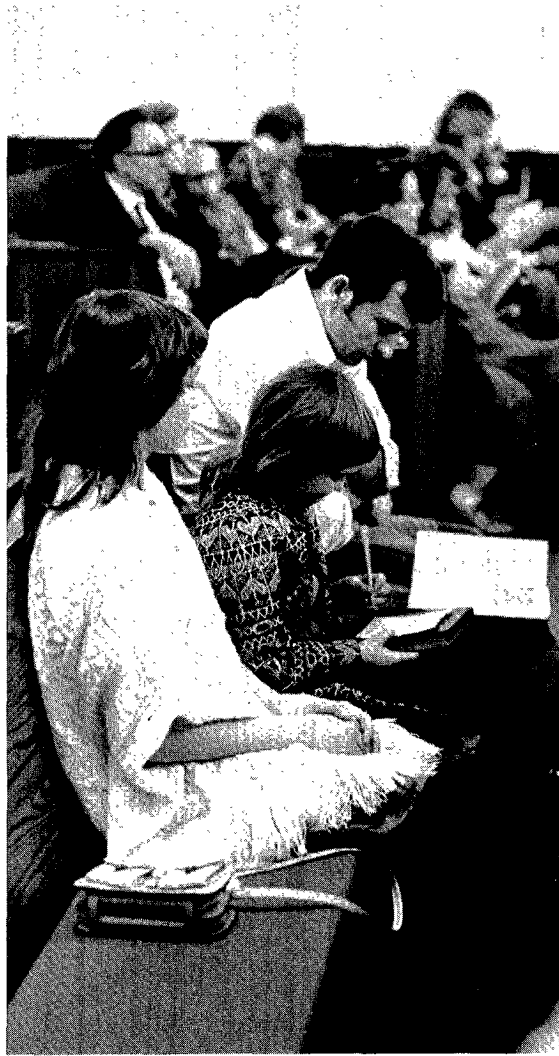


Review

SEPTEMBER 26, 1974

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Eau Claire, Michigan, Church Grows Through Family Prayer Meetings



Since prayer meeting has become an event for all members of the family, attendance has grown from 15 to 20 each week to more than 125. Both children and adults discuss assigned topics, participate in the program, and pray together.

See story on page 16



Judged by the Record

Watergate divided and polarized the people of the United States more thoroughly (and more painfully) than any other happening in recent years, including the Vietnam war. The line was drawn sharply. On one side were those who considered Watergate serious enough to require impeachment of the President of the United States; on the other were those who considered Watergate merely a political attempt to "get" the President.

Now that the President has resigned, we wish to state again that at no time have we written with any political bias. We merely have attempted to draw lessons relevant to the spiritual life of Christians. We wish to state, also, that a magazine has a responsibility to react to what "the moving finger writes," even while the finger is writing it. The REVIEW throughout its long history always has endeavored to draw helpful spiritual lessons from contemporary events, without waiting for the judgment of history when matters may be seen in better perspective. Whether readers react favorably or unfavorably, a magazine must maintain its integrity and its right to speak out on current issues that involve principle and morality, whether those issues be in the political world, the religious world, the economic world, the social world, or any other world.

Now, we wish to use the recent resignation of the President to point up several lessons regarding the process of judgment in heaven.

What was the decisive element that led to the resignation of the President? Not the testimony of witnesses. Not the voluminous documents painstakingly brought together. Not the circumstantial evidence. The decisive element was an impersonal machine, a tape recorder.

Perhaps this was a first—the first time in history that a major issue involving human conduct was decided, not by the traditional tools of law, but by a machine.

Think of the tape recorders working silently in the White House. Out of sight. Often out of mind. Often untended. Yet their reels were turning, recording the important conversations, the trivial conversations, the inflection of the voice, the volume of the voice.

The lesson of the tapes is one that should not be lost on any of us, for the Holy Scriptures point to a time when each person must face the record of his life. Solomon declared in Ecclesiastes 12:14: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Jesus added, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

These inspired statements make clear that in the judgment all evidence will be produced. Every secret thing will be brought to light. Every word will be considered. According to the apostle Paul, in the judgment God will "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. 4:5).

In the judgment, as in the Watergate affair, the individual will be judged not on the basis of personal testimony or protestations of innocence, but on the basis of records—hard evidence recorded in heaven's books. John the apostle, describing the judgment scene,

shown to him in vision, wrote: "I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

Ellen G. White says in *The Great Controversy*: "The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment" (page 480). Further, she says: "The secret purposes and motives appear in the unerring register. . . . Opposite each name in the book of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*Ibid.*, pp. 481, 482.

As with a tape, these records furnish exact information. They picture only what was said, what was done—no more, no less. They cannot be confused or flustered by cross questioning. They offer no interpretation or perspective.

The Standard of Judgment

And what is the standard by which each life will be judged? Solomon answers: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment" (Eccl. 12:13, 14). The apostle James adds: "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12). "The law of God is the standard by which the characters and the lives of men will be tested in the judgment."—*Ibid.*, p. 482.

We do not know how God keeps heaven's record of each life. What sophisticated devices does the recording angel use in carrying out his assignment? Does he use a celestial tape recorder? Does he use video tape, combining visual image with sound? How can he record even one's "secret purposes and motives"? We do not know; but we believe, on the basis of God's Word, that a full and impartial record of each life is kept, and that in the judgment it will be examined.

The thought is sobering, for who has not had his own Watergate experience? Who is so righteous that he can come with confidence before his Maker to meet the record of his life? Clearly, man needs a Saviour. He needs an Advocate. And One has been provided, even Jesus Christ the Son of God. This Advocate declares: "Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). "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).

Today we are in the judgment hour of earth's history. Soon every life will be examined. How important, then, that each person live by God's law, the standard of the judgment, and accept Jesus Christ as his Saviour and Advocate.

K. H. W.

Review



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This Week

Our cover serves as pictorial history for the article "Eau Claire, Michigan, Church Grows Through Family Prayer Meetings" (p. 16), by Henry F. Mattson, church pastor. Because of a new prayer-meeting format, attendance has been outstanding, growing from 15 to 20 per night to more than 125. Two years ago Eau Claire church membership was 57; today it is 146. In six years the church has twice outgrown its quarters. To-

day, approximately 50 Eau Claire members are giving their support to a new company forming in Coloma, Michigan, ten miles north of Eau Claire.

Gerhard F. Hasel, Ph.D., "Daniel's Saving Message for the Last Days" (p. 4), has recently been appointed chairman of the Old Testament Department, the SDA Theological Seminary, Berrien Springs, Michigan. Dr. Hasel, born in Vienna, Austria, attended Marienhoehe Seminary, Darmstadt, Germany, from 1953 to 1958. In 1959 he received the B.A. degree from Atlantic Union College; in 1960, an M.A. from Andrews University; in 1962, a B.D. from Andrews University; and in 1970 a Ph.D. from Vanderbilt University. Dr. Hasel has served the church as a pastor in the Southern New England Conference; a Bible teacher at Southern Missionary College, Collegedale, Tennessee; and professor of Old Testament and Biblical theology at the SDA Theological Seminary before his appointment as chairman of that department.

Besides his duties as teacher, Dr. Hasel has authored more than 80 published writings in the form of books, articles, and book reviews in the past five years. He is the first SDA contributor to the *Theological Dictionary of the Old Testament* and has contributed 23 articles to the new *International Standard Bible Encyclopedia*, which is in the process of publication.

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Letters

(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 presented do not necessarily represent those of the editors or of the denomination.)

Spiritual Tone

The REVIEW is invaluable to me, because of its spiritual tone, and it is so informative; from a literary point of view, it is in a class by itself. I read Miriam Wood's article in her column captioned, "Exorcist" (May 2), and I appreciate her conviction. I also read the reactions of subscribers concerning the article that you wrote relative to "Water-gate" (Feb. 7). Just keep up the good work and may God continue to bless all of you.

ERIC S. DILLETT
Inkster, Michigan

Develop TV Control

Last night I was "tricked" into appearing for an interview on a local cable television program produced by Seventh-day Adventist youth. I was favorably impressed. It set me to thinking about a few letters that have appeared in the REVIEW—letters "knocking" television.

Where does the problem lie? In the machine or the operator? Do I get rid of my car because I cannot stay within the speed limit? Do I throw my spouse over the cliff because we cannot agree? Do I make my child live in the garage because of friction between us?

Seventh-day Adventists are striving sincerely for a right relation with Christ—for

character perfection. Why get rid of an effective instrument of communication? Why not keep abreast of current events? Why not develop character, be selective, be current, be in favor of the medium that is playing an important part in bringing Christ to the multitudes?

CAESAR NAWALKOWSKI
Oshawa, Ontario

Prison Ministry

Thank you for the article about the prison ministry of the Bible Portions League, which appeared in the March 21 issue of the REVIEW. We have received letters from many wonderful people all across the United States and a few from Canada. Several joined us and are now supplying Scripture portions to the prisons of their own States.

In each Portion (booklets containing one or more books of the Bible) we enclose a leaflet in which we attempt to show the prisoner that there is a better way of life than the one he may have chosen. We offer a free Bible and the book *Steps to Christ*. Many prison inmates have written us, and though their messages are worded differently, the plea is the same, "I want to be a Christian. Please send me a Bible and literature to help me find the way."

THELMA LEWIS
Coushatta, Louisiana

Over- or Underpriced?

Bravo! You told it as it is. The factual and probing "F.Y.I." editorials of May 30 and June 6 should stir, and where necessary correct, the thinking of church officers, pastors, institutional administrators, local and union conference officials (and even of some brethren and sisters in the General Conference) regarding the production cost and pricing of denominational literature.

THEODORE CARCICH
Colton, Washington

Your two editorials on the price of Adventist books are refreshing, to say the least, and as modern as tomorrow's sunrise.

Thank you for your Christian courage to share the facts with our blood-bought believers.

Your illustration on page 15 of the June 6 issue of the REVIEW was so clear that no one can misunderstand. God bless you.

A. R. MAZAT
Mountain View, California

Thanks for your editorials, "F.Y.I.—Parts 1 and 2." These two editorials are going to make a tremendous contribution toward the education of our workers and laity when it comes to the price structure of denominational publications.

D. A. MCADAMS
Takoma Park, Maryland

Memory Bank

I have wished our Sabbath school superintendents might start a program of memorizing, that is, that they would encourage our people to store in their memories many of the fine old hymns and selections of Scripture against the time when we may not have our Bibles and hymnbooks available. The song leader could choose one hymn each month to be memorized. It could be sung at first with the book, after that without the

Continued on page 13

Daniel's Saving Message for the Last Days

By GERHARD F. HASEL

SEVENTH-DAY ADVENTISTS have long associated the word *apocalypse** with Revelation, the key book of New Testament apocalyptic, and have recognized the interrelationship between Revelation and Daniel, the key book of Old Testament apocalyptic. Indeed, the first full-fledged apocalypticism of the Bible is encountered in the book of Daniel.

Among the exciting features of Biblical apocalypticism are superb symbolic imagery that breaks the shackles of earthly existence, God-given revelations and explanations of heavenly secrets, penetrating insights into the accelerating battle between supernatural powers in the age-old great controversy, eager expectations of a sudden and glorious breakthrough by God, and the cataclysmic establishment of the eternal kingdom by the Prince of princes.

Therefore, the God-breathed mandate that "as we near the close of this world's history, the prophecies recorded in Daniel demand our special attention, as they relate to the very time in which we are living" (*Prophets and Kings*, p. 547) can hardly be overemphasized.

The statesman-seer Daniel has provided a unique insight into the course of world history. His chronological sequence prophecies reach from his day to the end of world history. Nowhere else in Scripture do we find such an extensive overview of world history, nor clearer evidence that history is neither the result of human manipulation nor of uncontrollable circumstances, but instead the outworking of a

heavenly Ruler who "removeth kings and setteth up kings" (Dan. 2:21).

This sublime philosophy of history reveals that God judges ancient and modern nations alike, not on the basis of their size or military prowess but on the basis of the faithfulness with which they fulfill God's purpose and live up to His principles (see *Education*, p. 175ff.). The divine, overruling purpose is shown as working through all historical developments so that God's long-determined plan of salvation moves on to its climactic, victorious conclusion. This historical process climaxes with the supernatural establishment of God's eternal kingdom (Dan. 2:44f.) and the resurrection of the righteous "to everlasting life" (chap. 12:2).

The reader of the book of Daniel is confronted with a choice that will mean either a meaningful existence now and everlasting life soon, or a continuing alignment with the forces of evil leading inevitably to eternal damnation at the end. The relevancy of the book of Daniel to our day is to be found supremely in the personal and unavoidable choice that all men must make between life and death.

The Focus of the Time of the End

The dreams and visions of the book of Daniel (in chapters 2, 7, 8, 9, 11, and 12) focus undeniably on what will be at the end of time. The special focus of the dream with the multimedial image that symbolizes four world empires and succeeding national entities that do not mix is on "what shall be in the latter days" (chap. 2:28). "The latter days" denotes the *closing period* of the future, as seen within inspiration's total range of time. It is the period of time just before the end of world history when the stone cut from a mountain by no human

hand inaugurates God's kingdom of glory.

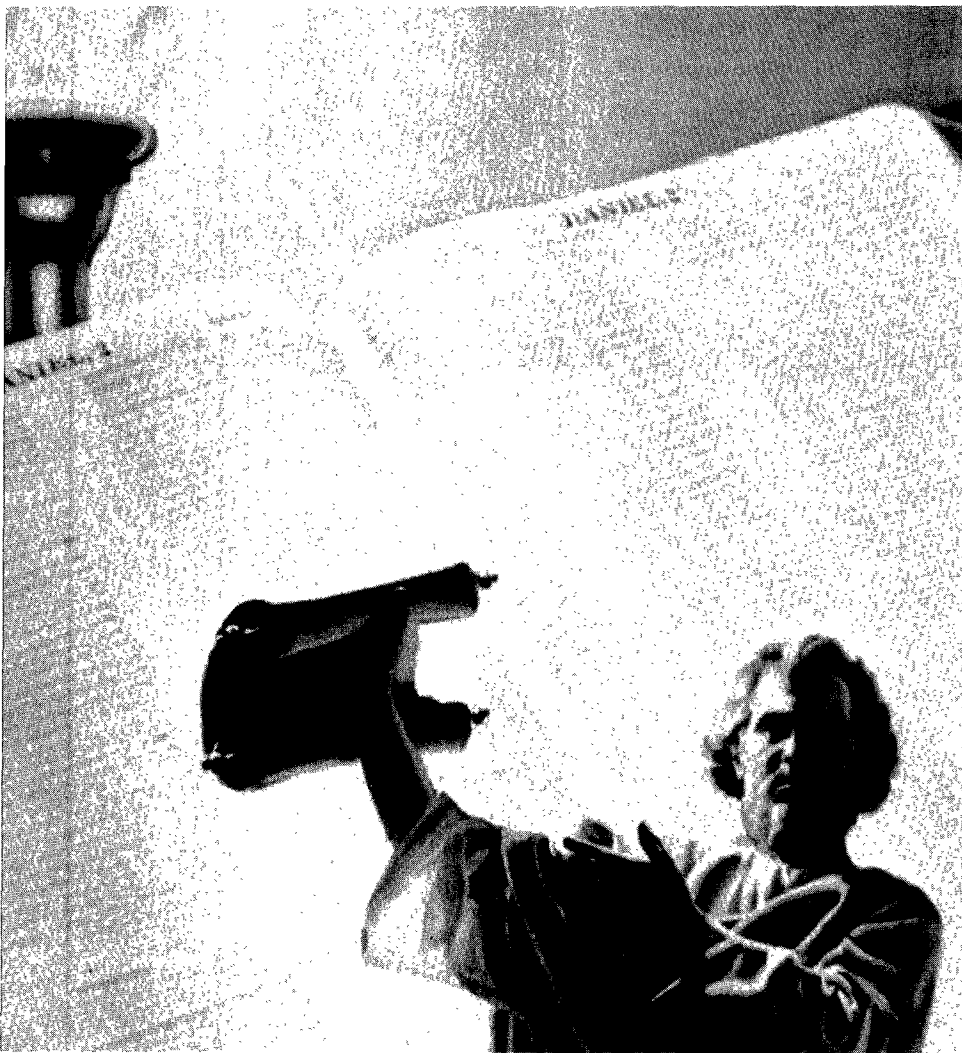
The apocalyptic vision of Daniel 7 moves forward in rapid strides to the judgment scene (verses 9-14) that follows the war of the little horn against the saints (verse 21), and, as judgment is given to the saints of the Most High, they receive the kingdom (verse 22) that shall not be destroyed (verse 14). The focus on the time of the end is maintained.

The majestic vision of Daniel 8 explicitly states that its focus is on "the time of the end" (verse 17). The angel interpreter emphasizes several times that what he reveals to Daniel "shall be at the latter end" (verse 19, R.S.V.), because "it pertains to the appointed time of the end" (verse 19, R.S.V.), the time when "the sanctuary shall be purified" (verse 14, N.A.B.). "The time of the end" is mentioned again in Daniel 11:27, 35, 40, and in Daniel 12:4, 9.

Jesus Christ admonished His followers to "understand" "Daniel the prophet" (Matt. 24:15; cf. Mark 13:14). But there are important prerequisites to a genuine understanding. Only those who have been purified, made white, and refined shall be able to understand. They are the "wise [who] shall understand" whereas "none of the wicked shall understand" (Dan. 12:10).

The fact that the "wicked" and the "wise" are contrasted as regards understanding the visions and auditions that relate to the last days (see *The Acts of the Apostles*, p. 585; *The Great Controversy*, p. 356), reveals that not everyone will attain a saving knowledge of the special messages of the book of Daniel for the end time. Those who qualify for understanding will gain unusual insights into the total

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picture of God's plan of redemption and they will proclaim the newly found understanding of the pre-Advent (investigative) judgment and the glorious news of the imminent return of the Son of man.

A major aim of the message of Daniel is to prepare men and women for the most stupendous crisis ever to take place—the "time of trouble, such as never was since there was a nation" (Dan. 12:1). This time of trouble will constitute the supreme test of faith for the saintly remnant that "shall be delivered" (verse 1) through the victorious return of the Son of man in the clouds of heaven (Acts 1:9-11).

Just as the messianic Servant by His knowledge makes "many to be accounted righteous" (Isa. 53:11, R.S.V.), so the holy remnant will have followed in their Master's footsteps and carried out the Great Commission (Matt. 28:18-20), being effective instruments "who turn many to righteousness" (Dan. 12:3).

Although the book of Daniel proclaims the deliverance of the saints, it also implies that those who "understand" its prophecy should

share their knowledge, so that many "turn . . . to righteousness" (Dan. 12:3) and become part of the saints of the Most High who receive the kingdom to possess it for ever and ever (Dan. 7:18).

Evangelistic Thrust

This seemingly unexpected evangelistic thrust reveals that at the core of the understanding of the unsealed words of Daniel is a message aimed at saving those willing to hear. Each person who understands Daniel's prophecy must spread its message that gives inspired insight into the closing scenes of the great controversy between Christ and Satan. As the saving activity of the Son of man is brought to view many will be drawn to Him.

Daniel's unsealed apocalyptic mystery redirects man's mere curiosity about the future toward meaningful participation in the ongoing process of a divinely directed history. This would provide deepest satisfaction to man's innermost quest, a sense of meaningful existence, and a purpose for life

worthy of wholehearted devotion. As students of the work of the ancient statesman-prophet we have hardly begun to see the depth of the redeeming work of the Ancient of Days and the Son of man.

At the same time that Christ is engaged in the purification of the heavenly sanctuary from the defilement of the sins of penitent believers, His people on earth are counseled to engage in a "special work of purification" (*The Great Controversy*, p. 425). Christ Himself provides the power for this work of purification and sanctification. Indeed, Christ is the center of this twofold activity in behalf of man's salvation: He provides the benefits of the heavenly mediation and He provides the power for victorious living on earth. Our salvation, therefore, is wholly dependent on Him and we must be increasingly aware of this great truth.

"All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill."—*Ibid.*, p. 488.

All who have gained that knowledge and who have been entrusted with an understanding of the total redemptive activity of Christ in its various phases and aspects have the responsibility of functioning as an effective instrument to "turn many to righteousness" (Dan. 12:3). Thus the final goal of the unsealed mysteries of Daniel's apocalyptic is to cause a dissemination of the total saving message for these last days in unprecedented proportions. This challenge confronts every member of God's true remnant. □

* *Apocalypse* literally means an unveiling. It is a Greek word, translated "revelation" in Revelation 1:1. For a discussion of apocalyptic literature, see REVIEW, March 14, 1974.

A Garden to Dress and to Keep

BEFORE SIN ENTERED this earth, and before there was a monetary system or there were even personal possessions, God made man His steward.

When God placed Adam in the Garden of Eden, He entrusted him with everything He had created, the Garden itself and the entire world with its inhabitants, wealth, and abundance (see Ps. 8:5-8).

The Lord had a double motive when He made Adam His steward: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). This "dress it" and "keep it" would keep Adam occupied and loyal to the purpose of divine stewardship.

The command "to keep" implies that all things created by God on this earth were not given to Adam and his descendants as a final or entire possession, but rather were entrusted to them. The Lord would exercise dominion over the earth through His steward, man. Why?

M. S. Nigri is a general vice-president of the General Conference.

Since God is the Creator of all things, including man, He is the rightful owner of everything He created. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1).

"However large, however small the possessions of any individual, let him remember that it is his only in trust."—*Counsels on Stewardship*, p. 22.

Dressing and keeping the garden of one's body is a total responsibility, involving all physical, intellectual, and spiritual faculties of man.

Man is to care for his physical strength, his intellectual capacities, his influence and also his body as the temple of the Holy Spirit. This is a total stewardship!

This would have been so even if sin had not entered the world. Adam and his descendants would have continued as loyal and honest stewards for eternity. However, under sin, we find that most of humanity is not exercising loyal and honest stewardship with their Creator. But Adventists must not follow the multitude to do evil. "You are not your own; your Lord has sacred claims upon your supreme affections and the very highest services of your life. He has a right to use you in your body and in your spirit, to the fullest extent of your capabilities, for His own honor and glory."—*Counsels on Health*, p. 385.

"For his strength, skill, time, talents, opportunities, and means, he must render an account to God."—*Counsels on Stewardship*, p. 22.

The principle of divine stewardship is not of earthly origin; it already existed before sin entered the universe; it is innate in God's character.

What was the basis of Lucifer's rebellion? He no longer was willing to serve as a steward of God. He wanted to be served, to be like God. He rebelled against the divine law, the basis of the character and government of God, alleging that it was unjust, authoritative, and demanding.

The ten perfect principles of the Decalogue express the basic responsibilities of the steward. Four principles relate directly to our Creator and six to our neighbor. Following these principles makes one a loyal and honest steward, serving with love.

God's entire universe, with the exception of our world and the fallen angels, obeys the concept of divine stewardship; not having sinned, the rest of God's universe

dresses and keeps faithfully and honestly that which was entrusted to it and does it with love.

What a shame that Adam and Eve coveted that which did not belong to them and were unfaithful to their covenant of stewardship and were found dishonest with God. Covetousness leads to disobedience and this, in turn, to disloyalty and dishonesty.

Eden teaches us that even in small and insignificant things God expects us to be obedient stewards, loyal and honest, always serving in love.

The only motivation for loyal and honest stewardship lies in the constraining love of Christ.

Jesus came to rehabilitate us before the Father. We were debtor stewards without capacity to repay the debt; but the Father loved us and forgave our debts, and so did His Son. God's love constrained us (see 2 Cor. 5:14), and now we love Him. The more we love Him, the more loyal and honest we become. But this is not easy. Lust of the flesh, lust of the eyes, and pride of life battle against love for Jesus. It is then that love requires sacrifice; Jesus sacrificed for us, and we will sacrifice also if we love Him.

Divine stewardship demands sacrifice of the ego and the exercise of the love contained in the Ten Commandments. We are not loyal and honest stewards for our own benefit but because we love God above all things and our neighbor as ourselves; in other words, because Christ's love constrains us.

It is necessary to remind ourselves that we as sons and daughters of God were redeemed by Jesus and were placed in His church to dress and keep that which the Lord has entrusted to us, until He returns.

This does not involve only money or material goods. If this were so, the poor would have nothing to account for; but they are also God's stewards. The concept is much broader, as we have already noted.

The money and means of this world are secondary items. God asks of me my love, my disposition to serve Him faithfully and honestly; to cultivate and keep this love is my greatest responsibility as steward of the new dispensation. Then I will recognize that everything belongs to the Lord—my tithe, my offerings, my properties, my goods, and even myself.

Then when the Lord returns He will say to me, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord" (Matt. 25:23). □

A Personal Appreciation of Isaiah

By IRENE WALKER

WITH BIBLE IN HAND, I slowly climbed the zigzag trail to a sunny spot where I might look out over the crater of northern California's Howell Mountain. Reaching the top of the hill, I found my favorite nook, where I sat and gazed long and lovingly over the green fields below me. Far away across the valley I could trace the outlines of mountains, touched with a mantle of blue haze.

How good it was to drink in the beauty and strength and steadfastness of those everlasting hills. I opened my Bible and found my eyes resting upon the fortieth chapter of Isaiah. I began reading softly.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

A promise of comfort, I thought hungrily! That is just what I want. I read it again. Something of the music of the words caught my ear and lured me into reading more.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. . . . The voice said, Cry. And he said, What shall I cry? All flesh is grass."

I stopped to wonder at the music of the lines I had read and to ponder their meaning. Then as time passed unnoticed, I read aloud page after page while the late afternoon sun dipped lower and lower. On that never-to-be-forgotten afternoon I found a new vision of God's love for sinful men.

I have wondered since why the words of the prophet gripped my heart and kept me reading on and on, forgetful of everything around me. I believe there were several reasons.

The words had a message, and that message came through clear and strong. True the message was given in matchless language, but the message remained paramount. It was a message of hope for a weary,

Irene Walker is a retired school-teacher, who is serving as preschool supervisor at Home Study Institute, Washington, D.C.

sin-sick people—hope because they had an all-powerful God in whom they might safely trust; hope as past mercies were recalled; hope because the Lord, while not blind to their mistakes still loved them and promised to restore them. He reminded them of the foolishness of worshiping gods of gold and silver, which were unable to help. Seven times He pointed out that they had forsaken Him for senseless idols.

If Israel would only repent He would take them back as His own children and prove beyond the shadow of a doubt that their God is better and superior to any other. Finally He promised to send His Servant who could save them from the wretched condition in which they found themselves. From restoration in this life, He went on to paint a grander and more comprehensive restoration in the ages beyond.

Hope is one of the sweetest expressions to the human heart, and so the message of Isaiah speaks mightily to our souls.

Music Full and Deep

It was not the message alone, but the music to which it was set that gripped my soul. Nowhere in the Bible can more expressive music be found. It reminded me of a symphony with many contrasting movements. The music was full and deep.

"Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it . . . : I the Lord have called thee in righteousness, and will hold thine hand. . . . I am the Lord: that is my name" (Isa. 42:5-8).

Gentle and melodious the movement went on.

"Fear thou not, for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (chap. 41:10).

Sometimes the strain took on a minor tone, a pleading sadness:

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy

righteousness as the waves of the sea" (chap. 48:18).

Again it burst into joyous chorus: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (chap. 60:1).

The music was written in the message, rather than the notes. Every few verses I came to a happy surprise as I considered the beauty, the concreteness, and the appropriateness of the images. God stood forth as a mighty King, before whom the way must be prepared. He was a tender shepherd, gently leading the lambs. He was a mighty Being, measuring out the waters in the hollow of His hand, as well as a loving Protector giving strength to the weary and power to the faint. How much was packed into one short book!

The simplicity and sincerity that shone forth in these passages provided their greatest attraction. Themes so lofty as to be pondered by the good and just of all ages were stated so simply and unafectedly as to be capable of being understood even by little children. The God who remembered Israel better than a mother does her child, and who had graven her name on the palms of His hands is described as the One altogether lovely in words and expressions of matchless beauty.

Many volumes have been written by authors seeking to analyze and understand the messages found on these wonderful pages. But I found the surest way of appreciating them was to go as I did that sunny afternoon to that quiet spot in God's great outdoors, and thoughtfully and unhurriedly to read aloud the messages. As I traced the arguments, the pleading entreaties, the solemn arraignments and the glorious promises of forgiveness and restoration, I discovered vastly more than ever before of the beauty, greatness, and lovingkindness of our God. I was impressed to declare anew that the writers of this world can never equal the beauty of expression, delightfulness of imagery and musical cadence to be found in these heavenly inspired chapters.

Taste and see. There is food for your soul in the pages of this wonderful prophet of hope. □

TEACH US TO PRAY

By R. D. SPEAR

MANY WHO HAVE been Christians for many years have never learned to pray. Prayer is to them no more than a form that they feel obligated to go through. They are afraid that if they do not bow their knees for a few minutes in the morning that some calamity may befall them. When they see that nothing happens to a particular request, they decide that God is not going to answer that prayer and begin to pray for something else. Sometimes they become discouraged and cease praying.

Other Christians are bowing to a God they do not know. They have been caught up in the habit of praying but in their hearts do not really believe that their prayers will be answered. They are just saying words like the devotees of the non-Christian religions do, speaking to walls and to space.

How many prayers are vague and pointless! Some cry for mercy but do not know what mercy should do for them. Others ask to be delivered, but only from an ill-defined something. Still others pray for God's blessing to fall on them and their loved ones, but never expect to see the answer. To all these the Lord says, "And what is it you really want Me to do for you?"

If we expect God to answer our prayers we must fulfill certain conditions. There are five conditions that I follow in my prayer life. There are other conditions, but to me these five are basic. The first is that we must learn to depend upon Jesus for everything. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend . . . and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19). "Casting all your care upon him; for he careth for you" (1 Peter 5:7). There is a great amount of wealth in those last 11 words. We must learn to rest in His arms as a little child rests in his father's arms. We are inclined to

use our human knowledge and ingenuity to solve life's problems, instead of depending upon Jesus and Jesus only. When self is removed, God can guide our lives.

The second condition to answered prayer is the will for the removal of all sin from our lives. When we come to this second condition, many of us begin to falter because we love some of our sins and we do not want to let them go. Many of these may be secret sins, the ones our wives, our husbands, or our preachers do not know about. But God knows all of them. The Bible is clear on this point: "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

Believe He Will Answer

The third condition to answered prayer is to have faith that God will answer our prayer. "But without faith it is impossible to please him" (Heb. 11:6). Again, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7). Let us also remember that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The fourth condition to answered prayer is to pray according to God's will. Many times we pray for things that in His great love for us God could not give us. To such requests God gives a negative answer. It takes spiritual maturity to understand when God says No. This is why we must always pray that His will be done. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15). This is one of the most thrilling texts in all the Bible and I claim the promise given here many times each day. When we ask according to His will we can be assured that He will give us His answer. God answers every sincere prayer.

The fifth condition to answered

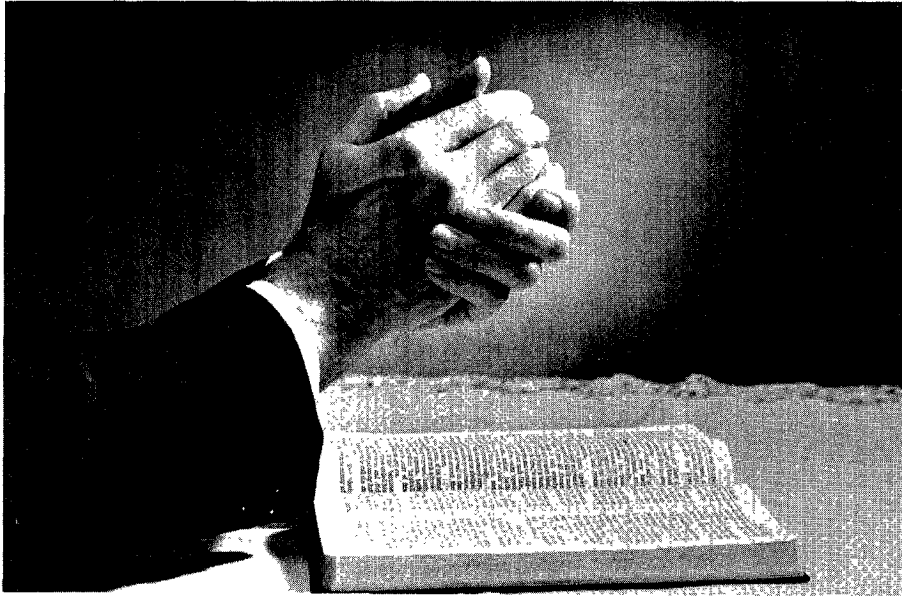
prayer is willingness to wait for God to answer. This is sometimes the most difficult condition to fulfill. We are an impatient people. We want our prayers answered immediately. I remember one man who prayed faithfully every day for 52 years for two of his friends before his prayer was answered. He had entered into an agreement with God. He knew that his prayer was in accordance with God's will and he would not stop praying until God had given His answer. Hebrews 10:35, 36 says, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

These are the five conditions to prayer that I apply in my life. They have given me power in prayer and I am sure that they will give others a firm hold upon the arm of prayer.

But after I followed these five steps to answered prayer the Lord made it plain that there were certain things I must pray for in my own life daily. It is most important that we pray for ourselves first so we can have power when we pray for others. The first thing I pray for is that God will cleanse me from all sin and make me a pure and holy vessel for Him each day. I confess my weaknesses and mistakes and present them before the Lord. And He wonderfully pardons and cleanses me. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Second, I pray that God will make me humble and keep me humble (see James 4:6). Grace is the door to God's power through the Holy Spirit, and humility is the key to that door. When self is dead, God can turn on the power in our lives. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Christ can dwell only in a humble heart. To have a humble heart, we must ask the great Heart Surgeon to cut out the old heart and give us

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a new heart, a humble heart. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh" (Eze. 11:19). Humility that comes from within ourselves is Pharisaism. Humility that comes from a heart transplant is genuine. It is a miracle of God.

Love for the Bible

The third thing I pray for is that God will fill me with love for the Word of God. Many of our church members find it difficult to spend much time reading the Word of God. They find it hard to concentrate on Biblical thoughts. One reason for this is given in 1 Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." When the carnal life is dominant in us we cannot find contentment or joy in studying spiritual themes. And so we must pray that God will give us great love for His Word, that we might have great joy and peace from feasting upon the living Word. "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

My fourth daily request is that God will give me great love for all people in the world, even my enemies. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). I am sure that this is the best test we can give ourselves to see whether the carnal man is really dead. It takes a miracle of God to love someone who hates us. Many people are carrying grudges in their hearts that are eating them up like a cancer. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

There is another dimension to loving our fellow men that is seldom talked about. We must want to see every person we meet saved for the kingdom of God. As we look into the eyes of strangers we should see a soul that is a candidate for heaven. We must have a longing to reach them with the word of salvation. This must possess us as it did Paul. He was willing to become all things to all men that he might, by God's grace, save some. We must pray—yes, plead—that God will

give us the love for all mankind that Jesus had.

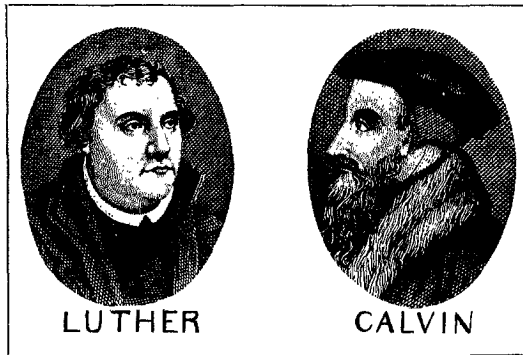
The fifth thing that we must pray for is faith—faith that will move mountains in our own experience that we might move mountains in the experience of others. One of the familiar sayings of Jesus was, "O ye of little faith." The divine Man, as He walked the dusty roads of this world, was continually amazed that there was so little faith in the world. And I am sure that as He looks upon His most cherished possession, His church, He is still amazed that there is so little faith. We are told that the devil has stolen the march on us. Why? Because there is so little faith. We must feel it, and touch it, and have it in our possession before we are ready to work for God. The Word tells us that we are saved by faith, but we must first live by faith. "The just shall live by faith" (Rom. 1:17). Our power with God is in direct proportion to our faith in God. Little faith, little power; no faith, no power; great faith, great power.

The last thing that we should pray for is that Jesus will baptize us each day with His Holy Spirit. Most of us have been baptized. But there may be something we have forgotten—the pastor can baptize with water, but only Jesus can baptize with the Holy Spirit. The words of John are most clear. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I . . . : he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). Let us plead daily with our Lord for the baptism of the Spirit. The reason we do not see a finished work is because we see little evidence of the Holy Spirit in our midst. The end is just before us now. Jesus will return much sooner than most of us suspect. The end will come suddenly, as it did in Noah's and Lot's day. "For when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3).

Let us make sure of salvation today. Let us ask the Lord Jesus today, and every day, "Teach us to pray." □

Sola Scriptura and the Holy Spirit

By
V. NORSKOV
OLSEN



FOR THE REFORMERS the Bible became *sola Scriptura* on account of a twofold activity of the Holy Spirit. On the one hand, the Spirit produced the Bible and on the other, the Spirit interprets the Bible. Calvin writes: "But I answer, that the testimony of the Spirit is superior to reason. For as God alone can properly bear witness of his own words, so these words will not obtain full credit in the hearts of men, until they are sealed by the inward testimony of the Spirit. The same Spirit, therefore, who spoke by mouth of the prophets, must penetrate our hearts, in order to convince us that they faithfully delivered the message with which they were divinely intrusted."¹

In other words, the intrinsic validity of the Scriptures with all inherent truth is recognized and confirmed by the inner witness of the Holy Spirit. By making the Bible the only reliable source of authority, the Reformers answered

the problem of the Roman Catholics who also extolled the Bible, but confirmed all inherent truth by the authority of the church. At the same time and for the same reason the Reformers declined from a humanistic approach to settle the authority of the Bible and were hesitant to rest the case on rational disputation. The *sola Scriptura* is self-authenticating by the internal testimony of the Holy Spirit.

Since the Spirit is not only the author but also the interpreter of the Bible the Spirit cannot be inconsistent with Himself. Accordingly, He will never bring any instructions that are not already found in the Word of God. This was the Reformers' argument against both the Catholics and the Schwärmer, or Enthusiasts. The Spirit makes men wise to understand what is written, but not beyond. In his comment on Psalm 94:12, "Happy the man whom thou dost instruct, O Lord," Calvin adds: "This wisdom, which is imparted of God inwardly is, at the same time, set forth and made known in the Scriptures."

The relationship between the *sola Scriptura* concept and the Holy Spirit is expressed by Luther as follows. Since the church is the creation of the Bible and not vice versa, then the Spirit governs the church through the Scripture.² "The Holy Spirit speaks" was an often repeated statement.³ The Bible is "the Holy Spirit's proclamation."⁴ "The Spirit is given to no one without and outside the Word; He is given only through the Word."⁵ Without the Bible the Holy Spirit does not operate. Since the Scriptures are spiritual, its message "excels reason and rises higher than reason can rise. . . . Understanding of these words that I hear must be wrought in me by the Holy Spirit. He makes me spiritual too. The Word is spiritual and I also become spiritual."⁶

I have placed this section on preaching after the subject of the Holy Spirit, for the Reformers' sermons were more than talking about the acts of God. They were God's revelatory activity. The Holy Scriptures were the one and only foundation for the Reformers' theology of worship, and preaching was the center of that worship with the Bible alone as both the essence and norm of that preaching.

Before the Reformation a clergyman's main performance was at the altar, but after the Reformation it was in the pulpit. Accordingly, his name was changed from priest to preacher, gospeler, or minister of the gospel. The preaching of the Word was the dominant business of the ordained ministry. I do not intend to analyze the Reformers as preachers, neither their sermons (the Weimar collection of Luther's works lists more than 2,000 sermons delivered by Luther), but I wish to emphasize that preaching was a facet of the doctrine of *sola Scriptura*.

From Text to Men

When one reads the sermons of the Reformers it is noticeable that their preaching was never a movement from men, from situations, from problems, to the text, but it was always a movement from the text to men, to situations, to problems. This is a part of the

sola Scriptura principle of preaching. The sermons were not merely topical, but subject to Scripture throughout. It was basically expository preaching, and it had to be so, otherwise the truths of the doctrine of *sola Scriptura*, as we have studied it, could not be realized. Luther said: "I take pains to treat a verse, to stick to it, and so to instruct the people that they can say, 'That is what the sermon was about.'" ⁷

In other words, the message proclaimed cannot be thought of as Christian apart from Scripture from which it obtains its life. Further, from our previous section it becomes evident that the Holy Spirit can work together with preaching only when both are united in the *sola Scriptura* principle. As a general statement regarding Luther's view we may refer to the observation by Jaroslav Pelikan in his significant work of Luther as the expositor: "The written Word thus had a twofold function in relation to the oral Word. First its function was to sustain the oral proclamation of the Word of God. . . . The second function of the written Word in relation to the oral Word was to preserve the proclamation from error."⁸

A potent factor in the present-day ecumenical movement is the renewed interest in liturgical worship. Such worship's modern revival in Protestantism follows hand in hand with its counterpart within Roman Catholicism, the latter expressing its views in the document *The Conciliar Constitution on Liturgy*. Added to that are the various attempts and experiments seeking to make church worship more meaningful and relevant to a secularized society and inquiring youth on college and university campuses. This should cause us to ask the question: What is the true criterion for the forms of the corporate worship? From the vantage ground of the Reformation period the answer can be only *sola Scriptura*. If the Reformation era teaches us anything, it is that Christian theology, in order to be true to its task, must be Biblical theology; likewise Christian preaching, in order to possess the

dynamics of the Holy Spirit, must be Biblical preaching.

The churches of the Reformation on the one hand, limited the *sola Scriptura* to the canonized books of the Bible and on the other, emphasized the unity of the same. They considered the Holy Scriptures as a homogenous whole. It is characteristic that Luther over and over refers to "all Scripture," "all of Holy Writ," and "the entire Bible,"⁹ and appeals to "the constant and unanimous judgment of Scripture."¹⁰ Scripture is not against itself but "is in excellent agreement with itself and is uniformly consistent everywhere."¹¹ The question may be asked: How can one harmonize the *sola Scriptura* principle with Luther's distinguishing between the most and least valuable books within the New Testament and his rather derogatory words about some of the books. In the catalog of the New Testament books in the New Testament, 1522, he lists James, Jude, Hebrews, and Revelation at the bottom and apart from the other books. He also expresses the opinion that according to value he would list the Gospel and First Epistle of John first, then the writings of Paul, giving preference to Romans, Galatians, and Ephesians.

Erasmus' Possible Influence

It falls outside the scope of this article to go into an examination of this question; however a few points should be mentioned. In listing the four Epistles last he may have been influenced by Erasmus' Greek New Testament.¹² Further, the negative prefaces both in James and the Apocalypse in the 1522 edition were replaced with more positive statements in the 1530 edition of the New Testament. A highly useful treatment of this topic is given by Paul Althaus, and one of his closing remarks is pertinent. He writes: "In all this, we should not overlook the fact that Luther expressed theological criticism within the canon only in the name of that gospel proclaimed by Scripture."¹³ This makes the criticism strictly limited, and accordingly Luther preserved the canon as *sola Scriptura*. What is meant

by "theological criticism" grew out of the fundamental principles of the Reformation, which Philip Schaff lists as three resolved into one. He writes: "There are three fundamental principles of the Reformation: the supremacy of the Scriptures over tradition, the supremacy of faith over works, and the supremacy of the Christian people over an exclusive priesthood. The first may be called the objective, the second subjective, the third the social or ecclesiastical principle.

"They resolve themselves into the one principle of evangelical freedom, or freedom in Christ. The ultimate aim of evangelical Protestantism is to bring every man into living union with Christ as the only and all-sufficient Lord and Saviour from sin and death."¹⁴

Catholicity

Emphasis by the historic Protestant churches on catholicity, which as here used means faithfulness to the early ancient church in life and doctrine, can be traced to the Reformers of the sixteenth century, who asserted their catholicity. Protestant confessions may likewise be said to be catholic, for they drew extensively upon the Fathers and the councils. We are entitled to say that "the Reformation began because the Reformers were too catholic in the midst of a church that had forgotten its catholicity."¹⁵ For both Luther and Calvin, "the church had been Christian and catholic before the papacy. . . . In the name of such Christian catholicity they were willing to challenge Rome."¹⁶ In his invective against the Catholic Duke Henry of Brunswick, Luther said: "I shall prove that we have remained with the true ancient church, yea, that we are the true ancient church. But you have fallen from us, that is, from the ancient church, and set up a new church in opposition to the old."¹⁷

The relationship between *sola Scriptura* and catholicity may be defined as a twofold one. On the one hand, the Reformers, as already pointed out, demonstrated that what they taught—based on *sola Scriptura* as a constitutive

norm of doctrine—had been held by the ancient church. On the other hand, the Scriptures became also a corrective norm, for much in the traditions, the Fathers and the councils was not rooted in the Bible alone. Accordingly, historical theology, or church history, became important for the Reformers, as it always will be in any reformation movement. The constitutive and corrective norm of the *sola Scriptura* as related to tradition, the Fathers and the councils, is richly illustrated in the writings of the Reformers.

Accepts Early Creeds

Luther accepted the early creeds not because they had been accepted by the Fathers and the church, but because he found them in conformity with the Word of God.¹⁸ Late in 1517 he wrote some explanations to his 95 theses: "First, I testify that I desire to say or maintain absolutely nothing except, first of all, what is in the Holy Scriptures and can be maintained from them; and then what is in and from the writings of the church fathers and is accepted by the Roman Church and preserved both

in the canons and the papal decrees."¹⁹

Here the basis for his argument is the appeal to Bible truths in historical Christianity. The Scriptures are the "rule or touchstone or Lydian stone by which I can tell black from white and evil from good." Regarding the writings of the Fathers, he "will take their books and go with them to Christ and his Word as the touchstone and compare the two." Further, "I will not listen to the Church or the fathers or the apostles unless they bring and teach the pure Word of God."²⁰

The Reformers' doctrine of *sola Scriptura* dictated some common principles of hermeneutics, which may be listed as follows:

1. Scriptures interpret scriptures; thus obscure passages must be compared and collated with less obscure passages.
2. Primacy must be given to the historical, grammatical, and literal sense.
3. Christ is the focal point in the Bible.
4. All exposition should be in accord with the analogy of faith.
5. Only through the Holy Spirit

can the proper understanding of the Bible be obtained.

6. Reason must be repudiated as the sole interpreter.

7. The Hebrew text in the Old Testament and the Greek in the New should be consulted.

While the doctrine "by faith alone" constituted the material principle of the Reformation, *sola Scriptura* was its formal principle. □

Concluded

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- ⁴ *Ibid.*, XXII, 286.
- ⁵ J. F. K. Knaake, et al. (eds.), *D. Martin Luthers Werke*, LVIII, p. 163. Cf. D. Martin Luthers Schriften, ed. Johann Georg Walch (Halle, 1739-53), Vol. XI, p. 1073.
- ⁶ Luther's Works, XXIII, 175.
- ⁷ *Ibid.*, LIV, 160, No. 1650.
- ⁸ Jaroslav Pelikan, *Luther the Expositor* (companion volume to *Luther's Works*; St. Louis, 1959), pp. 68, 69.
- ⁹ Luther's Works, VII, 344; VIII, 472; XIV, 75; 99, 168, 305; XXVI, 341, 397, 418; XXXVII, 15, 212; XXX, 165, 307; XXXIII, 42, 483; 16, 27; 17.
- ¹⁰ *Ibid.*, III, 210.
- ¹¹ *Ibid.*, III, 247.
- ¹² Cf. Brooke Foss Westcott, *A General Survey of the History of the Canon of the New Testament*, n.p., 1855, pp. 439-441.
- ¹³ Paul Althaus, *The Theology of Martin Luther* (Philadelphia, 1966), p. 86.
- ¹⁴ Philip Schaff, *History of the Christian Church*, Vol. VII, p. 16.
- ¹⁵ Jaroslav Pelikan, *The Riddle of Roman Catholicism* (New York, 1959), p. 46.
- ¹⁶ *Ibid.*, p. 50.
- ¹⁷ Knaake, *op. cit.*, LI, 478-79.
- ¹⁸ Luther's Works, XXVII, 361-2.
- ¹⁹ *Ibid.*, XXXI, 83.
- ²⁰ *Ibid.*, XXIV, 177; WA, XLVI, 771; WA, XLVI, 780; LW, XXXI, 67.

NO HANDS BUT OURS



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"But Satan Hindered Us"

Many Christians conclude that when cherished plans fail, God prevented their working out.

It must not have been God's will, they say, else I would have gotten the money to go to college. God didn't want me to have a certain job, otherwise He would have worked matters out for me to get it. God didn't want me to move to such and such a city, else He would have helped me sell my present house.

God works through providences to direct His children. Of that there can be no doubt. But there is another consideration that may often be the deciding factor.

We recall a Biblical incident. Paul was on his second missionary journey. He had just introduced the gospel to Europe. Driven out of the first city in which he preached (Philippi), he met equally fanatical opposition in the second city (Thessalonica). Driven from Thessalonica after a few weeks, he had had insufficient time thoroughly to establish his new converts there. He tried to return, but found the way blocked.

Telling the believers of his frustration in a letter a short time after his expulsion, he said, "But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again, but Satan hindered us" (1 Thess. 2:17, 18).

It is difficult to imagine a more pressing need. The young converts desperately needed further instruction. Christianity was only a few decades old and new in Europe. How was the infant church in Thessalonica to survive?

If ever there was a time when some miracle might

have been expected, making it possible for Paul to visit the fledgling Christians, this would have been the time. "But Satan hindered us."

Too often we blame God for, or at least think of Him as the cause of, things that are Satan's doings. Why did God not override Satan's hindrances to Paul's much-needed visit? This is a question that is not answered in the narrative. But we know that in the great controversy Satan is given a certain freedom of action. At times God intervenes; at other times He does not. The issues involved are often known only to Him.

Repeated Hindrances

Thus, in sacred history Satan has repeatedly hindered the work of God, at times bringing it to a seeming standstill. In personal experience, lives have had to take different turns because "Satan hindered us."

But whereas Satan hinders, God is also at work helping us to make the best of the situation. Perhaps we are in another line of work than God had planned for our lives; perhaps our work is in another place than God had planned; perhaps it is with less than optimum health that we have to do our work. But God will help us to make the best of the situation and will somehow make Satan's hindrances work out for our good (see Rom. 8:28).

If the curtain were drawn aside, we would be amazed at how often the history of our lives has been punctuated with "but Satan hindered us." But equally, we will be amazed at how God has turned defeats into victories and how God, despite Satan's hindrances, has made our lives meaningful and fruitful. "The God of peace shall bruise Satan under" our "feet shortly" (Rom. 16:20). No longer then will be heard the frustrating refrain, "but Satan hindered us," only the song of triumph and of endless untrammelled advancement. D. F. N.

Letters

Continued from page 3

book. He could encourage the members to memorize it at home. Songs especially showing God's love and care could be chosen. All the verses should be memorized.

Such Scripture passages as Psalms 23, 121, and Hebrews 10:35-39 should be memorized. The congregation could help choose portions. Repetition will help to fix these passages in the memory.

CATHERINE WILES
Canyonville, Oregon

Divorce

I want to let you know how good I think the series of articles are that were published in the Family Living section beginning May 30. It is high time someone spoke out against adultery and divorce in our church.

Unfortunately, I can speak from personal experience, and the articles seem to be written about our case, but also a number of others I know of, which means that the pattern for this situation remains about the same for all. People in our church seem to

be able to shed partners like coats, with no reprimand. Maybe if we pay attention to the advice of these articles and rules of the *Church Manual* it will save some marriages.

MRS. J. W. MUNSON
Loma Linda, California

Disapproved Hymns May Save

In the preface to a certain Adventist collection of hymns there appeared the following:

"We are aware of the difficulty of suiting the taste of all classes in musical and devotional compositions. . . . Some of our hymns, which might be objected to by the more grave and intellectual, and to which we ourselves have never felt any great partiality, have been the means of reaching, for good, the hearts of those who, probably, would not otherwise have been affected; and as our object, like that of the apostle, is to save men, we should not hesitate to use all means lawful, that may promise to 'save some.'"

The interesting point is that according to *Adventist Heritage*, volume 1, number 1, January, 1974, page 3, this statement appeared in the preface to "The Advent Harp," published in Boston, October 23, 1843.

It is easy for young people to assume that

in the days of their grandparents everyone was equally "grave and intellectual," and that they are the first generation to struggle with the problem of widely varying tastes in church music.

It might therefore be well for them to realize that long before their grandparents were born there was need for, and evidence of, a certain resigned tolerance for a type of music that, while disapproved by many, might possibly "save some."

IRENE WAKEHAM
Huntsville, Alabama

Meaty Issue

The July 4 issue is by far one of the meatiest issues I have seen or read in some time.

JOHN K. SELLERS
Cleveland, Ohio

Busy Man's Contributions

Re "Another Generation . . . Which Knew Not the Lord"? (May 23). I found this a timely article. It has helped me greatly. In fact the author's [Robert H. Pierson] monthly editorials in the REVIEW, coming from such a busy man, are inspiring, as are all the articles in the REVIEW.

MRS. JOHN WINSLOW
Stayton, Oregon



NOW I'M A MOTHER-IN-LAW

By MARY IVERSEN

MY SON'S WEDDING was just about the loveliest I ever saw. How handsome he looked in his wedding suit and his brand-new, highly polished shoes. His manly figure was tall and erect as he stood at the altar waiting for his bride.

His early friendship and eventual courtship took place thousands of miles from me. I couldn't counsel him or pass judgment on his choice. Had we trained him to know what to look for in a woman with whom he would hopefully spend the rest of his life?

Mary Iversen is director of volunteer workers at Simi Valley Adventist Hospital, Simi Valley, California.

Suddenly a vision of loveliness in white stood by my son. I recognized the stardust in their eyes. He took her hand and drew her arm through his and walked her up the carpeted steps to the white bench. The next few moments slipped by quickly and through my tears I watched this tall young son of mine and his chosen one as they were introduced as Mr. and Mrs.

Who was this lovely, petite, blonde, green-eyed girl who had won my son's heart? Was she worthy of him? Could she do for him what I thought should be done? Would she keep his house clean and cook the nourishing food I thought he needed? Would she know how to cope with his moods

as I had learned to do? Would she appreciate him as I do?

With those simple words, "I do," I was in one quick moment catapulted to the dual role of mother and mother-in-law. What an awesome thought! Would this "intruder" change my relationship with my son? Would I *have* to like her? What does a woman do who has had no prior training in mother-in-law-ship? What should my attitude be toward this new family member? Had she usurped my place in my son's affections?

Mother-in-law jokes seem to be favorites among comedians. This particular breed of womanhood is the brunt of many back-handed slaps (usually by their in-laws!). I sim-

ply don't want to be in that class.

I've done a lot of thinking since taking on my new role. If I want my daughter-in-law's respect and love, what should be my attitude toward her and my son? What should be my philosophy to this change in family status?

I could tell Gail what my son likes and doesn't like. After all, I've known him for more years. I could tell her how he likes his shirts laundered (medium starch). Perhaps I should tip her off on his weak points so she won't be too disappointed when she discovers he has some. Shouldn't she know he doesn't like canned corn?

Difference in Roles

Or perhaps I should use better sense and realize there's a difference in the role of mother and mother-in-law. After all, she's a woman too—the woman my son chose to live with for the rest of his life. She is now his wife and as such will learn by trial and error how to bring happiness to him. I shall wait for her to ask my counsel if she needs help in understanding her role as his wife.

There has always been a generation gap. There's nothing wrong with that as long as bridges are built. I grew up with my roots in another era. I can't expect my son and his wife to think as I do, nor should I be expected to think as they do. They will make mistakes. They will no doubt make decisions that may seem unwise to me. Theirs is the task of uniting two different backgrounds, two different personalities, two different dispositions. Since they belong to a different generation, they will have to work out their lives together without interference from me. I shall stand ready to counsel if I'm needed or asked. I hope to give them a fair chance to establish a happy home free from mother-in-law-itis.

My new daughter-in-law has had not quite one year of marriage with my son. I have 30 years of marriage experience—or could it be one year repeated 30 times? Was my report card as good as hers at the end of the first year? Is it fair for me to judge her homemaking and adjustment to marriage while at the same time she's trying to make a good impression on her husband's mother? In fact, would it ever be fair for me to judge or find fault with her ways of making a happy home for my son? I may not like the way she arranges her furniture, but my son does. I may not like her pie crust, but my son does. I may not approve of the

way she wears her clothes, but my son does. I may think she spends too much money, but it's their money. In other words, our son and his new bride will find their own happiness, and how much nicer it is as a mother-in-law to be able to share in that happiness.

Wonderful Mothers-in-Law

On the other side of the coin, there are many wonderful mothers-in-law. It must be remembered by all young marrieds that mothers are a fearful and wonderful class of people. They bear sons and daughters and nourish them through sickness, health, teen-age, and then help plan the wedding so looked forward to by their children. Suddenly, mothers are supposed to act a different part—one completely foreign to them—a hands-off policy. Even so, this is as it should be. I could hope that my new daughter-in-law will try to understand a mother's trauma in

losing her son to a stranger and that she will have patience with my moods and methods and firmly but kindly have an understanding with me should I get out of line.

Prayer for understanding and love has been of great benefit to me as I have studied my new position as an in-law. It is wonderful to know that our son and our new daughter-in-law are praying for me too.

As she came into our home for the first time at Christmas, it seemed that she had always belonged. One of her statements made me feel humble and proud. She said, "It's just like Jerre said it would be."

Again my thoughts go back to that day in the wedding chapel as I sat misty-eyed, with a composite of thrill and anxious fear. This has all been resolved. To borrow an old bromide—indeed, we have not lost a son, but have gained a daughter. □

Run, Rowan, Run

By ENID SPARKS

FOR THE YOUNGER SET

"MY, ROWAN, but you can run fast!" exclaimed Tommy after Rowan had won a race from the bigger boys. "It must make you feel good to be able to run so fast."

Rowan looked thoughtful. Then he said to Tommy, "I really want to be like Joseph in the Bible. He ran when he was tempted to do wrong. And he could because the Lord was always with him. I always want the Lord to help me run away from doing anything wrong."

Tommy nodded. "I do too, Rowan. I'll be glad when the Sabbath comes and Pastor Day tells us about running away from the strange temple."

At Sabbath school Pastor Day had been telling the children about his travels in foreign lands. Last Sabbath he had told them that he had hurried away from a strange temple in Mongolia, and this Sabbath he was going to tell them why.

The children sat on the edge of their chairs as Pastor Day resumed his story. "It wasn't until we were inside the temple that we found out why it was so strange," the pastor explained. "When a big brass gong sounded, the huge doors swung open. Then we saw the snakes inside."

"Snakes!" the children gasped. "How did the snakes get inside the temple?"

"They were put there," answered Pastor Day. "It was a snake temple. These snakes are used in worship services. There were all kinds of snakes inside. Some were very small,

no bigger than my finger. Others were very large, more than 30 feet long and weighing as much as 250 pounds. They were all different colors and some were very poisonous."

Rowan had a question. "Didn't the snakes crawl away when the door was opened? Didn't they leave the temple?"

"No," Pastor Day told him. "They didn't leave because they were drugged. The temple was filled with the fumes of opium. But if the fumes grew weak, the snakes would have revived and the poisonous ones would have become dangerous."

Tommy moved in his chair. "Oh, I would have wanted to get away from that temple too. I would have wanted to run as fast as Rowan does and gotten away in a hurry."

Pastor Day smiled at Tommy. Then he looked serious. "It is always good to want to run from danger or anything that is evil. It is good to run from alcohol, tobacco, drugs, and everything that cannot be used to glorify our Lord. And you can run. All you have to do is ask the Lord to help you, and He will."

Rowan knew that the Lord would always help him. And Tommy wanted the Lord to help him too.

When it was time for prayer, Tommy bowed his head. "Please, dear Jesus, help me to run from everything that is bad. Help me to run just like Rowan does."

And Tommy believed that Jesus would.

Eau Claire, Michigan, Church Grows Through Family Prayer Meetings

By HENRY F. MATTSON

Members of the Eau Claire, Michigan, church believe prayer meeting is a time to meet with God as a family. During the past three years the prayer meeting service at Eau Claire has grown in attendance from 15 to 20 each week to the present 125 to 150. Church membership is 146.

The continued growth has developed because of the children's participation in the whole service. The evening program begins at 6:45, when many parents bring their children for junior choir practice. The choir, consisting of 25 members, rehearses until 7:30, when prayer meeting begins. Some adults without children come early to hear the children sing. Prayer meeting begins with a special feature for the children. At the present time the story of a familiar hymn is being told by one of the children each week and then the congregation joins in the singing of this hymn. In this way the children and the adults are learning to appreciate our great church music. After a prayer, the regular discussion begins.

Several series have been completed, such as a five-month, felt-illustrated series on the sanctuary, and other series on *The Adventist Home*, better health, selected studies in Revelation, and the last seven chapters of *The Great Controversy*. Assignments are made a week in advance, and the children are encouraged to read about the subject so they can enter into the discussion. The children often are encouraged to present their findings and thoughts before the adults have an opportunity to do so.

At 8:15 the discussion ends and op-

portunity is given to make prayer requests. Many boys and girls ask prayer for unbelieving parents, aunts, uncles, grandparents, and friends. They also ask prayer for the church school and their pastor. After the requests are made, the members divide into small groups of eight to ten and meet in other rooms in the church. After the prayers, about ten to 15 minutes, they return to the sanctuary to sing "Blessed Be the Tie That Binds." Following this song, which is sung while all members hold hands, the group repeats the Lord's Prayer together.

The members of the Eau Claire church are strong believers in prayer and in praying together. The church began six years ago as a branch of the Berrien Springs church, with about 34 members who purchased a vacant Evangelical United Brethren church

that seated 80 people. Two years ago the congregation outgrew the small building and moved forward by faith to build a new church that would seat 250 people. The church was completed in five and one-half months by volunteer labor, under the leadership of the head elder, a masonry contractor.

One year after moving into the new church, the congregation again outgrew its building. After many prayer-meeting nights, the group felt impressed to branch out ten miles north to Coloma, Michigan. On March 16, 1974, the first church and Sabbath school services were held in Coloma with 50 Eau Claire members and others giving their support.

A meaningful family prayer meeting causes things to happen, and as things happen the prayer meeting becomes more meaningful. □



Henry F. Mattson is pastor of the Eau Claire, Michigan, church.



Above, Henry Mattson, pastor, directs the evening discussion. Below, to close, the congregation clasps hands for the benediction.

ARGENTINA

Fire Destroys Portions of Publishing House

Fire, presumably caused by a short circuit, broke out early Tuesday morning, July 23, at the Buenos Aires Publishing House in Argentina, the institution that prepares literature for the Spanish-speaking countries in the South American Division.

In spite of the quick arrival of several fire brigades, the fire destroyed the art and editorial departments and the library.

Water pumps made it possible to raise a barrier to stop the fire before it spread to the industrial plant—equipped with expensive machines and full of books and periodicals in preparation—and the storage rooms where paper and finished books are kept.

In the art department, the fire destroyed the picture and photography files, as well as all the equipment, including the cameras. It also destroyed many irreplaceable books and magazines in the library, including *El Faro (The Lighthouse)*, the first Adventist journal in South America, begun in Buenos Aires in July, 1897; *Las Señales de los Tiempos (Signs of the Times)*, started in Valparaiso, Chile, in January, 1900; and *La Revista Adventista (The Advent Review)*, general church paper of the Spanish-speaking countries of the South American Division. The fire also destroyed collections of *El Atalaya* or *Vida Feliz (Happy Life)*, *Juventud (Youth)* and other periodicals.

Although it was heartbreaking to see the smoky, water-soaked ruins, and to see the sky through the few partly charred beams that were the only remains of the roof, the publishing house workers did not feel discouraged. The institution was still there. The machines were still in the shop, with the

books and magazines in preparation, and piles of literature ready to be sent out for sale. The workers resumed without delay the regular work of the institution.

When Gaston Clouzet, editor in chief, and I met, an embrace of solidarity united us. Elder Clouzet said, "Surely God permitted this disaster for our good." He still trusted in the promise of Romans 8:28. Orlando Cesán, manager, faced the emergency by starting to plan at once how the work could be resumed without interrupting the production, and the immediate construction of the offices that were to have been built in two or three more years.

HECTOR J. PEVERINI
Field Secretary
South American Division

ILLINOIS

Magazine Helps Hospital Witness to Former Patients

An experimental project designed to acquaint former hospital patients with sound principles of healthful living has been completed successfully by Hinsdale Sanitarium and Hospital, a 440-bed hospital west of Chicago.

Over a period of nearly 13 months the hospital mailed a complimentary copy of the current *Life and Health* magazine to each adult patient a few days after he had left the hospital. Included with the magazine was an attractive postpaid card inviting the person to send for a free five-month subscription to *Life and Health*. A listing on the card of health and religious topics provided space for the person to check areas of interest; free printed materials on topics checked were promised.

During the trial period ending April 30, 1974, the hospital sent 13,851 copies of *Life and Health*. A total of 15.5 per cent (2,154) of the former patients responded by filling out the card and

dropping it into the mailbox. Nearly 93 per cent of those people asked for the free *Life and Health* subscription.

Of the topics listed on the card, by far the most popular was weight control, with 50.8 per cent asking for more information. A packet containing four pieces of literature was sent to each of the 1,094 people. Other popular topics included cholesterol (38 per cent), exercise (36 per cent), hypertension (34 per cent), and nutrition (32 per cent).

From an evangelistic viewpoint, perhaps most significant was the fact that 10 per cent of those responding checked at least one religious-interest topic, including the Focus on Living and Way-out correspondence courses (289 requests in all), and more information about Seventh-day Adventists (157 requests). In addition, 396 requested the Voice of Prophecy health study guide, and 403 asked to be placed on the mailing list for the hospital's quarterly magazine, *San Scripts*.

After studying the results of the program the hospital's administrative committee decided that the cost (about 50 cents per patient) was justified and voted to continue the program.

Life and Health circulation figures do not show how many former patients became permanent subscribers at the close of the five-month trial period. "All we know is that circulation is booming in the Chicago area," one *Life and Health* official happily commented.

JOEL HASS
Associate Manager
Periodical Department
Review and Herald

CALIFORNIA

Spanish Course Is Held for Nutrition Instructors

Thirty-five Spanish-speaking church members from the Pacific Union Conference attended the first Spanish nutrition instructors' course offered in the United States.

The four-day course, designed to instruct church personnel to prepare foods and instructional material for vegetarian cooking schools, was sponsored by the Loma Linda University School of Health.

Speakers for the course included U. D. Register, Ph.D., professor of nutrition; Albert Sanchez, Dr.P.H., assistant professor of nutrition; and Lydia M. Sonnenberg, R.D., assistant professor of nutrition. Zaida Cordero served as the Spanish translator.

Films and visual aids were shown and demonstrated during the session. Various foods and food groups developed by Kathy Starrett were on display to provide sample menus.

Most of the class members were from the Southern California area, but several attended from Central and Northern California and Arizona conferences.

RICHARD W. WEISMAYER
Editor, News Publications
Loma Linda University



Although the art and editorial departments and the library of the Buenos Aires Publishing House were destroyed, the fire was contained before it could spread to the printing plant.

VOP Radio Broadcast Tells People of God's Love

By DANIEL GUILD

"HELLO, AMERICA!" These warm words of greeting launched the first Voice of Prophecy radio broadcast when it went coast to coast January 4, 1942. Just four weeks after Pearl Harbor, an 89-station network began to carry the broadcast to millions every Sunday.

Since then the number of stations broadcasting the Voice of Prophecy every Sunday has grown to more than 600 in the United States and Canada. The work has spread worldwide. Voice of Prophecy radio broadcasts and Bible schools are spreading the message of Christ for these last days in more than 20 languages.

In the United States alone, more than 50,000 people have been influenced by the Voice of Prophecy ministry and have united with the Seventh-day Adventist Church.

In December, 1971, almost 30 years after the Voice of Prophecy Sunday broadcast went coast to coast, H. M. S. Richards, Jr., began a daily broadcast on one lone station in Los Angeles. Today a network of 18 powerful stations is proclaiming the three angels' messages to the entire United States every night. Eighty-four local stations carry the broadcast, making a total of 102. They have a potential of reaching 63,494,200 homes.

During the daylight hours, ground wave signals, which follow the curvature of the earth, carry the broadcast. Most of the sky wave signals are lost in the atmosphere and beyond. But at night the ionosphere becomes a great mirror and reflects the sky wave signals back to earth, spreading the Voice of Prophecy nightly broadcast over vast areas.

The fact that thousands of stations are stilled at sunset and that most others are required to cut power or go directional, deprives 60 per cent of America's millions of their usual local stations and adds greatly to the listening audience of the nightly Voice of Prophecy broadcast.

At the close of every broadcast, H. M. S. Richards, Jr., reminds each listener, "And remember, friend, God loves you!"

People who listen every night are taking these words of encouragement seriously, as is evident by hundreds of letters arriving weekly at Voice of Prophecy headquarters.

From Monterrey, Mexico, a listener wrote:

"In the dark of the night, when I am tired from the day's work and soon to close my eyes for a night's rest, you make my soul feel very near to God. I feel a sense of quiet, and at peace

Daniel Guild is manager of the Voice of Prophecy.

with my conscience, as I hear the very last words of your message: 'God loves you!'

"Please, sir, keep me in mind when you for any reason happen to feel discouraged in your work. Remember that there is someone in this my town of Monterrey, Mexico, who listens to you and closes his eyes every night with the deep remembrance of God through your words."

The expansion of the daily broadcast and its coast-to-coast coverage on a nightly network is possible only through a miracle of God. He made the ground waves and the sky waves. He created providential openings to buy radio time on powerful stations (some of which accept no other religious programs during the week). And when the unprecedented station opportunities came, and no funds were available in the budget to meet the challenge to broadcast the message nightly coast to coast, He spoke to hearts and the funds began to come.

Thousands of Adventists and other radio listeners accepted the challenge: "Put your money in the message, so every ear can hear!" The ears of millions are now tuned to the Voice of Prophecy broadcast every night. □



TORCH PASSED FROM DIVISION TO CHURCH YOUTH LEADERS

The torch held by these youth directors is made from a limb of a tree growing near the place where the heart of David Livingstone is buried in Africa. At an MV council held in the Republic of South Africa, the torch was passed from division to union youth leaders, then to conference and field and church youth leaders.

Holding the torch are T. J. Ndhlovu, youth director of the Natal Field, and J. G. Evert, youth director of the Southern Union.

DESMOND B. HILLS
Youth Secretary
Trans-Africa Division



ENGLISH YOUTH ARE CHAMPION INGATHERERS

Youth set the pace for the Leicester, England, church's lay activities during the first quarter of 1974. As the rest of the church followed their example, a record-breaking Ingathering sum of just under £2,600 (US\$6,240) was solicited. This was nearly double last year's total.

The 130 members of the Leicester church were champion collectors per capita in the North England Conference. The youth collected nearly £1,000 of the total, approximately one seventh of the total collected by the youth in the North England Conference.

CARLTON SWEENEY
PR Secretary, Leicester Church

Methodists and Adventists Discuss Their History

Methodists and Seventh-day Adventists recently shared the same pulpit to discuss their mutual history—but the purpose was as much evangelistic as ecumenical.

The program was part of a weekend series of sermons by Ron Graybill, researcher for the Ellen G. White Estate. Titled "The Romance of Adventist History," the series was sponsored by the Glade Valley Seventh-day Adventist church, of Thurmont, Maryland.

Since the Glade Valley congregation meets in an old Methodist church built in 1833, Sherman McCormick, the Adventist pastor, invited local Methodists to share in the meetings.

Albert Powell, a trustee of the local Methodist church, led off the Saturday afternoon service with some recollections and historical facts about his church, then Elder Graybill followed with a presentation on "Adventist Roots in Methodist History."

Beginning with an account of Ellen White's conversion at a Methodist camp meeting, he pointed out that several Adventist pioneers were former Methodists and that Adventists were

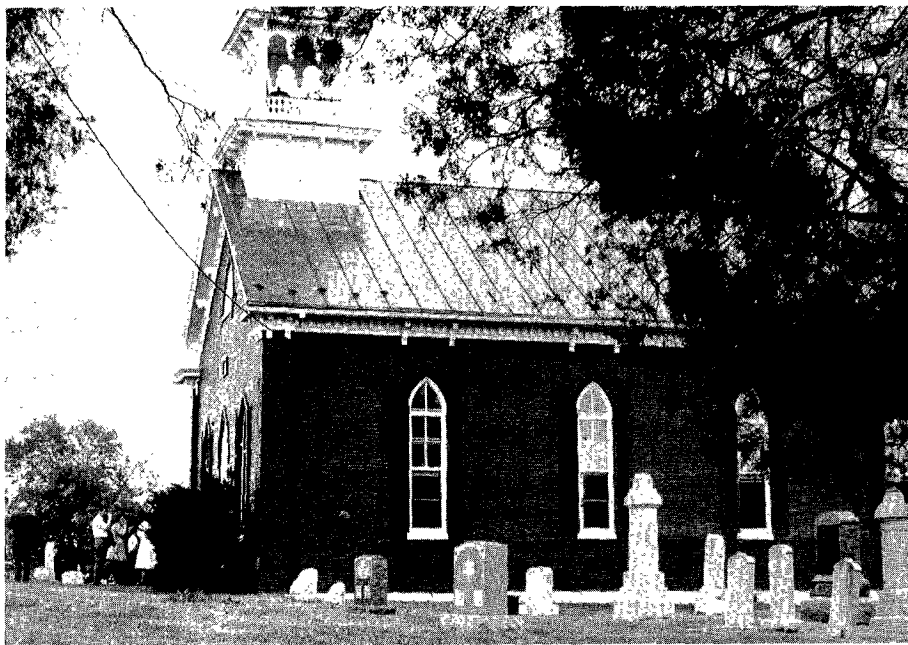
indebted to Wesleyan theology for their understanding of free will and the importance of Christian growth.

Adventist church organization is also patterned after Methodist forms, and former Methodist preachers were among the first to advocate two prominent Adventist doctrines: Frederick Wheeler was the first Sabbathkeeping Adventist minister, and George Storrs, the famous Methodist abolitionist, taught the doctrine of conditional immortality, which Adventists adopted.

Elder Graybill closed his presentation with quotations from *The Great Controversy* complimentary to John Wesley.

Earlier programs in the series included a songfest of hymns from early Adventist hymnals, with Lanny Collins accompanying the congregation on a pump organ, and a series of adventure stories about James White, Joseph Bates, Annie R. Smith, and Michael B. Czechowski.

"As our understanding of our heritage matures," Elder Graybill commented afterward, "I think more programs of this nature can be profitable in acquainting our friends of other denominations with our history and beliefs."



Above, Methodists and Adventists met in the Thurmont, Maryland, Methodist church shared by both congregations, to discuss their common history. Below, Lanny Collins, playing an old, elegant pump organ, accompanied the Friday evening songfest that was part of the meetings.

WEST GERMANY

First Seminar Is Held for 40 Ministers' Wives

"A young woman becomes a minister's wife simply by marriage to a minister. There is no training or education for this extraordinary life task. Experience has shown, however, that marriage and family play a much more important part in the development of a gospel minister than we used to presume."

With these words H. Vogel, Euro-Africa Division vice-president, opened a convention of ministers' wives from Baden-Wurttemberg, Germany, that was held on the Diepoldsburg from April 30 to May 2. Approximately 40 women enjoyed two days of warm communion and constructive guidance under the direction of H. von Bezold, Baden-Wurttemberg Conference president, and B. Knoblauch, conference secretary, and their wives. Guest speakers were A. C. Fearing of the General Conference Ministerial Association, and R. Rupp, South German Union Conference secretary.

The main subject of the meetings and worships was the minister's wife today—as a Christian, in the family, and in the church.

"God knows that his servants and their families are no angels," said Elder Vogel in one of his talks. "This knowledge might take from them the heavy strain of always being obliged to offer perfection. Like their church members, they also are dependent daily on the grace and help of God and on forgiveness in Christ."

The meeting was closed with this statement by Elder von Bezold: "Ministry means to lead a person under the grace of God and not under judgment."

E. HOLL

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► A strong interest is developing in French Polynesia for an Adventist boarding school. A possible site for such a school has been located just a few miles from the capital of Papeete, Tahiti.

► French Polynesia will benefit from the Australasian Division Missions Extension Offering 1974. The money will be applied to extensions to the kindergarten school and mission office building at Papeete, Tahiti, in the Central Pacific Union Mission. The General Conference Missions Extension Offering for 1975 will provide funds for the establishment of a primary school at Lautoka on the island of Viti Levu, Fiji, also in the Central Pacific Union Mission. Lautoka, the second largest town in the Fiji Islands, now has a strong Indian and Fijian church.

► Wayne Martin, an Adventist dentist working in Darwin, Australia, with the Royal Australian Navy, visited the Western Pacific Union Mission during August for volunteer dental service.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► A group of 17 French-speaking elementary-school teachers and administrators met at the French Adventist Seminary, near Geneva, Switzerland, for a week-long convention August 18 to 24. Planning this helpful gathering were Jacques de Laere, then Swiss Conference education secretary, and Fred Zurcher, head of the education department at the French Adventist Seminary. Georges Steveny, Paul Tieche, and Edward White assisted in the presentations of various pedagogical topics.

► Euro-Africa Division officers, together with the officers of the Northern Europe-West Africa Division and several representatives from the Socialist countries, met with General Conference officers in a European consultation in Helsinki, Finland, in early August.

EDWARD E. WHITE, *Correspondent*

Inter-American

► A crusade conducted by K. S. Wiggins in the Dutch-speaking country of Surinam ended with the addition of 110 persons to the church. Antonius Brandon was translator.

► In the first baptism at the tent crusade conducted in Queen's Park, Port-of-Spain, Trinidad, by Stephen Pur-

cell, 232 persons joined the remnant church.

► On Labor Day the Alpha Pathfinder Club, of Race Course, Jamaica, had as their project the cleaning of the Lionel Town Hospital. The boys cleaned up the fences and walls and painted the out-patient department and one of the surgical wards. Meanwhile, the girls assisted in making dressings on all the wards. During the day a reporter from the *Daily Gleaner* newspaper interviewed the Pathfinders. Besides serving them refreshments, the matron and hospital staff praised the club for the work it was doing for young Jamaicans.

► The Quiet Hour radio program in Redlands, California, has given substantial help that made possible the acquisition of the twin-engine Piper Aztec, a six-passenger plane, for the Central American Union. Robert S. Folkenberg is the union's pilot.

MARCEL ABEL, *Correspondent*

South American

► On Sabbath, June 22, a new house of worship was inaugurated in the federal district of Buenos Aires, Argentina, mainly for new church members who accepted the Advent message during a crusade that began last March 30 in Barracas city district. While in the suburban area of Buenos Aires, with a population of 5,461,808, there are 29 Seventh-day Adventist churches and 8 organized groups, in the federal district, with a population of 2,972,453, there are only 6 churches and one group.

► During the second week of June, José Tabuenca, Austral Union president, and Edwin Mayer and Benjamin Treiyer, administrators of the Central Argentine Conference, inaugurated and dedicated to God five small churches; one in Unquillo, Córdoba, and the other four at Albardón, Villa Krause, Cautete, and Jachal in San Juan. They also inaugurated a youth room in the Central church in San Juan.

H. J. PEVERINI, *Correspondent*

Trans-Africa

► Fifty-nine people indicated their decision to join a baptismal class and unite with the remnant church as a result of an evangelistic effort in an African township near Durban, South Africa. The preacher was J. J. Mdakane. Dr. Ndlela conducted health lessons. A. Nkosi is carrying on follow-up work with those who have indicated their decision for baptism.

► A dental practice is to be set up in the city of Salisbury, Rhodesia. Dr. Alfred Burns, formerly of Loma Linda University and Riverside, California, is to direct this practice.

► The president of the Oregon Conference, Walt D. Blehm, accompanied by his wife and son, attended camp meetings in several unions in the Trans-Africa Division.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► From 30 to 50 church members have been meeting on Sabbath afternoons at the Norridgewock, Maine, parsonage, in a laymen's study hour. Each week a different church member presents a topic and the group discusses it. According to the pastor, R. Lenbert Cheney, lives are being changed and deeper spiritual experiences are being realized as members unite in these studies.

► Three hundred and ninety Pathfinders attended the Northeastern Conference's Silver Anniversary Camporee, June 7-9. A Pathfinder Silver Anniversary Fair was held June 30.

► This year Atlantic Union College is financially sponsoring three student missionaries. An additional five are paying their own way. Those aided by the college are Heather Cutts, going to Nicosia, Cyprus; Bruce Hallal, going to Ponape (Mrs. Hallal, who is accompanying him, is paying her own way); John McDowell, going to the West Carolina Islands, Palau Mission Academy. Students not financially sponsored by the college are Guy Blaser going to Malamulo Hospital in Blantyre, Malawi, Central Africa; Mary Beth Harrold and Ron Merolle, assigned to the English Language Center in Seoul, Korea; and Cathy Patterson, going to the English Conversation School in Djakarta, Indonesia.

EMMA KIRK, *Correspondent*

Canadian Union

► A new church was formally organized recently in Stauffer, Alberta. L. L. Reile, Canadian Union president; A. W. Kaytor, Alberta Conference president; and Marvin Suiter, conference treasurer, participated in the service.

► The Canora Dorcas Society in Saskatchewan was given more than \$3,000 worth of new clothing by Mr. and Mrs. Genowey, merchants in the town.

► A Fly-in-Drive-in began August 1 for the building of the first full academy in the Fraser Valley of British Columbia.

► Members of the Mountain View church in Calgary, Alberta, contacted friends of Faith for Today personally or by telephone and invited them to a nutrition school. They also offered *Steps to Christ* and other books, and gave away 24 copies of *The Desire of Ages*, and children's books.

THEDA KUESTER, *Correspondent*

Central Union

► Forty-two charter members were listed on July 13, at the time of the organization of the Marshfield, Missouri, church. Meetings were being held in the church at the time of its joining the sisterhood of churches.

These were being conducted by Dwight Davis, conference evangelist, and pastor, R. W. Gepford.

▶ Two pastors, E. U. Testerman and Don Dronen, were ordained at the Nebraska Conference camp meeting this summer. Elder Testerman has recently moved to Kearney, Nebraska, to be associated with the pastor of the Grand Island district. Elder Dronen is pastor in the McCook area.

▶ During the first six months of 1974 the Nebraska Conference members have given \$86,892.20 in Sabbath school offerings.

CLARA ANDERSON, *Correspondent*

Columbia Union

▶ Five were baptized recently by William B. Snider, pastor of the Kingston, Pennsylvania, church. Two of those baptized were first interested through a literature evangelist contact by Robert Jakubowski.

▶ Duane Potter, principal of the Spencerville, Maryland, Junior Academy, has been named superintendent of the Chesapeake Conference education department. The new conference supervisor is Mrs. Ida May Baerg, formerly a supervisory teacher of the Sligo Elementary School in Takoma Park, Maryland.

▶ An improvement project at Spring Valley Academy, Centerville, Ohio, included the installation of 4,315 square yards of carpet.

▶ The Allegheny East Conference Community Services department organized a mass-feeding demonstration at the recent camp meeting. Under the direction of John E. Collins, 1,500 people were fed in seven minutes. Guests for the occasion included Civil Defense and American Red Cross officials.

CHARLES R. BEELER, *Correspondent*

Lake Union

▶ Two Grand Ledge Academy students, Steve Clements and Kenneth Hutchins, placed fourth and fifth respectively in a Statewide essay contest sponsored by the Police Officers Association of Michigan. This is believed to be the first time in the annual contest that two students from the same school were in the top awards categories.

▶ At the conclusion of evangelistic meetings held by Elder Stanley Cottrell in La Grange, Illinois, two people were baptized and joined the Broadview, Illinois, church.

▶ Twenty children from the Burlington, Michigan, church participated in a walk-a-thon recently in an effort to raise funds for the Famine Relief Offering for India and Ethiopia. A total of \$175 was raised.

▶ Jerry Fore was ordained at camp meeting on Friday night, July 27. He is the thirty-first ordained minister in the Wisconsin Conference.

GORDON ENGEN, *Correspondent*

North Pacific Union

▶ Investitures were recently held in 32 Oregon churches, which included the conferring of 1,075 Honors. Pathfinder Fairs in both Portland and Roseburg were participated in by more than 1,000 Pathfinders from 46 clubs.

▶ Members of the Gresham, Oregon, church saw attendance at recent nutrition classes increased by the teaching of separate classes for kindergarten- and primary-age children. The usual techniques of conducting Sabbath school classes were employed in teaching nutrition to some 25 children who came with their mothers.

▶ Birds Eye canneries received some 91 tons of squash grown during the summer by students of Tualatin Valley Junior Academy. This is part of an increased agricultural emphasis in elementary education as well as in secondary education in the Oregon Conference and elsewhere in the North Pacific Union Conference.

CECIL COFFEY, *Correspondent*

Pacific Union

▶ The Indonesian-Dutch company in Alhambra, California, has been organized into a church, Southern California's ninetieth. Paul Sitompul is the pastor.

▶ Melvin L. Lukens is the new pastor of the Desert Valley congregation in Tucson, Arizona. Former Pastor W. G. Zima is the new coordinator of evangelism for the Northern Union Conference.

▶ Among the new workers in the Central California Conference who arrived during the summer are Howard Welklin, who will pastor the Bakersfield Hillcrest church; Richard Kelley, pastor in San Luis Obispo and Morro Bay; and Jim Milburn, a June graduate of Pacific Union College who will serve as assistant in Turlock with E. I. Lehman. Elder Welklin had been pastor in Redlands, while the Kelleys came from the Mountain View Conference, West Virginia.

▶ Pacific Union literature evangelists had a gain in sales of more than \$300,000 for the 13 months of July 1, 1973, to July 31, 1974.

SHIRLEY BURTON, *Correspondent*

Southern Union

▶ Twenty-one evangelistic meetings are being conducted in the South Atlantic Conference this summer, some of them in tents. Despite heavy rains and windstorms the evangelists are expecting many baptisms.

▶ Vacation Bible Schools in the Alabama-Mississippi Conference this summer included two in which nonmember attendance exceeded the membership of the sponsoring church, and another in a dark county. The churches in Quitman, Mississippi, and Crestview, Florida, both of which have memberships below 25, had non-SDA enrollments of

30 or 40, respectively. In Eufaula, Alabama, where we have no church, 40 enjoyed the VBS conducted in a tent.

▶ The Greensboro, North Carolina, and Plant City, Florida, churches, both in the South Atlantic Conference, are presently constructing new facilities. Estimated cost of the Greensboro church is \$330,000. The Plant City church is expected to cost \$90,000.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

▶ Tom Norris, a graduate of Southwestern Union College, has begun ministerial duties in the Arkansas-Louisiana Conference.

▶ An Adventist men's taskforce recently participated in rescue and clean-up operations in the aftermath of a tornado that hit Forrest City, Arkansas. Church workers came from Little Rock and west Arkansas-Louisiana.

▶ The Springdale, Arkansas, church has received the Most Unusual Project Award from Faith for Today for its pet show, through which it raised much of the \$208 it contributed for the Faith for Today Valentine Offering.

▶ A medical-ministerial meeting for the Texico Conference began August 16 and convened on the Sandia View Academy campus. Texico ministers and workers united with Texico medical personnel for these special meetings. Herald Habenicht, M.D., and Hans La-Rondelle, Andrews University, were guest speakers.

▶ Max A. Trevino, treasurer of the Oklahoma Conference, was ordained to the ministry, July 13.

J. N. MORGAN, *Correspondent*

Andrews University

▶ Andrews University graduated 180 persons and awarded three honorary doctorates during summer commencement on Sunday, August 11. The graduates included 61 from the College of Arts and Sciences, 81 from the School of Graduate Studies, and 38 from the Seventh-day Adventist Theological Seminary. Among the Seminary graduates were the first three persons to complete the Doctor of Ministry degree at AU.

▶ Ten nursing students, candidates for the Bachelor of Science degree at Andrews University's summer commencement, received their university pins at a ceremony in the Lamson Hall Chapel on the campus, Sabbath, August 10. Speaker for the program was Dr. Robert A. Williams, professor of education at AU, whose topic was "Service for Life; A Life of Service."

▶ The first student to complete an airframe and power-plant apprenticeship program in southwestern Michigan has been awarded his "A and P" license by the Federal Aviation Administration. The program is offered by the Andrews University airport. OPAL YOUNG, *Communication Officer*

DO YOU KNOW...

- 1 Martin Luther refused even to shake hands with his fellow reformer Ulrich Zwingli, because of slight differences in their beliefs?
- 2 the Adventist Church has opened a medical school in Mexico?
- 3 where the land of Nod came from, where Cain went to live?
- 4 many "health-minded" Adventists still eat one or two eggs daily, even though the American Heart Association recommends a limit of three per week?
- 5 Yellowstone church services were conducted between June 8 and August 31?
- 6 the new birth doesn't necessarily demand a personality overhaul?
- 7 the Sabbath school of the Oshawa, Ontario, church gave a copy of *Steps to Christ* to each of the 3,000 homes in Bowmanville?
- 8 the Far Eastern Division sent out 38 missionaries last year?
- 9 that Jesus probably didn't baptize anyone?



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Health Personnel Needs

NORTH AMERICA

Admit. offer.	Nurse, CCU
Air-cond. mech.	Nurse, ICU
Baker	Nurses, LVN
Clin. spec.	Nurses, med.-surg.
Computr. program.	Nurses, staff
Cooks	Nursing-serv.
Diet., ther.	dirs., asst.
Groundskpr.	Occup. ther.
Housekprs.	Orderlies
Inhal. thers.	Pharmacist
Key-punch op.	Phys. thers.
Maint. eng.	Radiol. technols.
superv.	Sec., med.
Nurse aides	Soc. wrkrs., MSW

Write or call Health Personnel Placement Service, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

B. Page Haskell, secretary-treasurer, Arkansas-Louisiana Conference, formerly manager, Adventist Book Center, Arkansas-Louisiana Conference.

Richard Johnson, publishing secretary, Walla Walla, Washington, district, formerly assistant publishing secretary, Southern New England Conference.

A. L. Nelson, principal, Broadview Academy, La Fox, Illinois, from same position, Gem State Academy, Caldwell, Idaho.

David A. Roth, assistant public relations director, New England Memorial Hospital, Stoneham, Massachusetts, a recent graduate of Pacific Union College.

J. Dean Scheideman, principal, Eastern Shore Junior Academy, Sudlersville, Maryland, from principal, Helen Hyatt Elementary School, Lincoln, Nebraska.

Kenneth R. Schelske, pastor, Arkansas-Louisiana Conference, from same position, Colorado Conference.

Penny Shell, English teacher, Campion Academy, Loveland, Colorado, formerly teacher, Singapore.

Cathy Valentine, assistant dean of girls, Campion Academy, formerly teacher, Armona Academy, Armona, California.

Harold Wahlman, chief X-ray technologist, Porter Memorial Hospital, Denver, Colorado, from Public Health Service Hospital, Alaska.

STUDENT MISSIONARIES

Lyle David Bennett (PUC), of Sacramento, California, to serve as teacher, English Language School, Djakarta, Indonesia, left San Francisco, July 21, 1974.

Brita L. Blomquist (PUC), of Modesto, California, to serve in youth evangelism, Welsh Mission, Cardiff, Wales, left Los Angeles, August 7, 1974.

Arlene Adele Emerson (PUC), of Sacra-

mento, California, to serve as a nurse, Saigon Adventist Hospital, Saigon, Vietnam, left San Francisco, California, August 8, 1974.

Arla Marie Habenicht (PUC), of Carmichael, California, to serve as a secretary, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, left Los Angeles, July 21, 1974.

Deborah L. Hartsock (AU), of Western Springs, Illinois, to serve as English teacher, North Minahasa Mission, Manado, Indonesia, left Chicago, July 29, 1974.

Jay Randall Lee (CUC), of Great Falls, Montana, to serve as teacher, Lower Gwelo School, Gwelo, Rhodesia, left Washington, D.C., August 7, 1974.

Lottie Marie McHenry (PUC), of Angwin, California, to serve as a nurse, Saigon Adventist Hospital, Saigon, Vietnam, left San Francisco, California, August 8, 1974.

Ralph W. Perrin (WWC), of College Place, Washington, to serve as a teacher, English Language School, Seoul, Korea, left Portland, Oregon, August 6, accompanied by his wife, Patricia, who is an AVSC worker.

Byron Lewis Reynolds (LLU-LS), of Chatsworth, California, to serve as physical therapist, Saigon Adventist Hospital, Saigon, Vietnam, left Los Angeles, July 24, 1974.

Judy Ann Syphers (WWC), of Portland, Oregon, to serve as a teacher, Spicer Memorial College, Poona, India, left Vancouver, British Columbia, July 28, 1974.

Carolyn J. Wesner (PUC), of Carmichael, California, to serve in youth evangelism, Cardiff, Wales, left Montreal, Quebec, June 17, 1974.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE RELIEF/SPECIAL SERVICE

Bill Kirk Belles (U of FI '73) (R/SS), to serve as pilot, Sarawak Mission, Kuching, Sarawak, and **Patricia Ann (Holsopple) Belles**, of Auburn, Washington, left Seattle, Washington, August 4, 1974.

Marion S. Brown (LLU '42) (R/SS), of Parkersburg, West Virginia, to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, July 26, 1974.

Victoria Lee Carlson (U of Idaho '72) (R/SS), of Troy, Idaho, to serve as teacher, Chiba Academy, Chiba-Ken, Japan, left San Francisco, California, August 4, 1974.

Ornan R. Follett, Sr. (AVSC), to serve as maintenance/builder, Rusangu Secondary School, Monze, Zambia, and **Winona (Anderson) Follett**, of Loma Linda, California, left Houston, Texas, August 5, 1974.

Billy K. Lenser (LLU '63) (R/SS) to serve as physician, Songa Hospital, Kamina, Zaïre, and **Deborah (Khatchadourian) Lenser**, of Modesto, California, left Los Angeles, July 31, 1974.

L. Albert Lewis (LLU '62) (R/SS), to serve as dentist, Empress Zauditu Memorial Adventist Hospital dental clinic, Addis Ababa, Ethiopia; and **Joan (Buglino) Lewis** and three children, of St. Helena, California, left New York, July 22, 1974.

David Brian Neuhauser (AVSC), of Berrien Springs, Michigan, to serve as construction

worker, Amazonal Agricultural School, Manaus, Amazonas, Brazil, left Miami, Florida, August 6, 1974.

Patricia L. (King) Perrin (WWC '71) (R/SS), of College Place, Washington, to serve as teacher, English Language School, Seoul, Korea, left Portland, Oregon, August 6, 1974, accompanied by her husband, who is a student missionary.

Newly Published

Pacific Press Publishing Association

Cell 350, by Francisco Varela Gorga (64 pages, \$.50). This book tells the exciting true story of a modern South American revolutionary who became converted to Christ and joined the Seventh-day Adventist Church while in prison.

Rumbling Wagon Wheels, by Marie Nunn (64 pages, \$.50). Johnny Vance awoke long before daybreak and sprang out of bed on a September day in 1893. Today he'd get to drive a covered wagon. Hostile Indians, broken equipment, and quicksand are only a few of the dangers Johnny and his family face during their journey. The story also shows Johnny's attitudes and actions changing as he matures in his outlook.

Jeff, by Paul B. Ricchiuti (32 pages, \$.30). This is a booklet about a boy named Jeff and his dog, Cinder, who are so curious that they get into all sorts of interesting situations. It has a good message that will teach respect, love, and responsibility to young children.

Try God—You'll Like Him, by Katie Tonn (32 pages, \$.30). This little book contains some questions asked by young people beginning to respond to God's love. The answers come from the experience of the author, a young woman who has, through God's Word, discovered the reality of His love in the face of everyday need.

Why I'm an Adventist, by Dan Day (64 pages, \$.50). Here is a book to be used in witnessing endeavors. It has information to give to friends as you visit and study on the important topic of the Seventh-day Adventist Church.

A History of SDA Church-State Relations in the United States, by Eric Syme (160 pages, \$2.75). This is a history of church-state relations and the forming of a Seventh-day Adventist church-state viewpoint. This volume also speaks of the problems of military Sabbathkeeping, bearing arms, and Sunday law enforcement.

Coming

JMV Pathfinders	September 28
Thirteenth Sabbath Offering	
(South American Division)	September 28
Health Emphasis Week	October 5-12
Church Lay Activities Offering	October 5
Voice of Prophecy	October 12
Sabbath School Visitors' Day	October 19
Community Relations Day	October 19
Temperance Offering	October 26

Philippine Press's Anniversary

This year marks the sixtieth anniversary of the Philippine Publishing House, Manila, Philippines, which began to print literature in a stable in 1914. The publishing house has developed into a large and important institution, serving 146,173 Seventh-day Adventists and 2,105 literature evangelists in the three unions of the Philippine Islands. Some of its departments employ three shifts of workers a day to keep up with the publishing house's demand for books and periodicals. D. A. McADAMS

\$40,000 Voted for Flood Relief

Flood relief for Bangladesh and the Philippines totaling more than \$40,000 received approval at the General Conference earlier this month.

Seventh-day Adventist World Service took action to match funds earmarked for flood-refugee aid by the Far Eastern, Southern Asia, and Australasian divisions. The cash will be used to drill tube wells where open-cistern water supplies have been polluted by flood waters and to support distribution of food and other needed materials.

In addition, the church will again engage in a program of helping families to rebuild homes destroyed by the flood in Bangladesh. Last year SAWS completed construction of some 1,800 dwellings for the homeless people in Bangladesh. The homes are of simple construction, requiring a minimum of building materials, but are far superior to the straw-and-rubble lean-tos thousands of people had been using for shelter.

In the same action SAWS approved shipment of 18 tons of clothing each to Bangladesh and Chile. M. CAROL HETZELL

Evangelism in the Dominican Republic

As a result of a triple evangelistic crusade in the Dominican Republic, 587 persons were baptized into church membership in one day. Speaker was T. Pitino Valentin, Antillian Union Conference evangelist. He was assisted by local church members, according to Eligio Contreras, Central Dominican Conference lay activities secretary.

Following the baptism, a conferencewide worship was held at the Olympic Stadium in Santo Domingo, capital of the Dominican Republic, with more than 6,000 in attendance.

José Espinosa, conference president, has succeeded in combining ministers and their congregations for evangelism. V. W. SCHOEN

Master Guide Investiture in Barbados

Seventy-seven persons were invested as Master Guides in a colorful Investiture service in Bridgetown, Barbados, on July 7, according to George Brown, Inter-American Division youth director. The main address at the service, attended by more than 600 persons, was given by the Honorable Erskine Sandefur, minister of education and youth affairs of the Government of Barbados.

The minister commended the Adventist Church's youth-department program and said he wanted more of the church's know-how on youth training, skills, and orientation made available to his government. Following the service Mr. Sandefur inspected more than 100 Master Guides.

The Investiture climaxed a full year's training program under the direction of Everette Howell, East Caribbean Conference youth director, and Carlisle Baynes, Barbados Master Guide leader.

In connection with the Investiture service more than 100 MV Leadercraft certificates were presented to senior youth by Leo Ranzolin, General Conference associate youth director, George Brown, and Kenneth E. Forde, Caribbean Union youth director. The Barbados Missionary Volunteer drum corps also took part in the ceremony. JOHN H. HANCOCK

Seminar Aims at Minority Talent

North America's publishing houses, seeking to tap sources of new talent, cooperated with the Regional and communication departments in a five-day writers' seminar at Oakwood College for workers, students, and laymen, September 2-6.

The seminar was a first step in a program to encourage talented writers among minorities to contribute to church publications. Almost all of the participants in the seminar were blacks.

Writers and prospective writers were encouraged to write for general audiences as well as for their own ethnic groups. A survey of denominational publications reveals that the percentage of authors from among minorities is far less than their percentage of denominational membership. WALTER R. L. SCRAGG

People in the News

William C. Loveless, youth and educational secretary of several North American conferences, died September 11 in Loma Linda, California. His son, William A. Loveless, pastors the Loma Linda University church. □ Helen A. Olson, wife of Arthur J. Olson, educator for many years, died September 14 in Loma Linda, California. Her son, Robert W. Olson, is associate secretary of the Ellen G. White Estate.