am happy. I am happy we let Mrs. Brown Wren have her home in my new room. And she sang and sang to tell us she was happy too."

How Activist Were Adventist Abolitionists?

The series entitled "Ellen G. White—Racist or Champion of Equality?" (April 9-23) makes the point that our pioneers were abolitionists, and correctly, according to the general definition of abolitionists as those who favored or worked for emancipation.

I waive the more precise distinction, made in some dictionaries, between abolitionists and antislavery men, the latter term covering those who believed slavery was wrong but did not make emancipation the major point of their creed or activities. (Similarly, later, the term "prohibitionist" included those who favored prohibition and perhaps voted accordingly; one did not need to campaign for it in the political arena or wield Carrie Nation's hatchet.)

That our Seventh-day Adventist ancestors may be classed with the abolitionists—who were, at least in the earlier period, a minority—there can be no doubt. But the author says further that "even within this extreme reformist segment of American society, some were more radical than others, and Adventists stood with the most activist."

This, in my judgment, places our pioneers in the wrong category. I base this conclusion on the following evidence.

First, consider the definition in *Webster's New International Dictionary* (1952). The newer edition does not give a full definition; older editions give longer ones, but the meaning has not changed recently. "Abolitionist" is not a living, changing word, for it belongs to a past era.

This definition includes: "[1] those who, like Garrison, sought by moral means alone the immediate liberation of the slaves; [2] those who, like Birney and Whittier, worked for the slaves through a political party; and [3] those who, like John Brown, urged attack on slavery by force of arms."

On which level in this scale—moral, political, violent—did Adventists stand? Certainly not with "the most activist" such as John Brown, who used violence. Nor can Adventists be classed with those who campaigned for abolition through political parties, though as individuals most of them probably voted for anti-slavery candidates. As a body they appear to have attacked slavery on the moral level.

Certainly Mrs. White denounced in strong enough terms "the accursed system of slavery" (*Testimonies*, vol. 1, p. 254) as an "enormous and grievous sin," for which God's "wrath burns against this nation" (*Early Writings*, p. 275)—a sin unequaled in heathen lands (*Testimonies*, vol. 1, p. 259).

She went beyond that. She enjoined on her brethren at least one form of activism—the giving of direct aid to slaves seeking their freedom.

"The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the con-

sequences of violating this law" (*ibid.*, p. 202). Her wording indicates her reference to Deuteronomy 23:15: "Thou shalt not deliver unto his master the servant which is escaped . . . unto thee." Some well-known Adventists took part in helping escapees reach Canada via the underground railroad.

A few members, acting as individuals, bore arms in the Union forces, feeling that they were helping to destroy slavery; but the denomination at that time took the position of noncombatancy and was so recognized by the U.S. Government (*Review and Herald*, Sept. 13, 1864, pp. 124, 125).

Thus it is clear that Seventh-day Adventists went beyond the first of the three classes by activism in some degree, but this hardly ranks them with the "most activist" of the "extreme reformist segment of American society." These conclusions are clearly supported by contemporary evidence.

Anson Byington of Nicholville, New York, complained that our church paper had "failed to aid the cause of Abolition" (*Review and Herald*, March 10, 1859, p. 124; see also April 21, 1859, pp. 174, 175).

Replying to this charge the editor, Uriah Smith, said:

"We do not tell the slave that he can afford to be content in slavery, nor that he should not escape from it whenever he can, nor that all good men should not aid him to the extent of their power, nor that this great evil should not be resisted by any and all means which afford any hope of success. All this should be done. And we rejoice when we hear of one of that suffering race escaping beyond

the jurisdiction of this dragon-hearted power. But we would not hold out to him a false ground of expectation. We would point him to the coming of the Messiah as his true hope."

J. H. Waggoner asked whether Byington, if he were a United States official charged with returning an escaping slave, would obey the fugitive slave act (*ibid.*, April 28, 1859, p. 181). Byington's answer was No, and he quoted Deuteronomy 23:15 (*ibid.*, May 3, 1860, p. 190).

Why didn't Adventist abolitionists take political action? Smith replied to Byington that "the primary object of our efforts" was "to emancipate our fellow-men, from that worst of all bondage, the service of sin." "Such has always been the position of the REVIEW" (*ibid.*, March 10, 1859, p. 124).

The Civil War did little to change this policy. In explaining later to a nonmember why Adventists were reluctant to take active part in a political campaign, even for a worthy cause, Smith questioned whether our people could render "any essential service to the cause of humanity by participating in the impending election," saying that this was "a question which each must decide for himself" (*ibid.*, Oct. 9, 1866, p. 147).

Do the facts support the view that "Adventists stood with the most activist" of the abolitionists? Were they "almost as extreme as demonstrators in American cities today"? I think not. The picture that emerges is that of a people who opposed slavery on moral grounds, who advocated and, on occasion, participated in, activism in violating the fugitive slave law, while in obedience to the higher law of Deuteronomy 23:15 some as individuals fought in the war. There is no evidence, as far as I have been able to determine, that they ever took the extreme position, that of using, or advocating force.

JULIA NEUFFER
Takoma Park, Maryland

Alarm Clocks and House Keys

By SHARONANN BENDER

"Do you want me to get you up at six in the morning?" a coed yawns to her college roommate late one night.

Already lying in bed, she answers without looking up from her reading, "No, thanks, my alarm will go off."

A factory employee heads for the garage each morning, hoping he won't be late for work. As he turns the key in the ignition, the car sputters and bursts into life, getting him to work exactly on time.

An accountant looks up from his list of figures to see why the stenographer's typewriter has suddenly stopped clicking.

"Isn't today payday?" she questions, as if reading aloud from her shorthand notes.

"I think so," he replies hopefully. "My wife wants me to do some grocery shopping after work. She says there are some specials down at Simpson's Supermarket."

When these office people wearily jab their keys into their front doors that evening after work, the keys turn easily, admitting them to the welcome comforts of home.

When an amateur photographer pops a roll of film into his Instamatic camera and begins flashing pictures, how can he be sure the camera's eye is really recording what his eyes are seeing? How can he be sure, when taking the film to be processed, that he will receive crisp, clear pictures? He must have faith. . . .

Yes, we put much faith in numerous services, hosts of people, and hundreds of mechanical devices—the alarm clock, the car, the payroll department, the camera, and the film-processing service. Our key has never once failed to unlock the house, and we're sure there will be food on the market shelves when we go shopping. Yet how little faith we put in God!

"The Lord . . . knoweth them that trust in him" (Nahum 1:7).



EWING GALLOWAY

To My Adopted Twins

By ANNA MAY RADKE WATERS

DEAR BABIES,

I have just tucked you in bed for the night and as I look down at your sweet little faces, so full of love and trust, tears come to my eyes as I thank God anew for letting you be mine.

Although I did not have the privilege of giving birth to you, I want you to know that there is more to being a mother than bringing a child into the world. A woman is not a mother in the truest sense until she has held her child close, worried over him when he is ill, kissed away his hurts, fed him, diapered him, washed and ironed his little clothes, and even spanked him when he is naughty, because she loved him and wanted him

to grow up to be a worth-while person.

I looked at your curly brown hair, your half-smiling mouths, and thought about your sparkling brown eyes and how people look at you and say you look just like me or you act just like big sister. Others think you are just like daddy or your big brothers. We don't stop to explain how it is you came to be ours; we just smile and agree, because we think you look like us, too.

Some folks have wondered about the woman who gave birth to you, and someday when you are older, you will probably wonder about her, too. I want you to know that she too loved you. Her heart nearly broke when she gave you up, but she wanted you to

have a home and a family, necessities she could never give you, and so this unselfish person put her own feelings aside, and we must love her for it. If she could only know how happy you have made our home and how happy you are with us, it would surely help her feel better. She will have lonely times thinking of you, especially on your birthday; she will wonder where and how you are, and we shall always feel a little sorry for her because of what she has missed. And yet we shall be thankful that you are ours.

If I could spare you all the hurts and heartaches that you will have to face in life, I would be most happy—you see, there I go, worrying about your future already because I am your mother. When God looked down

and saw that you would need a home, He must have looked at me and known that I would need you just as surely as you needed me. And so He guided men's minds to make the decision that we should have each other. You can see why you are just as much mine as if I had given birth to you.

My heart overflows with love for you. Your brothers and sister were born to me, and so I really know what I am talking about when I say that you are every bit as precious.

Well, mothers do get tired and it is now my bedtime, but I just felt that I wanted to put my feelings on paper. Thank you for being ours and for bringing us so much joy and happiness.

YOUR MOTHER

Especially FOR MEN

By Roland R. Hegstad

YOUR DECISION, PLEASE

Science has done much to alleviate suffering and postpone death. But it also confronts us with decisions that would perplex a Solomon. Take, for example, the question of who shall have access to a block of time available on a kidney machine, used to purify a person's blood when his kidneys fail. The supply of machines is not sufficient to meet the demand—in most communities time requested exceeds time available by a factor of anywhere from 5:1 to 30:1. Therefore, someone must decide who will have access to the machine and who will not. A Yes vote means not only life for one person but death for others.

Dr. Leroy Augenstein, chairman of the department of biophysics at Michigan State University, describes an actual case in his book *Come, Let Us Play God*. The decision faces a panel of doctors and responsible citizens from the community. Eleven applicants have been narrowed to three.

First is a well-known author. Sixty-two years old, with a family of fine children and grandchildren, he has lived a full life by anyone's standards. He is now writing a book in which he tries to depict the forces at work on a youngster in the ghetto. The panel takes time out to read the first three chapters in draft form. It is their opinion that if he can finish the book, it will be of significant value to society. He needs two years or less. The machine can give him the time.

The second is a woman in her mid-fifties, with three teen-age daughters at home. The panel learns that she is an

alcoholic trying to take the cure for the third time. Selecting her would give her a chance to recover a wholesome life and look after her youngsters at home.

The third finalist is a 37-year-old manager of a loan company. He has three children (one, two, and seven years old). Two years ago he was voted the outstanding young man of the year in his community. Recently, however, he has deserted his wife and children.

Whom would you choose? The author? The mother? The young businessman?

Shall we eliminate the author who has lived his life, despite what his book may do for humanity? Or the alcoholic mother, seemingly the weakest character of the three? Or, as Christians, shall we consider her the most needy of life, of opportunity to find security and forgiveness in Christ? Dare we make our decision without placing a premium on eternal destiny? But who knows the heart?

Eliminate the businessman because he left his wife and children, you say? But the panel suspects that he did so in an attempt to spare them the burden of his illness and impending death. If so, perhaps he is the noblest character of the three—which means what? That he should live or that he is best qualified to die?

Human beings must make such decisions daily. What would you do? Who should live? And why? Drop a card to this column, Review and Herald (Dept. EM), 6856 Eastern Ave., NW., Washington, D.C. 20012, indicating your decision. Indicate also whether you are male or female.

If you seek a moral in this dilemma, find it in the perplexity and heartsearching the decision imposes. For in searching for a rationale for moral decisions we encounter God, and out of wrestling with destiny we build character.

Thieves Come Young These Days

By FLORENCE DICKINSON



I look at my little grandson,
As people begin to explore.
"He has his mother's big dark eyes
And His daddy's mouth, for sure."

His cheeks are so much his auntie's.
His forehead is grandpa's, that's fine.
But he's taken so much from others
There's nothing left to be mine.

People don't look very far these days
Their feelings and thoughts to impart,
For, though you don't look much like grandma,
They'll soon see you've stolen my heart.

ON DRUG DEPENDENCE

The debate as to whether society should legalize marijuana, or at least greatly reduce the penalty for violating present laws prohibiting its use, has been going on for some time. Doubtless it will continue. According to a recent survey in the United States, 73 per cent of the population considers pot smoking a "very serious problem"; 78 per cent feel it should be legally banned; 38 per cent believe the time will come when marijuana will be used as freely and openly as alcohol. Another survey reveals that 47 per cent of American college students have smoked marijuana, and 13 per cent use it frequently.

Contrary to what was first thought, pot smoking apparently does not inevitably lead to the use of stronger drugs. Nor does it require increasingly large doses to be effective. Apparently, also, its physical and psychological side effects are not particularly serious. Nor is it addictive in the sense that are some other drugs.

These facts make it difficult for young people to understand why an adult society that is alcohol saturated—and considers liquor drinking not only permissible but desirable—assumes such a rigid stance toward pot smoking. After all, where is the consistency here? If marijuana is bad, why is not alcohol equally bad?

We think the young have a point. Not that we favor pot smoking. We do not. We strongly oppose it. We think it is incompatible with true Christianity. But we feel the time is here for adults to face the situation honestly, and shed their hypocritical self-righteousness. The truth is, much more is known about the dangers of using alcohol and tobacco than of smoking marijuana. But does society take a firm position against either alcohol or tobacco? It does not. It tolerates both. No wonder many young people are confused.

Less Human, and More Animal

To us there is no essential difference between marijuana smoking, alcohol drinking, tobacco using, and other practices that defile the body and interfere with optimum functioning of the brain. A writer in the *Christian Century* said recently: "All that sets man apart from lower forms of animal life, all that makes human life truly human, in some way depends on man's cerebral cortex. So far as we know, that bit of gray protein is the pinnacle of God's creation. . . . Therein lies the seat of rational thought, of moral judgment, of self-awareness, of qualitative distinction, of meaning-perception."

When man numbs his brain by the use of drugs, obviously he becomes less human and more animal. He is less sensitive to his surroundings. He is less aware of the needs and moods of his fellow men. He is less able to control his actions and reactions. He is dictated to not so much by the Spirit of God, as by toxic substances willfully taken into the body.

To us this is extremely serious. The body is the temple of the Holy Ghost. Through the mind and heart God speaks to man. When through the use of drugs the mind is either stimulated or numbed, man is less able to receive God's communications. When a person takes a "trip"—whether that trip be mild or extreme, short or long—he is not in full command of himself. He is, at best, only partially rational and responsible. There is danger that he may verbalize ideas or perform acts that are inconsistent with high ideals. Wrote God's servant: "The use of liquor or tobacco destroys the sensitive nerves of the brain, and benumbs the sensibilities. Under their influence crimes are committed that would have been left undone had the mind been clear and free from the influ-

ence of stimulants or narcotics."—*Temperance*, p. 59.

The Christian wants to be in full command of his powers at all times. He wants to maintain those powers at their peak. He does not seek escape from life; he seeks divine power to meet the challenges of life. He does not want to live in a dream world; he wants to live in a real world. He does not refrain from the so-called pleasures of drug use in order to be ascetic, to be different from the world, or to earn favor with God. He operates his body-machine without drug additives because this is the best way.

Christians must make this clear to the world. They must help society see that drug dependence—whether it involves marijuana, alcohol, nicotine, heroin, caffeine, or any other substance—is against man's best interests. It damages one's health, decreases one's sensitivity to spiritual influences, and reduces one's freedom.

The abundant life that Christ offers is a drug-dependence-free life. It is a life filled with real and lasting joys. It is a life in which man is fully human. No wonder that for most Christians the question as to whether marijuana should be made legal has long since been settled. No wonder, also, that many are working hard to help youth avoid the serious results of self-dosing for personal pleasure.

K. H. W.

KNOWLEDGE SHALL BE INCREASED

Last week we noted that the second element of Daniel 12:4 reads very differently in the *New English Bible*: "Many will be at their wits' end, and punishment will be heavy." * We attempted to discover the source of the novel reading. Apparently the source is a textual emendation based on the early Septuagint of Daniel plus a change in the Masoretic pointing of the verb translated "run to and fro" in the King James Version.

We pointed out that the reading of the King James Version is supported by the traditional Hebrew text.

This week we inquire into the meaning of this prophecy. What sort of running to and fro and what sort of knowledge is Daniel talking about?

Seventh-day Adventists have held two views with regard to this verse. Some believe the prophet is predicting increase in travel such as has occurred in the past century as a result of new and improved means of transportation. The increase in knowledge they hold to be the phenomenal advance in technology and general knowledge that also has occurred in the past century.

Others believe that "run to and fro" is a metaphorical expression describing a studious search of the prophecy of Daniel as a result of which knowledge concerning the prophecies will increase.

No one can deny that human travel has increased fantastically, especially since the beginning of the current century. In their travels, men have reached even the moon and have returned, and they are planning to visit the planets. Nor can anyone deny that knowledge has multiplied phenomenally. But are these the situations Daniel envisioned? How can one tell?

Context Suggests True Meaning

The context should help us. The first part of the verse reads, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." If certain prophecies were sealed until the time of the end as here stated, one would expect them to be unsealed when that time came. The second part of the verse seems to tell of such

unsealing: "Knowledge shall be increased." That is, when the unsealing occurred knowledge concerning the prophecies of Daniel increased. Historically such increase occurred in the late eighteenth and early nineteenth centuries.

Apparently this is the way Ellen G. White interpreted the prophecy. She says: "That part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'"—*The Great Controversy*, p. 356.

Again she comments: "The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly: and none of the wicked shall understand; . . . the wise shall understand.' Dan. 12:4, 10."—*The Desire of Ages*, p. 234.

While the above statements do not directly state, they do strongly imply that the increase of knowledge is with reference to the sealed portion of Daniel's prophecies. To our knowledge, in her writings Ellen G. White nowhere applies Daniel 12:4 to increase in travel and general knowledge.

Has Personal Knowledge Increased?

The time of the end is here. The book of Daniel has been unsealed. Light from Heaven has guided men in the study of the prophecies so that today the messages of the book are understood.

But it is not enough merely to accept the expositions of the book as they were presented by the preachers of the first angel's message in the period preceding the disappointment in 1844, nor, in addition, to express agreement with the amplification of the book's messages as worked out by the pioneers of the church. We need to study the book for ourselves. We need to ask ourselves, Has there been an increase of personal knowledge of the book since we first believed?

"Especially should Daniel and the Revelation have attention as never before in the history of our work," counseled Ellen G. White (*Testimonies to Ministers*, p. 112).

She also said, "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."—*Ibid.*, p. 114.

The increase in knowledge of the book should lead to increased religious faith and zeal. These in turn should help bring the needed reformation that will help precipitate the end.

D. F. N.

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

Regard for Purpose on the Adventist Campus—2

NO CUT-RATE PURPOSE

Seventh-day Adventist colleges have a unique purpose for existing. Although they share many common goals with secular and church-related colleges—such as quality education tailored to individual needs and the development of the inquiring mind—the Adventist campus is consciously concerned with character preparation for the graduate school of heaven.

This preparation is not vaguely defined or reserved for the years of retirement after the years of professional life. What is learned on the Adventist campus should be a short course on how to live all the days of one's life—how time is spent, energy deployed, and discipline developed, among other things.

This kind of education comes primarily through living models rather than through textbooks. Faculty members and students must have easy access to one another, as larger campuses have been discovering in recent years. But the access must be one of mutual regard for the primary purpose of the campus—becoming exhibit A in this last generation of God's way of life.

However, everyone involved in Christian education—students, faculty, parents, alumni, loyal supporters everywhere—must realize what is involved when an Adventist campus is serious and honest about purpose. Many students today go to college with very little purpose in their lives. Not that they reject purpose. Many have not had the time or necessity to think about it. This is unfortunate but true. Many parents pray with every sigh that at the Adventist college of their choice their sons and daughters will "settle down" and become serious about a life objective consistent with God's will for them. Learning to respect purpose, even before it becomes one's own, takes time and patience on the part of students as well as faculty members and parents.

The college program itself must reveal a sense of purpose. Such programs do not concede liberties to students that will dilute or dissolve the campus structure that is designed to assist students in finding purpose and meaning in life. Character is not developed in an unstructured society. Ever since Lucifer tried an alternative, there have been those who look within to either homespun logic or feeling for purpose and meaning, but the end of such individualism is frustration and bleakness.

But loud and clear must it be said that a college with purpose does not gain spiritual security at the price of intellectual vigor and honesty. Spiritual security is found in a personal relationship with Jesus Christ and not primarily in human dogma; certainly not at the expense of unscrutinized positions. All the truth is not yet in, as we have been told frequently by Ellen White, this church's soundest educational consultant. Intellectual honesty is more a matter of attitude than the possession of any particular body of information. But openness to the new as well as reverence for the past requires time and patience also for all to acquire. The college with purpose will not get caught substituting the closed mind for the empty mind.

The college with purpose will be very concerned with the "how" and "when" of all campus programs and innovations; but it will be more concerned with the "what" and the "why." In other words, objectives are more important than strategies; out of well-defined objectives will come the simple strategies. If faculty members are clear and united on these objectives, the highway is clear for a campus fellowship that knows why it exists and is willing to pay the price for its survival.

The college with purpose will have courage to state its objectives clearly even at the risk of being misunderstood by some. The college purpose is larger than faculty self-interest and student power or the mist of some alumni nostalgia. Self-interest, even enlightened self-interest, soon becomes raw selfishness.

The purpose of Christian education on Adventist campuses transcends any one group, because it aims to fulfill the aspirations of all members of the campus family. Such a purpose does not envision its destiny as pro-

viding mere culture and technical preparation for each student. Man finds his true self when he sees himself as a counterpart to his Maker; when he realizes his destiny not by being more cultured but by being more loving. Love, understood as a reflection of God's purpose rather than mere personal feeling, no matter how warm, transcends all social conditioning, academic dissimilarities,

and emotional fears; that is why on a campus consciously determined to relate learning to love and the will of God can there be a solution to "generation gaps," adolescent resistance to authority, and academic sophistication. A campus with purpose makes this clear.

H. E. D.

(Concluded)

LETTERS

...to the Editor

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

A SPECTACLE TO COPY

It is thrilling to see articles like "Take Care of God's Temple" (March 12) and "Physical Laws Are to Be Obeyed" (Feb. 12) appearing in the REVIEW. Would that we could read one every month until we as a people become a living spectacle to the world, to angels, and to men by sincere and genuine health reform.

NATALIE WEAVER

Northville, Minnesota

APT AND APPEALING

I deeply appreciated "Rabbits and Hounds" (April 16), which I added to my file because I felt that a point had been well made with pertinence, dignity, aptness of thought, and appeal to any modern-day young reader.

NORMA GARDNER

Everett, Washington

PIONEER REJOICES

I hardly know how to express my delight over all I read in the REVIEW about the student missionary program being carried on with increasing vigor and range in our schools.

I remember back to the day of small things, not to be despised, for great things have grown from them. Irvin Blue, Orrel Graham, Agnes Lewis, and I were sent as delegates from Union College in 1910 to the Student Volunteer Convention in Rochester, New York. There we sat under the spell of such giants as John R. Mott, Robert E. Spear, Samuel Zwemer, and others. We returned committed to and on fire for foreign missions. Irvin Blue and Agnes Lewis (Mrs. L. L. Caviness) did go abroad (India and France, respectively). It fell to the lot of the other two to help hold the home end of the Golden Cords, which we have faithfully endeavored to do.

But what I chiefly recall is how we tried to sow the seed from which this student missionary movement of training on the job of recent years has grown. Thoroughly imbued with the idea that foreign missions could not be carried on without greater knowledge of foreign lands, we instituted at Union College the first mission study bands. We met weekly to make a serious study of all we could learn about the various lands of our church.

Young people today cannot realize the pitiful lack of knowledge there was throughout the world in those preradio-and-TV days.

Yet from those small seeds grew great plants. From those study bands went out such pioneers as V. E. Toppenberg to Ethiopia, and Alfonso N. Anderson to Japan, to name only two among many.

I remember corresponding with student leaders in our other colleges to spread the foreign-mission-study band idea. Now my heart sings with joy as I look at the tree into which our mustard seed has grown. I acclaim the increasing fulfillment of the words of the Spirit of Prophecy and of Christ's promise of "greater works than these."

MARY H. MOORE

Nashville, Tennessee

LEAVES NO DOUBT

The article "We Should Not Lust as They Lusted" [May 28, 1970] by A. W. Truman, M.D., is about as good as I've ever read on the subject. It leaves no doubt on the subject of what to choose for one's diet. Surely no one could be offended.

EVELYN SLEETER

College Place, Washington

IMPORTANT FOR PARENTS

Mine is an old story—I've read the REVIEW as long as I have been able to read, and my dear parents read it to me and my brothers and sisters until we could read it ourselves. It is so important for parents to do this for their children along with their Bible study.

I especially like the Letters to the Editor.

MRS. EDWIN A. JACKSON

Pineville, Missouri

CHAIN READING

Thank you for the many interesting articles in our church paper. After I finish reading the REVIEW I lend it to a woman friend of mine to read. Then I mail it to my youngest married daughter who sincerely hungers for the periodicals of our faith. But she enjoys the REVIEW best. Since she is only 21 years of age you may be sure your paper appeals not only to the older ones like myself, but to the younger generation as well.

MINABELLE ALDRED

Little Rock, California

MORE ON POLYGAMY

To me it seems inhumane to expect an African to reject all but one wife and leave the rest to manage as best they can. True, the husband should live with one wife, yet he should support the other wives until they find acceptable and sufficient support elsewhere. Our church could also offer

help to provide a way of moving these other wives to a Christian community where they have the opportunity to learn of and accept Christ and also of marrying Christian young men and establishing a Christian home. Would this not be profitable missionary work? What will these other wives think of Christianity that to them seems to disregard their new helplessness, a plight not of their making? How many of them ever accept Christ? Do we, like the Pharisees, keep the letter but not the spirit of the law?

MRS. JOHN KEARNES

Salt Lake City, Utah

RICH DIVIDENDS

The Wayside Pulpit (March 26) gave us spiritual food with profound meaning; Seventh-day Adventists must not overlook the full significance of what it means to practice in our daily life our profession before others. Too many of us are taking our profession for granted. It would pay rich dividends to read the article again.

AL COSSETTA

Kansas City, Missouri

HEALTH PERSONNEL NEEDS

Re Health Personnel Needs Summary (April 30, 1970). I feel that it may be beneficial in the recruitment of teachers, business personnel, and other much-needed employees to use the REVIEW as a central information point, thus eliminating the need to contact many different institutions.

ERIC MARTINSEN

Palatka, Florida

ONE EDITOR TO ANOTHER

I find the REVIEW readable, informative, and alive.

KENNETH J. HOLLAND

Nashville, Tennessee

RURAL LIVING OR CHURCH SCHOOLS

Among the many problems that confront the church at this time is what to do with our small church schools that are trying to maintain a ninth and tenth grade. It is my understanding that it is now the policy of the Education Department to close these down wherever possible. I am opposed to this policy. It seems to me that this will thus force some young people to go to public high schools in their very important early teen years. If it doesn't force them into high school, it means sending them away to academy when many of them are not emotionally ready.

There is considerable additional expense to sending children away to school and for some families with several children it can be an impossible burden. In addition to the extra tuition expense (some of which can

be made up by the student's working and by his diminished board bill at home) there are the less-often-thought-of expenses of increased bedding, more clothes and more-elaborate clothes, long-distance telephone calls to and from home, and the cost of trips to visit the student and to bring him home. In my own case, the extra expense is not as important as it must be to many of our faithful church members.

However, I am more concerned about sending my children away from the home influences during those important early teen years.

Recently there have been several articles in the REVIEW about moving out into the country, and the benefits of country living. I am certain there are many people who remain in or near the cities because of the educational benefits. In order to encourage our members to move out of the cities we should be opening up more ten-grade church schools instead of closing them down.

DON E. CASEBOLT

Brewster, Washington

NOT ALL BRIGHT

Congratulations to Madeline S. Johnston for her fine report of the Korean Union Foreign School [April 30]. She is fortunate to be in a part of the world that can offer such a school.

But to balance the picture I should point out that in many places it may not be so bright. Certainly the teachers are qualified and dedicated—trouble is that they (Home Study instructors) live thousands of miles away and so the missionary mother is supervisor, counselor, nurse, everything—all day, every day. She has the challenge of limited equipment, and, if in a city, an upstairs apartment that serves both as school and playground. Association with other children comes once a year at vacation time.

Undoubtedly school at home has some advantages, and missionary youngsters, and their mothers, manage to survive. But are they deprived or enriched? Perhaps the sigh of relief, when it is time for boarding school, speaks for itself.

MARYE TRIM

Bombay, India

PRACTICAL SUGGESTIONS

In smaller communities where an insufficient number of any minority group seems to preclude separate services, all must worship and work together. But I wonder if any minority group would not develop faster if they maintained their own organization. However, all groups should meet periodically and wholeheartedly for the ordinance of brotherly love and the Lord's Supper. This should develop into a most precious occasion.

In addition, when any special speaker comes to town, all members of all groups should be invited to benefit from his presentation.

We must have great patience with those of any group who do not wholeheartedly enjoy this fellowship. They deserve love and understanding. They need much inward soul searching and prayer, since no one can hope to participate in the kingdom of heaven's great feast who has never learned to do these things here.

Nothing will serve Satan's purpose better

than for us to indulge in jealousy and resentment toward those who feel above us (i.e., those who seem to be holding us down), or to cherish contempt for those whom we feel are beneath our station in life. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12).

TED WADE, Sr.

Liberal, Kansas

GRACE NOTES

The *General Conference Bulletins* thrill me through and through. I became a Seventh-day Adventist in 1934 and little did I think at that time that our group would see such growth.

I have been a cover-to-cover reader of the REVIEW ever since I joined God's remnant people.

EDNA L. MITCHELL

Oraville, California

Many thanks to the REVIEW for its fine coverage of the General Conference session, for the exciting high lights, reports, and messages.

How it thrills my heart to read about the advances of God's work around the world. I praise the Lord for bringing me into this wonderful family with its dedicated leaders and workers.

GRACE ENGLISH

Coeur d'Alene, Idaho

I have read the *General Conference Bulletins* with pleasure for years, but this time they are especially interesting.

I know for those involved it is a real workout, but for those of us who cannot attend they are a real spiritual blessing.

FLORENCE WALLACE

Loma Linda, California

NUMBER 1 TRIES HARD TOO

I am busy—quit bugging me, man! I sit surrounded by work to be done. And all I've been able to do the past precious two hours is read the July 23d REVIEW almost cover to cover.

These articles are fresh and tantalizing. Not just the same old angles. Right down the line it's as fresh and new as Paul made the gospel story—new every day.

So, please quit it, man! I've got work to do. And I'm not a denominational worker. I have my own business to run—50 hours every week (or more). So, I'm not kidding when I say I'm busy.

So, please send all your good writers on vacation. Please dig up a few drones to write so I won't be tempted to spend so much time reading the REVIEW. But I couldn't get to the other work without scolding you first. I'm bursting with thanks and enthusiasm.

NAME WITHHELD

A PLEASANT DUTY

Some of our new servicemen fail to receive from their home churches upon departing a Serviceman's Kit containing a Bible, *Steps to Christ*, and other very compact, helpful materials.

It is the duty and privilege of every church to present one of these compact kits to each draftee before he leaves for induction. These kits are highly subsidized

by the conference and MV departments and cost the local church comparatively little.

These kits are appreciated by our youth, and what finer, more fitting, practical, and representative gift can be presented to one in such circumstances that will serve as a constant reminder of "the church at home"?

If any church has failed to make such a presentation to one in any branch of the armed services, it is not too late to send him one.

LESTER G. STORZ

Dallas, Oregon

HARD WORK REWARDED

My appreciation and thanks to those who created and produced our new Sabbath school quarterlies. They should provide a great incentive to better and more perceptive Bible study. They are so well organized and Christ-centered. The questions in the daily lesson studies cause much self-examination.

Praise God for such dedicated, behind-the-scenes work.

JOHN HALAN

Southfield, Michigan

ANOTHER NEHEMIAH

Amen to: "Needed: More Nehemiahs" [May 14]. This article makes me want to do all I can for the church I attend.

HULDA WEBER

Emmett, Idaho

COST CONSCIOUS

Concerning camp meetings: In these times of rising costs I suggest more weekend meetings at different places during the year with leading men from local, union, or General Conference as speakers. Modern work schedules make it almost impossible for a large number (except for the retired) to spend a week or ten days at camp meeting because it is not always possible to arrange vacations to meet those dates. The majority come only for weekends and those who live close enough drive in for the evening meetings.

Regarding General Conference sessions: Is not the purpose of these sessions to carry out the business of the church? Why do we devote many months and millions of dollars in making provision for the huge crowds of nondelegates? We should borrow some pointers from the business world and call only those who are required for proper representation to attend these meetings. A smaller group would make it possible to hold these important meetings in many different places that would not require such spacious accommodations. I am sure that it is nice for old friends to come together, but does the length of time involved and cost to the church justify our present pattern?

CHARLES Q. HANVEY

Valdosta, Georgia

COULDN'T LET GO

I was overcome with curiosity after reading only the first sentence of "Parable of Niagara" [Cover, June 4], and could not wait to read all the article to get the "why." Congratulations on style and message!

MARY F. MARSH

Livingston, New York



Sensitivity Training: for Christians?

By DAVID DUFFIE, M.D.

SWEEPING across many countries today are popularized forms of group psychotherapy for normal people that give promise of unlocking vast reservoirs of human potential for more abundant living. Their advocates respond with the fervor of a religious revival.

Variouly known as encounter groups, sensitivity training, or simply T- (for Training) groups, this movement has become so prominent that it has recently been featured in practically all of the standard news media.¹ Carl Rogers, of nondirective counseling fame, declares, "These groups are the most rapidly spreading social phenomenon in the country."² It is said that today the movement "involves millions of people in the United States and abroad and has had extraordinary effects upon the morals, conduct and health of individuals, not only professionals and semiprofessionals, but also laymen, housewives, young adults and teenagers as well as children."³ The enthusiasm for sensitivity training has become so intense that the HEW administrator for Health Services and Mental Health, Dr. J. T. English, has noted with concern that "it is not uncommon for teachers, business representatives, high government officials and others to be required, as a function of their jobs, to participate in such sessions."⁴

Encounter groups come in assorted sizes and shapes. The number is usually from eight to 15 persons. Most groups meet for about two hours once or twice a week for an extended period. Some are together continuously for two to five days. The proceedings are largely unstructured; that is, although at least one leader is present, he does not direct, and only rarely does he interrupt the spontaneous movement of the group.

High premium is placed upon frankness and lack of pretense. The emphasis is upon the here and now. The participants are not expected to dwell upon their past life, their childhood, or their dream life. Primary accent is upon feelings rather than upon thoughts: not what do I think, but how do I feel about so and so or such and such. Do I feel angry? Do I feel hurt? So great is the power of repression and self-deception in most of us that it is often very difficult for us to recognize "bad" emotions in ourselves, to say nothing of verbalizing them to others. Much stress is also placed upon the body, and upon various forms of physical encounter and nonverbal communication. The hope is that in such an atmosphere of candor and openness the individual will learn much

about himself as well as how he affects other persons.

Such encounter differs markedly from ordinary social interchange. "Elsewhere in the world and at other times in your life you prune, control and often conceal your feelings, but at Esalen you cultivate and flaunt them."⁵ In a five-day period at Esalen Institute "you dig up all the negative feelings and look at them. Usually by Wednesday the positive feelings start to come and they're often more difficult to deal with than the negative feelings. And on Thursday comes joy."⁶

The prospect of joyful fellowship with those who are able to free themselves, for a time, from the sham and hypocrisy of our day, to let their hair down, and to tell each other like it is, cannot but be appealing to many thousands who have become victims of the increasing alienation and dehumanization of our machine age. Here is a modern answer to that plaintive sigh of the poet, "O wad some Power the giftie gie us To see oursels as ithers see us!"

Grave Liabilities

That the movement is freighted with grave liabilities as well as assets is widely recognized in the scientific community. Growing concern is reflected in a special 54-page section on "Groups" in the December, 1969, issue of the *American Journal of Psychiatry*. A balanced overview by Gottschalk and Pattison discusses some eight assets of the T-group method and more than twice as many liabilities. The latter group includes possible problems that can often be avoided. For example: "The T-group may foster a sense of pseudo authenticity and pseudo reality—that this is really living while the rest of life is phony."⁷ Again, it may further "a concept that anything goes regardless of consequences. Instead of creating personal awareness it may foster personal narcissism [selfishness]. If an individual says anything he wishes, then he may come to assume that just because he feels like expressing himself is justification enough to do so. This may preclude effective communication."⁸ And finally, "There is a notion commonly held in T-group theory that the group can be trusted to provide a just guideline for appropriate interpersonal attitudes and behavior. A group of people, however, can be tyrannical and destructive just as it can be beneficial and supportive. Historically, Carl Jung opposed group therapy because he felt it placed people at the mercy of others."⁹

It is well known that a single mind can exert hypnotic power over another mind. The influence of a *group* of minds upon a single individual can be overwhelming.

Concerning the background of the movement Jane Howard says: "A thing of many overlying sects and synods, it springs from the teachings of, among numerous others, Abraham Maslow, Carl Rogers, Paul Tillich, Erich Fromm, Teilhard de Chardin, and the Zen Buddhists."¹⁰ Teilhard de Chardin is the late Catholic philosopher whose theories on the evolution of the universe have been interdicted by the church. Erich Fromm is the humanist psychoanalyst, author of *Man for Himself*, who praises Eve's decision to taste the forbidden fruit and calls it—symbolically—the starting point of man's true development.¹¹ Carl Rogers and Abraham Maslow are called the movement's "chief patrons."¹² Maslow, president of the American Psychological Association in 1968, is quoted as saying, "We're skating on thin ice, but at the same time we're coming up with ideas that should keep mankind busy for a century." He even talks of 'taking religion back from the priests—or turning them into social scientists.' Many of his colleagues think this has happened already.¹³ *Life* adds, "People often emerge from encounter groups virtually shouting, 'I'm changed. I'm saved!'"¹⁴

Experience Becomes the Highest Authority

Carl Rogers, also a past president of the American Psychological Association, spent the first half of his life fathering the nondirective counseling movement and now is enthusiastically pushing sensitivity. He has articulated his basic philosophy in his book, *On Becoming a Person*: "Experience is for me the highest authority. I trust it is clear now why there is no philosophy or belief or set of principles which I would encourage or persuade others to have or hold. I can only try to live by my interpretation of the current meaning of my experience, and try to give others the permission and freedom to develop their own inward freedom and thus their own meaningful interpretation of their own experience."¹⁴ He has found that certain changes in attitudes come about as a result of group processes. People tend to move "away from façades"; "away from 'oughts'"; "away from meeting expectations"; "away from pleasing others"; "toward self-direction"; "toward openness to experience"; "toward acceptance of others"; and "toward trust of self."¹⁵ Surely not all of these are directions along which a Christian child of God "ought" to move!

Perhaps the most basic premise of the sensitivity movement is that of the underlying goodness and reliability of natural man. This basic trust in man, when stripped of the pretense and artificiality of civilization, is clearly evident in the following excerpt: "Our trouble, the movement's disciples preach, is that we are too much 'cognitive' and too little aware of the 'affective domain'—we think too much and only warily trust our senses. We ought to quit weaving tangled webs of polite, diplomatic but corrosive dishonesty and rely more on our untapped reserves of decency and strength. We should consider supplanting the notion of original sin with a new idea: original virtue."¹⁶ This idea is really not new; it is as old as the Garden of Eden. It was taught with particularly telling effect by Rousseau on the eve of the French Revolution. It is the basic and necessary credo of the modern humanist—if he is not to despair. Those who hold that human experience is the highest authority simply must believe that if one drags out and deals with all the negative feelings, then the positive ones can be released and there will come harmony and joy on Thursday—or *sometime*. This is their evangel, to which they are obliged to cling. They have nothing else in which to trust.

The Christian believer knows—or should know—that the pride and the selfishness that isolate men from one another and prevent true harmony are not something superficial. They extend to the core of the personality and can be eradicated only by the grace of God in Jesus Christ. "The heart is the most deceitful of all things, desperately sick; who can fathom it?" (Jer. 17:9, N.E.B.).*

The Christian knows that it is not safe to trust his feelings. He cannot freely take part in what sensitivity participants are often urged to do: "Let what wants to happen, happen! . . . Stay with the feeling!"¹⁷ Seventh-day Adventists have a wealth of inspired counsel warning us against such a philosophy, that cannot be developed in this brief survey.

In the world at large the sensitivity tool is sparking a great false revival—the gospel of humanism on fire! Many feel this is salvation for the twentieth century. The challenge before the church is how and to what extent can this powerful instrument be employed in a Christian setting. The existence of the sensitivity movement with its lofty hopes and widespread abuses should strongly challenge Adventist young people to venture into genuine Christian encounter and fellowship. Char-

acter development through interpersonal responsibilities has been a sadly neglected area, and Satan has taken advantage of the relative vacuum to move in with an enticing program of his own.

Sensitivity training within a Christian framework should carry certain restrictions. Obviously, there will be no removal of clothes, as has been encouraged in some groups and has been sensationally pictured in the news media. There will also be limitations—harder to define, but even more important—upon how far the *mind* should be laid bare in a group. Surely there are both thoughts and feelings that the Christian should never express in any setting—except in the secret place of prayer! Also, in that which is expressed, there should be definite limitations upon the degree of frankness indulged in. (See *Testimonies*, vol. 5, pp. 642-650.)

True sensitivity encourages Christian gentleness and restraint in our dealings with one another. Seldom is there place for "brutal frankness," even though we rationalize it as "for the other's good." Too often it is counter-productive. Christ Himself said to His own group, "I have yet many things to say unto you, but ye cannot bear them" (John 16:12). Surely no man was more sensitive than He. He knew precisely what was going on psychologically at the feast at Simon's house; yet how gently did He deal with the personalities involved!

Finally, it seems desirable that some restraint be laid upon the freedom of a group to move in any and all directions. The Christian's philosophy of the nature of man is not such as to oblige him, especially in the area of ethics and morals, to cling to the dubious notion that a group will spontaneously move in a profitable direction if only it be given enough time and free rein. On the contrary, he has good reason to believe that it is more likely than not that, without direction, a group will arrive at wrong conclusions and form wrong attitudes, and will then proceed subtly, to exert powerful pressure upon dissenters in order to make them conform.

The need for responsible leadership in this area challenges the teachers in our schools and especially the behavioral scientists in our colleges. In a larger sense no man is sufficient for these things. The deeper one delves into group dynamics and encounters experiences the greater is the need for the felt presence of the Holy Spirit as a participating and directing member of the group if the program is to be a positive influence.

Under such direction and constraints an authentic Christian encounter should far excel its secular counterparts in achieving the true goals of sensitivity to the needs of others. There will be greater insight, more freedom from guile and hypocrisy. There will be deeper feelings and holier emotions. There will be tears of contrition and heartfelt confession, and above all, there will be the joys of truly Christian fellowship.

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PHILIPPINES:

Old Greeting Cards Aid Vacation Bible Schools

Old Christmas cards and other greeting cards played a role in the baptism of 167 people this past summer in the South Philippine Union. The role, perhaps, was small, but the cards, sent from the United States, were greatly appreciated by the leaders of the branch Sabbath schools and the Vacation Bible Schools held in the union's five missions.

In Guitran, one family had six of their children in the Vacation Bible School. The parents were so impressed with what the children learned that they decided to send them all to church school instead of the public school that is much nearer their home. They have requested Bible studies.

In Ozamis City a physical-education supervisor for the city schools sent four of her children to VBS. She and her husband are now taking Bible studies. And the stories could go on.

There was a total enrollment of 9,152 children in 460 Vacation Bible Schools, and all those children used 12,500 old Christmas cards.

In the South Philippine Union the efforts of the Sabbath school, including branch Sabbath school and Vacation Bible School, have resulted in a church membership increase of 1,965.

R. G. GARCIA
Departmental Secretary
South Philippine Union Mission



A Vacation Bible School is held in Magsaysay Hall by Attorney Macias. He is assisted by teachers, church officers, the mission president, and departmental secretaries.

MOZAMBIQUE:

Thirteen-Year-Old Girl Stands by Convictions

Thirteen-year-old Flavia wanted to be a nun. One day she met Mr. Cameiro, a missionary nurse from the Munguluni Mission Station in Mozambique, where she lived, and during their conversation told him of her desire.

"Why do you want to become a nun?" Mr. Cameiro asked.

"Because I wish to consecrate my life to the Lord Jesus, and I believe I can do this best as a nun," she answered.

"Oh, that is a splendid wish. However, let me tell you that you will never satisfy your desire by becoming a nun."

At this time Flavia was studying in a Catholic secondary school, preparing to be baptized into the Catholic Church. Somehow the man's words impressed her, and she wanted to know why he had made the statement. So Mr. Cameiro began to show the young girl the truths of the Holy Scriptures.

Unfortunately, Mocuba, where Flavia lived, is about 50 miles from Munguluni Mission, and at the time Mr. Cameiro was visiting there only temporarily. However, some time later he became ill and was taken to the government hospital at Mocuba.

On Sabbath afternoon Mr. Cameiro, who was feeling better, felt impressed to

look for Flavia. He was surprised to find her at the hospital entrance, where she had come to look for him. Now she begged, "Please come and talk to my father, because I am having all kinds of difficulties."

Flavia's father received Mr. Cameiro courteously, and willingly accepted an invitation to study the Word of God. In this way they spent the rest of that Sabbath afternoon.

The next day Mr. Cameiro was well enough to return to the mission. But before he left he suggested to Flavia that she enroll in our Bible correspondence course.

From the very first lesson it was evident that Flavia had a thirst for knowledge, for she had many questions to ask as she returned each lesson.

At last came the exciting news: "My father has agreed that I be baptized into the Adventist Church. I feel that I must be the happiest girl in the world. I shall never forget Mr. Cameiro because he was God's messenger to show me the way of truth."

But matters were not to go smoothly for Flavia. The convent teachers seriously considered not excusing her from classes on Sabbath. If they did this, it would mean she would not be able to continue her studies, because the convent was the only secondary school in Mocuba. But Flavia stood firmly by her beliefs.

Flavia felt happy because she had had the courage to witness for her Lord. But she also felt sad, because if the nuns would not allow her to have Sabbaths free, how could she possibly continue her studies?

On the afternoon that her case was being considered at the school, Mr. Cameiro and a teacher from Munguluni Mission came to pray with her and encourage her. No definite decision was made by the school to refuse her Sabbath privileges.

Flavia had made up her mind to be baptized. After her baptism she wrote: "I have had my dearest wish fulfilled. Jesus is very close to me. The baptism sermon preached by Pastor Ribeiro brought me such gladness that I could not help crying. I am fearful of the obstacles I face. But with God's help I shall be faithful unto death."

After much pleading on Flavia's part, the nuns, who knew of her baptism, finally agreed that she could miss Sabbath classes. But the very next week they again said that she would be expelled if she did not attend. This went on for several weeks. But each Friday she somehow managed to get the necessary permission to be absent the following Sabbath. However, it was finally decided to stop her Sabbath privileges once and for all. Sadly, Flavia wrote, "Within two weeks I shall be expelled because of the Sabbath. Please pray, for I am determined to obey God."

We did as she requested. In the meantime Mr. Cameiro was sent to Mocuba to interview the mother superior of the convent. This talk bore fruit, for she agreed to allow the girl to have Sabbaths free.

Since then the mother superior has been considerate of Flavia's beliefs in many ways. Thus has Flavia witnessed for her Saviour by her faithful life, and all can see her abounding joy.

IRENE B. RIBEIRO

Brief News

WEST AFRICAN UNION MISSION

✦ Fifty-five young people have been baptized at the Bekwai Training College, Ghana, this year.

ØIVIND GJERTSEN, Correspondent

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White Estate Trustees Hold Quadrennial Meeting

By ARTHUR L. WHITE
Secretary, White Estate Board

Every four years an organization meeting of the White trustees is called to fill vacancies in the trusteeship, to elect officers of the board, to review the objectives and aims of the board, and to lay plans for future work.

The will of Ellen G. White, made in 1912 (three years before she died) assigned to this board certain duties. Among them were: The care and custody of the Ellen G. White writings; the arrangement for their publication in non-English languages around the world; the promotion of an educational program to keep the Spirit of Prophecy writings before the church as a living, guiding voice in church life and affairs, and especially to orient the oncoming generation of Seventh-day Adventists and new believers regarding the gift of prophecy.

The trustees were also assigned the responsibility of issuing new compilations from the pen of Ellen White on subjects of concern to all believers. The board is self-perpetuating, with members selecting replacements for vacancies caused by resignation or death.

The board meeting was held at the General Conference headquarters on

Monday, June 29. During the meeting the resignation of R. S. Watts, a life member and vice-president of the board, who is retiring, was accepted with regrets. To fill the vacancy created by his resignation, the board selected M. S. Nigri, formerly South American Division secretary and elected at the recent General Conference session to serve as a General Conference general vice-president.

In the organization of the board the following officers were elected for the ensuing quinquennium: W. P. Bradley, president; Theodore Carcich, vice-president; Arthur L. White, secretary; D. A. Delafield, associate secretary. The assistant secretary, Paul Gordon, was re-elected.

The General Conference furnishes a budget for the estate from year to year. In turn, it receives the royalty resulting from the sale of the Ellen G. White books. Currently this source of income covers about one half of the estate budget.

Future estate projects are the preparation of a definitive biography of Ellen G. White and the broadening of *Testimonies* study by approving and expediting overseas Testimony Countdown classes, in cooperation with all divisions.

Members of the White Estate board that met on June 29 are (from left): Neal C. Wilson, vice-president of the General Conference for North America; Kenneth H. Wood, editor of the REVIEW; Mrs. Hedwig Jemison, assistant secretary of the White Estate on the Andrews University campus (Mrs. Jemison, not a member of the board, was invited to attend the meeting); W. G. C. Murdoch, dean of the SDA Theological Seminary; Arthur L. White, secretary, White Estate; W. P. Bradley, board president; D. A. Delafield, White Estate associate secretary; R. S. Watts, general vice-president of the General Conference, now retired; Theodore Carcich, general vice-president of the General Conference; D. A. McAdams, secretary of the General Conference Publishing Department.



Atlantic Union

Many Participate in New England Tours

One hundred and ninety-five persons participated in four denominational history tours prior to and immediately following the General Conference session in Atlantic City. Arthur L. White, Virgil Robinson, and D. A. Delafield conducted the tours.

In the ten-day tour before the session 42 persons of many nationalities traveled more than 3,500 miles by bus. This international group was the star attraction in a mass meeting held in the Winston Churchill Auditorium in Niagara Falls, Canada. Six hundred persons crowded the auditorium Sabbath afternoon, May 30, to hear the story of worldwide evangelism. The mission appeal during that miniature General Conference was so strong that one woman gave \$1,000. The same tour group appeared in color on television station WCTH in Portland, Maine, June 2, to highlight a Cliff Reynolds TV show.

Following the General Conference session three tours were conducted, lasting from June 21 to 28. Approximately 2,200 miles were covered, from Atlantic City to the William Miller home in eastern New York, to Gorham, Maine, the birthplace of Ellen G. White, and south to Boston and New York City.

Thirty national groups were represented by the four groups. One young woman from South America declared, "This tour has been to me the fulfillment of a lifelong dream. I wish to renew my dedication to this Advent cause."

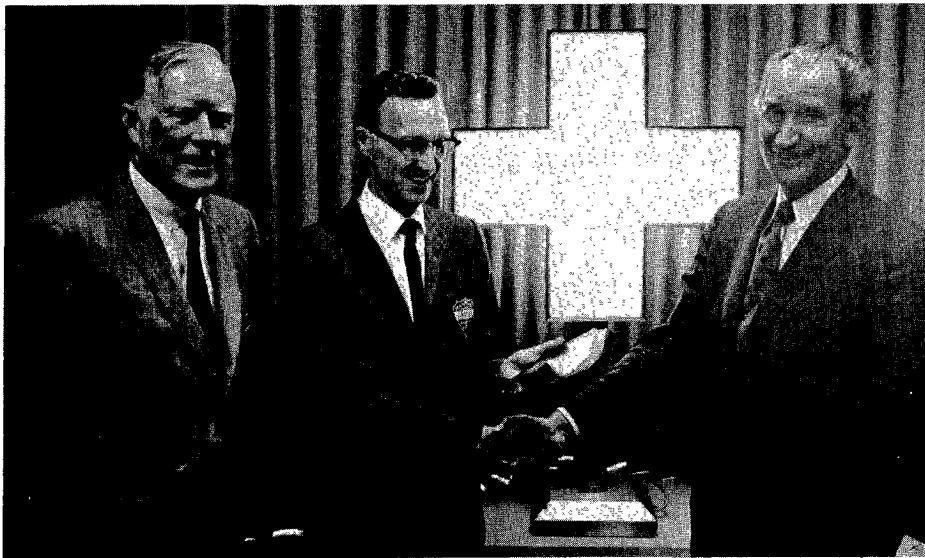
A delegate from the Philippines testified, after taking the tour, "I wondered if the General Conference session would surpass it in interest and appeal to my heart. But nothing that has happened to me in America has meant as much as this denominational history tour."

D. A. DELAFIELD
Associate Secretary, White Estate

♦ William H. Brown, Jr., former principal of Frank Loris Peterson Academy in Detroit, Michigan, is now serving as principal of the Bermuda Institute. Within three days of his arrival in Bermuda he and three faculty members launched a "D" Day to raise funds for school projects. Supported by the island-wide Home and School Association, by the mission president, and various pastors, the group was able to raise \$5,500.

♦ During the education hour at the Southern New England camp meeting, June 28, six parents were honored for educating their boys and girls in church schools. Each had sent his children to our schools for a total of 30 years. In addition, Mrs. Jacqueline Aijala, of the Attleboro, Massachusetts, church, was especially honored for having sent her children to Adventist schools for a total of 58 years.

EMMA KIRK, Correspondent



Red Cross Honors New York Adventists

On August 11, at special services in the headquarters of the Red Cross in New York City, Seventh-day Adventists were recognized for their outstanding work in caring for fire victims in the metropolitan area.

Joseph L. Carter, executive officer of the Red Cross in Greater New York, right, presented an engraved plaque to Gilbert Andersen, community services director for the Greater New York Conference. Looking on at left is Thomas A. Boyle, Red Cross disaster director for New York City.

DON HAWLEY

PR Director, Greater New York Conference

Central Union

✦ For the second year the St. Louis Northside and Berean churches entered decorated cars in the annual Annie Malone Orphan Home parade. The publishing department had a literature display, and literature was distributed by the area's literature evangelists. The Central States Conference emergency services van was on duty at the parade.

✦ On July 18 Wyoming Conference members gave a special evangelism offering totaling \$26,328.90. This was 30 per cent more than the \$20,000 goal set to be raised in a four-week period.

✦ Lynne Thornberry, a member of the Jefferson City, Missouri, Adventist church, and one of the younger members of the Jefferson City Symphony Orchestra, was given a scholarship award for her excellent work with the orchestra in Missouri's capital city. She has played the cello with the orchestra for six seasons.

CLARA ANDERSON, Correspondent

Columbia Union

✦ Pennsylvania Conference literature evangelists had the highest sales in the union during a special campaign recently.

recently for a new church in Berkeley Springs, West Virginia. The new sanctuary is made necessary because of increased membership resulting from evangelistic projects.

✦ C. L. Beason, new Pennsylvania Conference evangelist, is opening his first series of meetings in the Butler district.

✦ The Voice of Prophecy's new *Wayout* magazine for youth and a selection of literature on the use of tobacco and drugs was displayed at the Medina County Fair recently by the Medina, Ohio, church. The church's Community Service program was also featured as well as an invitation to enroll in the Gift Bible Plan.

✦ The Pennsylvania Conference Book and Bible House bookmobile visited 81 churches in the past eight months and made sales totaling \$25,500, an average of \$317 per visit.

MORTEN JUBERG, Correspondent

Lake Union

✦ Clergymen and other professional people of La Crosse, Wisconsin, were invited to speak at special meetings in the La Crosse church during the month of April. B. G. Mohr, pastor, spoke on "Why I Chose the Adventist Ministry."

✦ Peter Black, an Andrews University physics graduate, has built a telescope and observatory for the university in cooperation with the physics department.

GORDON ENGEN, Correspondent

Sales totaled \$30,015.57, with Sandy Dancek selling \$3,201.60, bringing her year's total to \$22,878.33. Pat Johnston sold \$2,273.70.

✦ Groundbreaking ceremonies were held



New School Opened in North Chicago

A recently completed youth center for the North Side of Chicago, accommodating 150 students, opened its door August 20 to register youth for the school year.

D. A. Riesen, a former pastor, set in motion the raising of funds and the completing of this building, which includes a large gymnasium, library, and carpeted classrooms. The building is next door to the North Shore church.

*E. L. ALLEN
PR Secretary, Illinois Conference*



Gillett, Wisconsin, Church Dedicated

The Gillett, Wisconsin, Seventh-day Adventist church was dedicated July 25. The dedication sermon was preached by Kenneth Mittleider, Wisconsin Conference president. Others participating were Lester Hall, pastor of the church; G. H. Crumley and R. A. Thompson, treasurer and ministerial secretary, respectively; Herman Stern, local elder; A. D. Chilson, former pastor; and David Lawson, singing evangelist. The church was purchased from another denomination, most of the money being given by a recent convert. The building was remodeled by church members. **MELVIN ROSEN, JR.**

PR Secretary, Wisconsin Conference

Pacific Union

**Glendale Adventist Hospital
Receives Major Addition**

A unique facility is under construction at the Glendale Adventist Hospital, Glendale, California. It is believed by the architects, Fickes and Fickes, A.I.A., to be the only hospital in the United States

built on top of a multideck parking structure.

An additional feature of this building will be a heliport on the rooftop. An ambulance helicopter will be able to pick up injured patients at small pads along the freeways, in remote mountain areas, and at other locations where the time saved by flying over congested traffic conditions can save lives. Once landed at the hospital heliport, a patient would be placed in an elevator, and taken down three floors to the new emergency department.

An architect's conception of the Glendale Adventist Hospital as it will look when completed early in 1971. It will be built on top of a multideck parking structure.



The hospital portion of this project is an 87-bed specialty care nursing unit. This facility will serve as an adjunct unit of the progressive care program of the hospital. Most of the patients' rooms will have panoramic views of the nearby foothills; the balance of the rooms will face upon landscaped and tiled court, where patio furniture will be provided for use by ambulatory patients.

Each patient's room will have a custom designed built-in electronic bedside cabinet. This cabinet will include a console within the reach of each patient, with controls for audio-visual nurse's call, remote TV set, radio, and over-bed reading light; also a telephone, an outlet for personal appliances, a personal utensil cabinet and shelves and a drawer for personal effects. Each patient's bed will have electronic controls to raise and lower his head, and the bed will be of an "accordian" type design, which retains the head in the same approximate position to the reading light as the head of the bed is raised or lowered.

The parking structure portion of this building is, in itself, an unusual design. There is an entrance ramp restricted to ambulances and other emergency vehicles, which leads to the middle parking level. This parking level provides a sheltered area for unloading all emergency cases, and will also provide automatic gate controlled doctors' parking. The upper parking level will serve as a public parking area, and will have a passenger unloading area adjacent to the entrance of the recently completed diagnostic and treatment center. The lower parking level will also have a separate entrance; it will be used by hospital employees.

The construction project is scheduled for completion in May, 1971.

The Glendale Adventist Hospital is presently continuing its phased development program, which includes a surgery department expansion program. Construction on this unit is scheduled to begin later this year.

LEE HOOKER
PR Director

Glendale Adventist Hospital

Southern Union

✦ Physicians, ministers, and dentists of the Kentucky-Tennessee Conference met at Indian Creek Camp, Tennessee, August 2-6, to study methods to strengthen gift Bible soul-winning activities. Don Gray, evangelism coordinator for the Oregon Conference, led in the workshop, and D. S. Johnson of the General Conference presented the early morning devotions.

✦ The Walden Ridge, Tennessee, church was dedicated on July 18. E. E. Cumbo, Georgia-Cumberland Conference secretary, and W. J. Ostman, the church pastor, led out in the dedication service.

OSCAR L. HEINRICH, Correspondent

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Mission Extension Offering Taken Soon

By W. J. HACKETT
Vice-President, General Conference

God is putting forth His last great attempt to save honest men and women. The experiment of sin is almost over; God's last warning message is being given. Soon His final appeal will be ended. Our great task is to warn the entire world of the end of all things; to present the everlasting gospel to every nation, tongue, and people.

This task embraces the presentation of God's love, His creative power, His concern for fallen man, His law and character, and His attempt in this last generation to restore in fallen, wretched, depraved humans the divine image.

The servant of the Lord emphasizes the importance of this last work: "He who presides over His church and the destinies of nations, is carrying forward the last work to be accomplished for this world."—*Testimonies to Ministers*, p. 431. And again: "God has committed to us the special truths for this time to make known to the world. The last message of mercy is now going forth. We are dealing with men and women who are judgment bound."—*Testimony Treasures*, vol. 2, p. 77.

The urgency of our task presses upon us in this time when men and women in some parts of the world are eagerly awaiting our message.

Recently, in the Far Eastern Division council, A. M. Bartlett, president of the East Indonesia Union Mission, told us that in a remote section of his field a tribal chieftain walked for days to the mission headquarters to beg for a teacher. He said, "There are 10,000 people up there waiting. If you could send us a teacher we would all become Adventists."

I have watched eager hands outstretched in the Philippines to receive literature. One day we were visiting a prison near Manila, passing out literature to selected people. As we returned through the iron-curtained corridor, hands were stretched through the bars of nearly every cell begging for something to read, but we could not give, for we had enough only for those who were most interested.

In a little town on the island of Mindanao, in the Philippines, we tossed out a few pieces of literature as our car was passing down a busy street. Dozens of people ran to pick them up. They are eager to learn; their minds may be reached with the last warning message.

Dedicated nationals of many countries are now preaching the last warning message. They need literature, churches, and facilities of all kinds. They need schools in which to teach and vehicles by which to travel. They need Bibles and other books by which to give the message. They are looking to the brethren around the world, those whom God has blessed financially, to share with them, that they may sound the final warning to the cities,

villages, and remote areas of their lands.

A wonderful opportunity to assist will be ours when the Missions Extension Offering is received on September 12. Do not fail the people of other lands who are eagerly awaiting the gospel story.



Rosa Lee Becker, staff, Fairview Junior Academy (Southeastern California), from Colorado.

Charles Brooks, Sabbath school secretary (Southern Union), formerly departmental secretary (Allegheny East).

Mr. and Mrs. Judson Brooks, staff, Buena Vista School (Washington), from Colorado.

Ted R. Chadwick, Sr., College Furniture Manufacturers, Union College, from furniture factory, Sandia View Academy (Texas).

John Collins, staff, Pacific Union College, a recent graduate of Pacific Union College.

Victor W. Collins, pastor, Lancaster (Southern California), formerly pastor, Boston Temple (Southern New England).

Desmond Cummings, MV secretary (Southeastern California), formerly associate MV secretary, same conference.

Orval Driskell, book department manager, Southern Publishing Association, formerly associate book department manager, same institution.

Milton Erhart, pastor, Cumberland, Maryland (West Virginia), formerly pastor, Pierre (South Dakota).

M. E. Erickson, associate secretary of education (Southern Union), formerly departmental secretary (Canadian Union).

Gary Gray, pastor, Clinton (Missouri), formerly pastor, Middle East Division.

James Hanson, faculty, Pacific Union College, a recent graduate of the University of Oregon.

Tom M. Hergert, treasurer, Thunderbird Academy (Arizona), a recent graduate of Walla Walla College.

Brian J. Jacques, chairman, Department of Speech, College of Arts and Sciences, Loma Linda University, from Andrews University.

Arlo Krueger, staff, Enterprise Academy (Kansas), formerly principal, church school, Tulsa, Oklahoma.

William H. McGhee, pastor, Yucca Valley and Twentynine Palms (Southeastern California), formerly president, L. D. McGhee Foundation.

Clyde Mundy, pastor, Sonora (Central California), formerly pastor (Oregon).

Thomas Brian Munroe, staff, Pacific Union College, from staff, Union College.

D. D. Pflugrad, business manager, Thunderbird Academy (Arizona), formerly treasurer, Champion Academy (Colorado).

Stanley Plumb, teacher (Florida), from Colorado.

Byron Roberts, faculty, Thunderbird Academy, a recent Walla Walla College graduate.

Mrs. Byron Roberts, faculty, Thunderbird Academy, a recent graduate of Walla Walla College.

Richard Earl Stambaugh, faculty, Pacific Union College, from graduate study at the University of Southern Mississippi.

Kent D. Seltman, staff, Pacific Union College, from staff, Columbia Union College.

Herbert J. Stoeger, staff, Pacific Union College, formerly medical and MV secretary, Southern European Division.

G. E. Thompson, principal, Loma Linda Academy (Southeastern California), from same position, College View Academy (Central Union).

Robert A. Tyson, educational secretary (Alabama-Mississippi), formerly principal, Mt. Pisgah Academy (Carolina).

K. D. Wasenmiller, Book and Bible House manager (Nebraska), formerly assistant Book and Bible House manager (Upper Columbia).

F. B. Wells, associate pastor, Lynwood church (Southern California), formerly pastor, Ontario, Canada.

J. L. Williams, pastor, Elmhurst church, Oakland (Northern California), formerly pastor, Charlotte, North Carolina.

Leland Yialefis, assistant pastor, Phoenix Central church (Arizona), a recent graduate of Pacific Union College.

From Home Base to Front Line

North American Division

Mrs. Gladys E. Morton (WWC '46; attended Virginia State College), to teach in Philippine Union College, Manila, Philippines, of Verona, Virginia, left Los Angeles, California, July 5.

Graham Gilmer III, M.D. (Stanford University '64; University of Maryland Medical School '69), to serve as relief physician in Far Eastern Island Mission clinic, Agana, Guam, and Mrs. Gilmer, nee Helen Eckert (University of Maryland Nursing School '68), of Portland, Oregon, left Portland, July 7.

Douglas K. Brown (UC '48; University of Nebraska '55), returning as president Taiwan Mission College, Taipei, Taiwan, Mrs. Brown, nee Ardy's Lorraine Bodtger (attended UC '41-'42; Mountain Sanitarium and Hospital School of Nursing '45), and son, left San Francisco, California, July 14.

W. D. Regester, M.D. (LLU School of Medicine '53), to serve as relief physician in North Brazil Union Mission, Belém, Para, Brazil, of Sunnyvale, California, left San Francisco, July 15.

Gail True (CUC '66; LLU '69), to be director school of nursing, Saigon Adventist Hospital, Saigon, Vietnam, of Loma Linda, California, left Washington, D.C., July 5.

Ruth Carnahan (TH School of Nursing '34; MC '42), returning as nurse for Mugonero Hospital, Kibuye, Rwanda, left Boston, Massachusetts, July 19.

B. Luwayne Stout, D.D.S. (attended WWC '62-'66; Loyola University Dental School '66-'68), to be dentist in Far Eastern Island Mission clinic and Taiwan Sanitarium and Hospital, Taipei, Taiwan, and Mrs. Stout, nee Esther Tataryn (attended CUC '62-'63; WWC

'67), of Brewster, Washington, left Seattle, Washington, July 21.

Dudley W. Inggs (PUC '65), to be English teacher Korean Union College, Seoul, Korea, and Mrs. Inggs, nee Marjorie Ethel Johnson (WWC '45), of Angwin, California, left Los Angeles, California, July 24.

John R. Eggers (attended AU '59-'66; SMC '68), to be dean of boys and teacher in Far Eastern Academy, Singapore. Mrs. Eggers, nee Marjorie Nell McClure (AU '64), and two children, of Maitland, Florida, left San Francisco, California, July 26.

Weldon H. Mattison (LSC '45; AU '64), returning as Ministerial secretary Southern Asia Division, Mrs. Mattison, nee Clara Hester Moore (Glendale Union Academy '44; attended LSC '44-'46), and three children, left San Francisco, California, July 26.

Paul E. Tooley (WWC '57), returning as teacher and principal of Twin Palms School, Ile-Ife, West Nigeria, Mrs. Tooley, nee Melba Grace Downs (WWC '67), and four children, left Portland, Oregon, July 27.

Adventist Student Volunteer Corps and Other Workers

Margaret C. Langshaw, to be a teacher in Thailand Mission, Bangkok, Thailand, student missionary (AU), of Berrien Springs, Michigan, left San Francisco, California, June 8.

Judith Ann Miller, to teach in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

Charles H. Mills, to teach in Osaka Evangelistic Center, Osaka, Japan, student missionary (SMC), of Collegedale, Tennessee, left San Francisco, June 8.

Diane D. Parker, to teach in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Lemon Grove, California, left San Francisco, June 8.

Timothy R. Pangborn, to teach in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

Connie Jo Parnley, to teach in Northern Luzon Academy, Philippines, of Riverside, California, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

Philip E. Payne, to work in North Philippine Union Mission, student missionary (SWUC), of Keene, Texas, left San Francisco, June 8.

Patti A. Purdy, to teach in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of San Bernardino, California, left San Francisco, June 8.

Douglas E. Rebok, to work in Okinawa Medical Center, Naha, Okinawa, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

Francine L. Reise, to teach in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

Jahnn Eric Reise, to teach in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of

Riverside, California, left San Francisco, June 8.

Patricia A. Sampson, to teach in the Osaka Evangelistic Center, Osaka, Japan, student missionary (SMC), of Stone Mountain, Georgia, left San Francisco, June 8.

Wm. Lloyd Schomberg, to work in Bangkok Hospital, Bangkok, Thailand, student missionary (WWC), of College Place, Washington, left San Francisco, June 8.

Barbara Lou Scott, to teach in Celebes Secondary School, Menada, Celebes, student missionary (PUC), of Angwin, California, left San Francisco, June 8.

Julie Ann Sisk, to teach in the Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

Rachel Skiwski, to teach in Osaka Center, Osaka, Japan, student missionary (AUC), of South Lancaster, Massachusetts, left San Francisco, June 8.

Donna J. Taylor, to teach in Osaka Evangelistic Center, Osaka, Japan, student missionary (SMC), of Miami, Florida, left San Francisco, June 8.

Carolyn J. Tolson, to work in Saigon Adventist Hospital, Saigon, Vietnam, student missionary (CUC), of Takoma Park, Maryland, left San Francisco, June 8.

Nikki Tomlin, to teach in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Hermosa Beach, California, left San Francisco, June 8.

George Veal, Jr., to teach in Kivoga College, Burundi, student missionary (PUC), of Angwin, California, left New York City, June 14.

Jennifer J. Schmunk, to teach in the Ekamai School, Bangkok, Thailand, student missionary (PUC), of Angwin, California, left San Francisco, June 15.

Connie Jo Gerst, to teach in San Jose, Costa Rica, student missionary (UC), of North Platte, Nebraska, left Miami, Florida, July 17.

James D. Stuart, to be teacher in Palau Mission Academy, Palau, West Caroline Islands, student missionary (PUC), of Angwin, California, left San Francisco, California, July 7.

Robert G. Finkbiner, for ministerial work in West Jamaica Conference, Montego Bay, Jamaica, student missionary (WWC), of Walla Walla, Washington, left Portland, Oregon, July 19.

Donald E. Martin, to be teacher in Gitwe College, Rwanda, student missionary (CUC), of Takoma Park, Maryland, left New York City, July 26.

Edwin Earl Bowen, to be English teacher in Bugema Missionary College, Uganda, student missionary (PUC), of Seaside, California, left Los Angeles, California, July 27.

Barbara M. Dixon, to Southeast Asia Union College, Singapore, student missionary (WWC), of College Place, Washington, left San Francisco, California, June 6.

Eric D. Anderson, to be teacher in Sarawak Mission, Kuching, Sarawak, East Malaysia, and Mrs. Anderson, nee Loretta Jeanette Tallios, student missionaries (AU), of Berrien Springs, Michigan, left San Francisco, California, June 8.

Gretchen M. Wissner, to be teacher in

Hokkaido Mission, Sapporo, Japan, student missionary (AU), of Berrien Springs, Michigan, left San Francisco, California, June 8.

Clifford E. Hoffman, to be teacher in Osaka Evangelistic Center, Osaka, Japan, student missionary (SMC), of Collegedale, Tennessee, left San Francisco, California, June 8.

Nan T. Williams, to be teacher in Osaka Evangelistic Center, Osaka, Japan, student missionary (SMC), of Portland, Tennessee, left San Francisco, California, June 8.

Lindsay K. Hanson, to be teacher in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

LaVerne B. Gohl, to be teacher, Djakarta Language School, Indonesia, student missionary (PUC), of Auburn, Washington, left Seattle, June 8.

Douglas A. Fattic, to be teacher in Hokkaido Mission, Sapporo, Japan, student missionary (AU), of Niles, Michigan, left San Francisco, California, June 8.

Daniel L. Engeberg, to be teacher in English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, California, June 8.

Kenneth Downing, to be teacher, Djakarta Evangelistic Center, Djakarta, Java, Indonesia, student missionary (UC), of Lincoln, Nebraska, left San Francisco, June 8.

Linda L. Dopp, to be teacher, Northern Luzon Academy, Philippines, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

Cheryl Cecile Horsley, to teach in Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

Galen M. Hokama, to be teacher in Osaka Center, Osaka, Japan, student missionary (LLU-LSC Campus), of Los Angeles, California, left San Francisco, June 8.

Jon R. Kattenhorn, to be teacher, Osaka Center, Osaka, Japan, student missionary (WWC), of College Place, Washington, left San Francisco, June 8.

C. O. FRANZ

NOTICES

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 9, 1970, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

THE INTERNATIONAL
INSURANCE COMPANY
TAKOMA PARK, MARYLAND
J. W. PEEKE, Secretary

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 9, 1970, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of three directors for the term of three years.

GENERAL CONFERENCE
INSURANCE SERVICE
J. W. PEEKE, Manager

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This Week...

Jack W. Provonsha, author of "The Past Teaches Us" (page 4), is a man who has developed his talents so that he might minister to both the physical and spiritual needs of those who come to him. He is a medical doctor as well as an ordained minister. At present he is professor of philosophy of religion and Christian ethics at Loma Linda University.

Dr. Provonsha received his Bachelor's degree from Pacific Union College in 1943 and began denominational work as a minister in the Nevada-Utah Conference, where he worked for two years. In 1945 he went to the Alaska Mission, where among other things, he organized the Fairbanks church. He was ordained in 1947.

He received his M.D. degree from Loma Linda University in 1953, and in 1955 he returned to Alaska as a self-supporting worker in Seldovia, operating the community hospital and serving as pastor-evangelist at the same time. In 1958 he was called to his alma mater, LLU, where he has since been.

He was granted an M.A. degree from Harvard University in 1963 and a Ph.D. from Claremont Graduate School in 1967. His dissertation dealt with hallucinogenic drugs from the standpoint of Christian ethics. Plans are under way for publishing it soon.

David Duffie, author of "Sensitivity Training: for Christians?" (page 18), is the great-grandson of a widow who was told by Ellen White that her descendants would be missionaries in many lands. Dr. Duffie is at present a staff physician at Bella Vista Hospital in Mayagüez, Puerto Rico. His sister, Virginia Bruno, and her husband have been workers in Brazil, Peru, Equador, and Chile. Another sister, Alice Fahrback, and her husband were at the Benghazi Hospital in Libya for the three years prior to its closing in 1969. And their parents before them were workers in Central and South America.

Dr. Duffie received his undergraduate degree in 1941 from Andrews University and went immediately to Loma Linda University, where he took the medical course, graduating in 1945. In 1947 he accepted his first overseas appointment and went to Chulumani Hospital in Bolivia as a staff physician. He was there six months prior to going as medical director of the Clinica Americana in Juliaca, Peru, for a five-year term.

He returned to the States in 1954 and was a staff physician at the St. Helena Sanitarium and Hospital for three years. In 1957 he went to Puerto Rico where, with the exception of a three-year residency in internal medicine at the University of Wisconsin and a one-year residency in psychiatry at Harding Hospital in Ohio, he has been since.

In 1968 he published his first book.



RELIGIOUS BIAS FOUND IN SCHOOLS

IOWA CITY, IOWA—A research project at the University of Iowa disclosed that religious bias often creeps into supposedly objective public school courses on world religion that show a bias toward Western civilization, according to Alan Gorr, a doctoral candidate who is studying the issue.

CHAPLAIN COMMENDS SERVICEMEN

ATLANTA—The chaplaincy director of the Southern Baptist Convention declared here that servicemen in Vietnam "are not murderers, warmongers, nor are they immoral individuals because they are serving the military.

"The road our servicemen are blazing in Vietnam today is paved with new hospitals, new orphanages, new homes—all built by our American servicemen," Mr. Cummins noted.

He described the American soldier in Vietnam as "a young man who hates war and fears it, but fights it because he knows there are worse things."

VERMONT BLUE LAWS UPHELD

MONTPELIER, Vt.—The constitutionality of blue laws prohibiting the sales of certain items on Sunday was upheld here by the Vermont Supreme Court.

The blue laws allow only the sale of essential goods, such as food, on Sunday.

Opposition to reform has been based primarily on the argument that lifting Sunday selling bans would hurt small businesses.

WEST GERMANY TO RULE ON SCHOOL PRAYERS

LANGEN, GERMANY—West Germany's highest judicial authority has been asked to rule on the controversial question of whether prayers in public schools are permissible under the constitution's guarantees of freedom of conscience and religion.

VATICAN ASKED TO DISCLOSE ITS INVESTMENTS

BALTIMORE—A Catholic newspaper here welcomed a recent disclosure of Vatican finances, not only because it squelched "sensational claims" about Vatican wealth but because it provides an "open policy" that will spur more vigorous support of the church.

Noting that disclosure of such matters may prompt some discussion and debate, an editorial in the *Catholic Review*, Baltimore archdiocesan weekly, stated that "it is far better than the guesswork, speculation, and even suspicion that otherwise exist."

"Beyond that," it said, "it can be a good thing in itself because as Catholics become more aware of the operating procedures of their church they are likely to become more vigorous in support of their church."

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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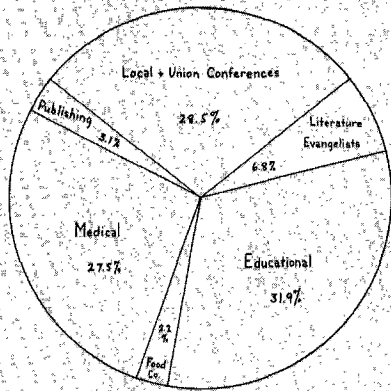
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SDA Church Employs More Than 64,000 Workers

In 1969, 64,692 workers were engaged in different phases of denominational activities. Of this number, 31.9 per cent were employed in our educational program.

Union and local conference pastors, evangelistic workers, and office personnel were second, with 28.5 per cent of our working force. Our medical workers total 27.5 per cent of our world working force.

Literature evangelists make up 6.8 per cent, and the publishing houses 3.1 per cent—a total of 9.9 per cent of our working force involved in publishing. Our food companies employ 2.2 per cent of workers. This is the task force that, with our 2 million members, is called to "preach the gospel to every creature."

JESSE O. GIBSON

4,000 Attend Evangelistic Meetings in California

A total of 4,000 attended two identical services held on Sabbath, August 22, at Oakland, California, by E. E. Cleveland, of the General Conference Ministerial Association. Nearly 800 were non-Adventists. The meetings, which are held in a theater, continue nightly.

N. R. DOWER

Adventists Continue to Aid Peruvian Earthquake Victims

Since the earthquake that ravaged Peru on May 31 the Seventh-day Adventist Welfare Service has sent 300 large tents, many thousands of blankets, 200,000 pounds of clothing, 200 wheelbarrows, thousands of shovels, trowels, and other tools for rebuilding use, five relief vehicles, 12 hand pumps and \$24,000 for the purchase of fuel for many families sufficient for a six-month period. These supplies have cost in excess of \$84,000. During June and July individual gifts for "Disaster" amounted to \$23,600.

The Peruvian Government has assigned

to SAWS an area of 6,000 square kilometers (2,316 square miles) as its responsibility. All persons within this area are dependent on SAWS for months to come. Numerous feeding stations are in operation.

The greatest present and future need is for building materials and technical help to make possible construction of permanent homes. C. E. GUENTHER

Oregon Conference and VOP Join in Broadcast Venture

The Oregon Conference and the Voice of Prophecy have made an unprecedented move by joining in a release of the VOP daily broadcast throughout the State of Oregon. The venture is in preparation for a number of Bible crusades to be held by VOP Evangelist Fordyce D. Detamore early in 1971.

The broadcasts are being heard on KLIQ, 1290, Portland, Monday through Saturday, 12:00 noon; KORE am/fm, 1950, 93.1, Eugene, at 7:30 A.M., Monday through Saturday; and KYES, 950, Roseburg, at 9:00 A.M., Monday through Saturday, and at 8:00 A.M. Sunday.

These three broadcasts, added to the broadcasts emanating from 13 other stations in Oregon, are expected to make many receptive to the evangelistic crusades.

ALVIN G. MUNSON

California Students Sell Large Amount of Literature

According to A. R. Reiswig, Pacific Union publishing department secretary, 161 student literature evangelists sold \$171,000 worth of literature this summer in two months. Most of their sales were *The Triumph of God's Love*, *The Desire of Ages*, *Bible Readings*, and *Listen* magazine.

In addition they prayed in 7,500 homes, enrolled 2,000 in Bible courses, and distributed 27,000 free tracts.

W. A. HIGGINS

Caribbean Union Conference Elects New President

Delegates attending the sixth quadrennial session of the Caribbean Union Conference, convened at Caribbean Union College the last week of August, elected G. R. Thompson president, and returned Eric J. Murray as secretary-treasurer. V. T. Boyce, president of the Guyana Mission, was elected auditor. G. O. Adams announced that he would not be available for re-election as union president.

In his report Elder Adams stated that there were 12,480 baptisms in the union during the past quadrennium.

J. H. FIGUEROA, JR.

California Adventist Youth Witness for Christ

Missionary Volunteers from the ten Adventist churches in Orange County, California, have signed up 17,000 teens for the Wayout program of the Voice of Prophecy this summer and have given more than 500 Bible studies to teen-agers. Working as Adventist Youth in Action teams, the young people have witnessed at fairs, beaches, city parks, street corners, trailer parks, and school campuses. At present they are holding a Voice of Youth campaign in the Garden Grove church.

JOHN HANCOCK

IN BRIEF

✦ **New Position:** Georges Steveny, president, French Adventist Seminary, Colonges; formerly Bible teacher at the institution. He replaces J. Zurcher, recently appointed secretary of Trans-Mediterranean Division.



Australasian Division Welcomes New President

Robert R. Frame (left) is welcomed to his appointment as president of the Australasian Division of the Seventh-day Adventist Church by L. C. Naden, immediate past president. Pastor Frame, who will serve for the next five years, presided at the opening session of the division's five-day quadrennial conference, held at Avondale College, Cooranbong, New South Wales, Australia. M. G. TOWNEND
PR Secretary, Australasian Division

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