

## *Forward With the Voice of Prophecy*

by H. M. S. RICHARDS

**A**BOUT three years ago Mrs. Eleanor Kemerer found a Voice of Prophecy enrollment card in a laundromat. She filled it in and mailed it. Soon she received the first Faith Bible Course lessons, and became exceedingly interested in them. About two years later Mrs. Andrea Orr, a neighbor of Mrs. Kemerer, asked her to baby-sit for her two children while she went to the funeral of her mother-in-law.

During this time of sorrow Mrs. Orr learned she could find help in her Bible. A few days later she went to the Kemerer home and saw her friend studying the Faith Bible Course and became interested. So Mrs. Kemerer enrolled her in the course also. The two women did not really become good friends until they found this common interest—the Bible and the Voice of Prophecy lessons.

In her eagerness to learn, Mrs. Orr completed all four or five of the first lessons the day she received them. After studying for some time, she wondered why she had missed the fact that the Sabbath, the seventh day of the week, was truly the Lord's day.

This story comes to a happy climax with Mrs. Orr's baptism on July 30, 1966, after she had been studying the Bible course about a year. Her husband has not yet followed her in this important decision, but she is earnestly praying for him. They have two small children—Dennis, age four and a half, and Lorri, two and a half.

Not long ago Mrs. Kemerer and Mrs. Orr visited the Voice of Prophecy headquarters and were introduced to their respective instructors in their correspondence courses and were told about the processes through which the lessons go. Mrs. Bernice Davidson, director of the Faith Bible School, conducted these two Faith Course graduates through the building.

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*Founder and speaker of the Voice of Prophecy radio broadcast, which is now heard on more than 1,300 stations and in 31 languages in North America and in other continents.*

**The Voice of Prophecy headquarters at Glendale, California. Many visitors from around the world are conducted through this building.**



We like to share good news of this kind with all our fellow believers. When the apostles Paul and Barnabas returned to Antioch from their first missionary journey they gathered the church together and "rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles" (Acts 14:27).

It would be impossible for us to tell the readers of the REVIEW in one or even a dozen articles all the good things that happen from day to day

One great burden, opportunity, and challenge that we face right now at the Voice of Prophecy is the needs of the youth of North America. Statisticians tell us that by 1970 more than half the population in North America will be under 25 years of age. Think of it! We need a special youth broadcast. We are endeavoring to put through a crash project in order to get such a program on the air by 1968. It will have to be something entirely new and different—something that is

course, it is not in our budget. But when the Lord wants a work to be done, we believe He will open the door. How wonderful it would be if the everlasting gospel due today "to every nation, and kindred, and tongue, and people" could be broadcast from Jerusalem, the Biblical center of the world. We can almost hear the prophet Isaiah declaring that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem"!

### Voice of Prophecy Converts

Now, back to North America, and we are looking at the State of Kansas. Here is a file of letters concerning two of our radio friends, Mr. and Mrs. Franklin, who are Voice of Prophecy converts. She had injured her back in a fall and had gone to Chicago for surgery. While there and in a cast, she heard the broadcast and enrolled in the Faith Bible Course. When she went home she interested her husband in the lessons. Neither of them were



*The King's Heralds quartet, with Jerry Patton, who has recently joined the Voice of Prophecy, as second tenor. The quartet, left to right: Bob Edwards, first tenor; Jim McClintock, bass; Jerry Patton, second tenor; and Jack Veazey, baritone. Patton replaces John Thurber, who is the new Missionary Volunteer secretary in the Texas Conference.*

at the Voice of Prophecy headquarters. Hundreds, yes, thousands of letters are coming in from people who are interested and asking questions or who have just been baptized and have found great blessing in the fellowship of the remnant church.

### New Opportunities

Radio waves go out with the speed of light—more than 186,000 miles per second. And since the invention of the transistor radio, literally millions of people are able to hear the Lord's saving gospel for these last days, who could not possibly have heard it a few years ago. Our regular daytime broadcast is reaching out to untold multitudes of listeners. And now our new NITE-OWL broadcast, between midnight and 4:00 A.M., is bringing a heartening response from the 30-million-plus "night owls" who are awake between midnight and morning in North America.

Great doors are beginning to swing open, and the only possible way we can enter them is by a step of faith. In this we solicit the prayers of all our people.

directed especially to youth. We know that you will be praying for us and with us concerning these needs.

The Voice of Prophecy is now on nearly 700 stations in the United States and Canada every Sunday—perhaps the most favorable list of stations in our history. Less than 25 powerful 50,000-watt stations in the United States continue on the air after midnight. The Voice of Prophecy is on seven of these. These seven powerhouse stations, carrying our life-giving message, blanket all parts of this continent with a NITE-OWL broadcast each Sunday night, or actually Monday morning. Some of these stations can be heard far beyond the borders of North America. Pitcairn Island is listening to our Sacramento NITE-OWL station KFBK. Some of the Eastern stations are reaching way down into the Caribbean Islands.

Beyond this, nearly 60 towns and cities are now releasing the Voice of Prophecy daily broadcast.

We have lately been thrilled with the possibility of broadcasting over Radio Jerusalem short wave. This is being studied at the present time. Of



*Del Delker, contralto soloist, can be heard on the Voice of Prophecy in many countries. With the help of the International Phonetic symbols, she now sings in 12 languages.*

church people. She remarked, "These people seem to have strange doctrines." Her husband asked, "Is it in the Bible?" She said, "Yes." "Then," he said, "of course, they must be right."

Mr. Franklin had been riding to work with some Baptist men. When he came to the lessons on tithing, he paid his first tithe to them. By the next pay check he had come to the lesson on the Sabbath, so he began paying his tithe to the Seventh-day Adventist Church. One problem both Mr. and Mrs. Franklin faced was smoking. He had smoked for 40 years, she, for 25 years. She gained the victory first, and

had to "breathe his smoke" for six months before he quit. Now both are faithful members of the church.

Here is a letter from Texas. A little boy physically afflicted gives out scores of Voice of Prophecy enrollment cards every week. One of these was given to a woman who promptly handed it to her daughter, who enrolled. Later the daughter asked for a Voice of Prophecy representative to come and give her studies. He encouraged her to go to Oakwood College and even helped her financially. She has been at Oakwood for two years and gets straight A's in school. Not long ago she telephoned the pastor saying, "I've been baptized"—all because a little afflicted boy did his best.

Some of us who can walk and travel about in our business without difficulty could surely do more than we do to enroll others in the Voice of Prophecy correspondence courses. Who knows?—any card or radio log given away may bring some soul to Christ.

A young ministerial intern assigned to a district in Kentucky inherited a stack of about 100 Voice of Prophecy interest cards that had never been followed up. He found one woman seven miles out in the country who had received a Voice of Prophecy card three years before. When the young preacher arrived and introduced himself to Mrs. Bush, she said, "I had come to the conclusion that I'd never see one of you!" She told him she had already taken three Voice of Prophecy courses. Inquiring into her knowledge of Bible

doctrines taught by Seventh-day Adventists, he found her well informed in everything.

He said to her, "It seems to me you'd probably like to be baptized!"

She replied, "Oh, I've already been baptized. When nobody ever came to see me, I looked for a preacher to baptize me, and found one who did. Now I worship at home here on Sabbath every week." It was not long before she was a member of the Seventh-day Adventist Church.

Right here in Los Angeles, almost under the eaves of the Voice of Prophecy headquarters, someone slipped a Voice of Prophecy enrollment card under the screen door of a home. Interested in the Bible course offer, Mrs. Ethel Mae Floyd, mother of four, mailed the card to radio headquarters. She completed the course and was visited by Caesar Bufano, pastor of the Los Angeles Central Seventh-day Adventist church. He studied the message with her for several months, then baptized her on May 27, 1967.

Pastor Bufano also baptized Mr. and Mrs. John Groover, who had been helped toward truth's light through the Voice of Prophecy. While waiting for a bus in Los Angeles, at 9th and Hill, Mrs. Groover had found a tract published by the Pacific Press at Mountain View. She says: "I carried it home, and my husband and I read the tract together. At the end of the tract was a coupon offering free information concerning the study of the Bible. This we immediately mailed,

and one bright day there came a knock at the door of our small apartment. Our visitor was Pastor Bufano, who was calling to offer an enrollment in the Faith Course with the Voice of Prophecy. We were more than happy to accept the course. We've completed this course, and were baptized into the Seventh-day Adventist Church this past summer."



**Mr. John Groover was baptized by Caesar Bufano, pastor of the Central Los Angeles church. The interest all began with a tract that contained a VOP enrollment coupon.**



**Mrs. Bernice Davidson, left, supervisor of the Faith Bible School, conducts two Faith-course graduates, Mrs. Eleanor Kemerer and Mrs. Andrea Orr, through the Voice of Prophecy headquarters. Mrs. Orr (far right) was baptized into the Seventh-day Adventist Church on July 30, 1966. With her are her two children, Dennis, 4½, and Lorri, 2½.**

We could go on and on with reports—dozens and dozens of faithful pastors baptizing hundreds of people who have been helped toward the light by the Voice of Prophecy broadcast and its correspondence courses.

### Follow-up Crusades

The Voice of Prophecy daily broadcast follow-up crusades, conducted by H. M. S. Richards, Jr., and other members of our broadcasting group, make contact with thousands of our listeners. These crusades have been climaxed by the baptism of hundreds. Many who have wandered away from the fold of truth are being won back into active and happy witnessing for Christ.

Pastors of churches, evangelists, colporteurs, doctors, nurses, teachers, students, and thousands of our people in all walks of life are doing their part in the Voice of Prophecy as it continues its evangelistic campaign to win souls to the Saviour of the world. When we all work and pray for the same objectives, then God gives the increase. How wonderful to be a part of the great Advent Movement today as it moves toward the city of God.

# LESSONS

## From the Sanctuary's Cleansing

By W. E. READ



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HARRY ANDERSON, ARTIST

*When the cleansing is complete, the universe will be free from the curse.*

**V**ITAL counsels have come to us concerning the work now going on in the sanctuary in heaven. Our great High Priest, our Mediator before God, is engaged in work that affects every human soul. With all the busyness of today's many activities, whether in the service of the church or otherwise, it is well we take time to "think on these things."

"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. . . . Every individual has a soul to save or to lose. Each has a case pending at the bar of God. . . . How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days."—*The Great Controversy*, p. 488.

The cleansing of the sanctuary represents a work of tremendous importance. It will eventuate in the closing

of the door of mercy, that is, the close of probation; it will determine who are prepared by the grace of God to enter into the heavenly kingdom.

In the light of these things, and in view of the fact that we have received the blessings of the message of God for these days, how necessary that we examine our own hearts and seek, by full, unconditional surrender to our Lord, that preparation that our Saviour and Redeemer alone can give to us. Let us not "neglect so great salvation" (Heb. 2:3), but rather "give the more earnest heed to the things which we have heard" (verse 1).

### The Meaning of "Cleansing"

In this article we shall quote certain excerpts that will make clear what this cleansing of the heavenly holy places really means. We shall not deal so much with the time when it takes place but more particularly with the nature of the cleansing and its significance for us today. In the main, these extracts will be from the pen of Ellen G. White.

1. *This cleansing applies to the sanctuary in heaven.*

"At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' unquestionably points to the sanctuary in heaven."—*Ibid.*, p. 417.

2. *Christ's priestly ministry in heaven fulfills Daniel 8:14.*

"Christ then [in 1844] entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'" —*Life Sketches*, p. 278.

"The scripture which above all others had been both the foundation and central pillar of the advent faith was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'" —*The Story of Redemption*, p. 375.

3. *The heavenly sanctuary will be actually cleansed.*

The Holy Scriptures make it clear that the temple in the heavens is to be cleansed in the final work of Christ's priestly ministry on behalf of His children. We read:

"By such means, therefore, these things that were only copied from the originals in heaven had to be purified, but the heavenly originals themselves required far better sacrifices than these" (Heb. 9:23, Goodspeed).\*

Yes, the sanctuary above is to be "cleansed," and cleansed with better sacrifices than those offered in Mosaic days. The ancient sacrifices focused on the sacrifice of Christ our Lord (Heb. 9:26), that all-complete and final "one sacrifice for sins for ever" (Heb. 10:12).

4. *The "cleansing" really means:*  
a. *The remission of sins.*

"What is the cleansing of the sanctuary? . . . Can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. . . . The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no remission. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? This may be learned by reference to the symbolic service. . . . The repentant sinner brought his offering [sacrifices]. . . . By this ceremony the sin was, through the blood, transferred in figure to the sanctuary."—*The Great Controversy*, pp. 417, 418.

b. *It means the removal of the records of sins.*

"Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement,—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted. . . . In the final atonement the sins of the truly penitent are to be blotted out from the records in heaven; no more to be remembered, or come into mind."—*Patriarchs and Prophets*, p. 358.

c. *It means the cleansing work of atonement, the work of the investigative (pre-Advent) judgment.*

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\* Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

*A Personal Message From Your General Conference President*

## HEART to HEART



*Dear Friends in Many Lands:*

My message this month propounds no doctrine, combats no heresy, contains no exhortation to the church. It is simply a little personal heart-to-heart visit between the two of us on a subject in which I believe most everyone is interested. I want to talk with you about letters and letter writing.

Just today I received two more letters that began something like this: "Dear Elder Pierson, I know you are very busy, and I hate to bother you, but I don't know who else can help me with my particular problem . . ." How I wish I were wise enough and rich enough to assist everyone who wants counsel or who needs financial assistance. Unfortunately I am not.

These letters come from many parts of the globe, from Adventists and from some not of our faith. There are business letters and personal letters. Some deal with doctrine, others with church or personal problems. They contain counsel, warnings, and appeals. A few have assorted axes to grind. Most are warm-hearted and spiritual—the kind that bring encouragement and challenge dedication.

*Letters Reveal Interest*

Your letters reveal a living interest in the work of your church. I am happy for this. This is *your* church. You *belong*. You are an indispensable member of the great worldwide Advent family. We need you.

Your letters tell us how you feel about your church and the direction in which it is moving. They help us stay where we want to be—close to the "grass roots" of the movement we all love.

We believe your message, your problem, your suggestion is important to you. We attempt to reply to or at least acknowledge the letters that come to our office. Sometimes we may fail in fulfilling our resolve; sometimes the postal service may fail us.

I wish I could reply to every letter personally, but it would be practically impossible to answer every letter, study every manuscript, or read every document that comes to my desk requesting appraisal, counsel, or endorsement. But I have consecrated and capable colleagues who take a real interest in the com-

munications passed along for their attention.

*Varied Responses to Replies*

We wish our replies could satisfy and make everyone happy. Unfortunately it just doesn't work out that way. Our correspondents represent many contrasting personalities with varied backgrounds. They hold divergent opinions, and some have strong convictions. Some hold rather liberal views. Others are very conservative. Some appear impatient to have all problems solved, all wrongs righted, all reforms effected, all progress made post-haste.

We too wish that this were possible, but there again it just doesn't work out that way. Many things take time—much time—wisdom, prayer, perseverance, and patience. We want to believe, no matter what views our correspondents hold, that all of them are sincere and love the Lord as we do.

What I am attempting to say is that any reply given, any position taken, will not meet with the approval of some correspondents. The only way to avoid criticism is to say nothing and do nothing. We do not propose to follow such a course. The hour is too late. The stakes are too great.

We therefore purpose to move ahead in the fear of the Lord, with the counsel of the brethren, following a course in harmony with God's Word, the instruction of the Spirit of Prophecy, and the wise policies of the church as we understand them.

We will make mistakes, but they will be mistakes of the head and not of the heart. We covet your prayers that God's way, not ours, may be followed in the program of His church. Thank you again for your letters. We appreciate hearing from you!

Yours in His great closing work,



# Used of God

By HELEN L. LUND

**T**REMBLING and dismayed, ten men stood before the ruler in his palace, not knowing what their fate might be. Years before, they had cruelly mistreated a younger brother of whom they were jealous. Now suddenly they have learned that this brother is the ruler before whom they stand. Will he take revenge? Guilty and fearful, they await the sentence they rightfully deserve. But this ruler is a servant of God, and prompted by love, he says:

"Come near to me, I pray you. . . . I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life" (Gen. 45:4, 5, R.S.V.).

How often in his difficult past, Joseph must have wondered why things happened as they did—the cruel betrayal by his loved ones, the slavery, the false accusation and undeserved imprisonment. But now he can see God's purpose in it all. It has all worked out not only for his own good, but for the preservation of the lives of thousands. He recognizes that he is an agent of the mighty God—a thought that fills him with awe, humility, and love.

## Old Testament Examples

What a blessed privilege it is for poor, sinful human beings to be used by the great God of the universe! The Bible is filled with examples of those whom God has used to fulfill His purposes in the earth. Among them are Noah, Moses, Esther, King Cyrus, Nehemiah, and a host of others, each of whom God used to accomplish a certain task. A long line of prophets and prophetesses served as God's spokesmen. God inspired writers of prose and poetry to leave mankind the sacred heritage of Scripture. He chose workmen to build the tabernacle in the wilderness, workmen who were filled "with the spirit of God, in wisdom, . . . to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones" (Ex. 35:31-33). He selected women, such as Jochebed, Hannah, and Elisabeth, to be mothers of chosen ambassadors in their generation. He called

men and women from all walks of life and fitted them for service. When the Spirit descended upon Saul at the time he was chosen king, it was said of him, "What is this that is come unto the son of Kish? Is Saul also among the prophets?" (1 Sam. 10:11).

God sometimes sent angels to instruct those whom He called. At other times He worked through His Holy Spirit, the third person of the Godhead, to give wisdom, strength, and power according to man's needs. "From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race."—*The Acts of the Apostles*, p. 53.

## New Testament Examples

It was through the Holy Spirit that John the Baptist preached with such power, bringing both lowly and great to repentance. Jesus was filled with the Spirit from the day of His birth. He said of Himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

At His ascension Jesus promised His disciples a special outpouring of the Holy Spirit: "Ye shall receive power, after that the Holy Ghost is come

upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The Holy Spirit came to the waiting, praying disciples in an exceptional measure, filling the whole house with His presence. Under that influence they went forth and preached with such power that 3,000 souls were converted in a day, and mighty miracles were wrought wherever they went.

## The Promise for Our Time

To us in the last days the same blessing is promised. "Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. . . . This promised blessing, claimed by faith, brings all other blessings in its train."—*The Desire of Ages*, p. 672.

However, this power is not something we use as men use electricity. "We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.'"—*Ibid.* All of the great Bible worthies were used by the Spirit to perform His work. Completely submissive to the Spirit's will, they allowed Him to mold their lives, to direct them, and to use them in the way He saw fit.

If we today are to receive the Holy Spirit in great measure, we must have the same attitude—an attitude of complete surrender to God, to be trained and used as He wishes. "But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift."—*Ibid.*

Why are so many of us afraid to let God manage our lives? Do we feel that we know better than He where and how we can best serve? Do we feel that our talents are too precious to give unreservedly to Him? The "natural and acquired endowments are all gifts of God and need to be constantly held under the control of His spirit, of His divine, sanctifying power."—*Testimonies*, vol. 7, p. 189. When placed under God's control these talents will be increased and blessed beyond our greatest expectations. This applies not only to the richly endowed, the educated, and the wealthy but even "the

## No Night

By JOHN R. REAVES

There shall be no night; the morning  
Shall never come to eventide  
In that land where the shades of night  
Heaven's glory shall never hide.  
Moon and stars shall shine in their  
splendor  
Even 'neath the zenith sun,  
In that land where at last I'll rest  
When my King shall say "Well done."

poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe."—*Christ's Object Lessons*, p. 328.

Ellen G. White could speak from experience, for she was neither rich nor well educated. She was further handicapped by poor health, but she was able to accomplish a marvelous work because she placed her life completely under God's control.

### Used to Help Others

There is nothing so thrilling, so satisfying, as to realize that God is using us to help others. At times He works in the most unexpected ways, as many can testify. Ministers sometimes have been impressed to change the topic of their sermon as they stood before the congregation, and by so doing, they have brought the very message that was needed. Literature evangelists have felt the urge to call at a certain home, and there have found a person prepared of God to receive the help they could give. Dedicated doctors, nurses, teachers, and others have been led of the Spirit to talk with someone at the opportune time to bring needed help and encouragement.

One Sunday morning my husband and I were far from home in another State. We had attended some religious meetings, and before returning home we had planned to visit a scenic spot for rest and recreation. But suddenly I felt very tired and disinterested in anything but hurrying home. Since my husband seemed very sleepy, I did most of the driving on the six-hour return trip. It was with a sense of relief that I finally reached our driveway. At last here was an opportunity to rest. Only a few minutes after entering the house, I received a telephone call. A woman I had been counseling wanted to see me.

"Would you like to come in the morning?" I suggested in my weariness.

"Well—I—," and she began to cry.

"Do you want to come now?" I offered sympathetically.

"I wish I could," she urged.

To my surprise I suddenly felt completely rested and refreshed. For the whole evening—long after she had gone home encouraged—I remained in this happy state of rest and refreshment. I knew it could be nothing but a miracle of God. Perhaps that first weariness had been brought on so that I would hurry home where I was needed. And God must have added His special blessing because I was willing to forgo my own needs to help someone else.



J. BYRON LOGAN

**The consciousness of being used of God brings joy beyond anything this world can give.**

### The Holy Spirit Prepares for Service

God's Spirit will guide and bless those who place themselves completely in His hands. Sometimes the experiences will be delightful and rewarding, but at other times they will be difficult and trying, but this is no indication that the Holy Spirit is not working with us.

It is the work of the Holy Spirit to point out our faults and sins. God expects of us continued spiritual growth. None of us, by nature, enjoys having his faults revealed. We prefer to ignore them or to cover them up with activities and excuses. But God will not tolerate sin—especially that which we cherish and try to cover. Such sin eventually will separate us from God and cause His Spirit to withdraw. When we strive to overcome that fault or weakness, God's Spirit will help us gain the victory. With each victory we become more and more efficient in service and happier in our Christian experience.

God's Spirit also at times allows us to be subjected to severe temptations and trials. These trials help us to gain strength. As iron must be tempered by fire, so we must be subjected to fiery trials and temptations. But God has promised that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make

a way to escape, that ye may be able to bear it" (1 Cor. 10:13). God's Spirit is never closer than when we are tempted and tried, and He will certainly give the help we need if we seek it.

Those who surrender to the work of the Holy Spirit and are purified and strengthened and submit themselves unreservedly to be managed and used, will not only be growing in beauty and perfection of character, but will be preparing for the outpouring of the latter rain. But if we do not allow the Spirit to prepare us for that blessing, we will not receive it. "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

We must submit daily to the management of God's Spirit, to be led and used of Him as He sees best. This is the happy way, for with each victory comes peace and joy beyond anything this world can give. It is the successful way, for God fills us with more and more of His love, which makes our efforts for others increasingly successful. Nothing this world has to offer can begin to compare with the joy and satisfaction and assurance that come with being used of God.

## VITAL LESSONS

(Continued from page 5)

"In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement,—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ."—*The Great Controversy*, p. 352.

d. It means the blotting out of sins from the books in heaven.

"By virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin."—*Patriarchs and Prophets*, pp. 357, 358.

e. It means the purification of the universe from sin.

"In the ministration of the tabernacle . . . the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ . . . ; and once each year, their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners." — *Prophets and Kings*, pp. 684, 685.

### Vital Lessons for Our Day

The truth, then, as to the meaning of the cleansing of the sanctuary, as equated with the Day of Atonement and the hour of judgment, brings many forceful and vital lessons to our minds and hearts. Think of some of the things the Lord is doing in heaven today on behalf of those who look to Him in faith:

He is engaged in the last division of His solemn work (*The Great Controversy*, p. 421).

He is performing His last acts in the ministration for men (*ibid.*, p. 480).

He is carrying out the work of the investigative judgment (*ibid.*).

He is making the last stage of the atonement for all entitled to its benefits (*ibid.*).

What shall be our response to these soul-searching acts of our Lord? Shall we not humble our hearts as the Israelites were counseled to do in days of old? Shall we not "afflict our souls," and earnestly seek the Lord? It is as true now as it was when the apostle

Paul declared, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

Those who have dedicated their lives and their all to Him, will in that day look up with joy and exclaim:

## The art of living

By MIRIAM WOOD

when you're Young

### CELEBRITY'S TIME

Nearly everyone, I think, enjoys meeting a celebrity. A unique kind of aura seems to emanate from the physical presence of these unusual human beings who've managed to rise "above the herd" through special talent, hard work, persistent goal-directedness, good luck, or a combination of several or all of these qualities. Although we might not be willing to admit it, we ordinary people may even feel that a bit of the "magic" just may rub off on us if only we can somehow get close to these people. And so, dazzled and starry-eyed, we murmur the conventional, unoriginal banalities, and shake the proffered hand rather lingeringly, and wend our wistful way, so that the rest of the patiently waiting people may have their turn to see him/her "in the flesh."

This is the way most of us react. An incident I observed recently made me aware, though, that perhaps some people haven't given as much thought to this small area of the art of living as they should. If this were the only incident of its kind that I had noticed, I'd dismiss it as having no particular significance. But it happens a bit too frequently, I'm afraid.

After a glowing public performance, the particular celebrity to whom I'm referring graciously mingled with the audience. Everyone "formed a line" as a sort of informal reception took place and things moved along smoothly. The "man of the hour" was so charming and gracious and unaffected and genuinely real that his private performance equaled his public performance—a condition that doesn't always obtain. Although he looked very weary, he gave each person in the long line his complete attention.

And then it happened. The line ground to a halt behind a young girl who by her lack of courtesy turned "celebrity time" into taking "celebrity's time." With a great deal of animation and flailing gesticulation, she talked—and talked—and talked. Her well-mannered victim began to look weary and strained; he was on a "tight" schedule; he was obviously casting about in his mind for a way out which wouldn't offend his tormentor. Edging closer, I heard him remark with an air of finality, "Thank you ever so much for telling me about that particular phase

"Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

(Concluded)

of . . . I'll certainly keep it in mind!" With which, he began turning to the next person, looking pointedly over the girl's shoulder.

"Oh, but I haven't finished!" Miss Monopolizer trilled stubbornly, as she actually clamped her hand on his arm with a viselike grip, impervious to the disapproving, annoyed glares of the waiting line.

The celebrity's eyes glazed over a bit, and his smile became rather wooden and forced, but of course Miss M. didn't notice. She was too intent upon "making an impression" on him. She did, of course, make an impression, but not exactly the one she'd hoped for.

Behind her the line began to disintegrate as people drifted away, unwilling to complicate the situation further. Murmurs of disappointment accompanied the departure of those who'd missed out on meeting the celebrity because of Miss M.'s thoughtlessness.

As I maneuvered my car out of its parking place, I kept wondering what sort of impulse prompted such flagrant discourtesy as Miss M.'s. The conclusion I reached may be a bit bizarre, but here it is:

Is it possible that we ordinary mortals feel that if only we can establish a firm and lengthy communication with a celebrity that we, then, are in his category? If we can just have a chance—or make a chance—to explore our two minds—which are really similar—the celebrity will realize with a blinding flash that we're of the same "tribe"; only the unkindness of fate has prevented all the world from knowing it!

Granted that all this is true, as it may well be, I think there are several points that shouldn't be overlooked. A celebrity's time is so very limited it amounts almost to thievery when a stranger takes a disproportionate share. Also, he has every bit as much right as anyone else to choose the people with whom he wishes to communicate "in depth."

There's nothing improper in wishing to become well acquainted with one of the favored few. Proper methods include telephoning or writing for an appointment. Then you can really enjoy "celebrity time" because you're not taking "celebrity's time."



## JUDE'S WARNINGS TO THE CHURCH

By ERNEST LLOYD

JUDE has been called the prophet of apostasy. In clear language he sounds a note of warning to the church. The key word of his message is "kept." Those who embrace the true faith are "preserved" unto the day of presentation; those who oppose and reject the true faith are "reserved" unto the day of punishment. What a difference one little letter makes in those fateful words! Those who kept not their first estate and are reserved for judgment stand in stark contrast with those who remain within the orbit of God's love and are preserved by His power.

Jude furnishes a rogues' gallery of the libertines and apostates who seek personal advantage, but he deals with them in accordance with their vicious practices and foul teachings. It is well for us to take a glance at Jude's picture of those who wrought havoc in the churches of his day, for similar personalities are working to corrupt the church today, and we are to beware. Jude warns against six characteristics of the apostates:

1. *Surreptitious foes.* "For there are certain men crept in privily . . . ungodly men" (Jude 4).<sup>\*</sup> These are enemies of the truth who pretend to be its friends. They creep into gatherings of the brethren, but are actuated by evil intentions. The prayerful and discerning will detect them. Church leaders will not accord these ungodly spies and schemers either favor or place.

2. *Perversers of grace, and deniers of Christ.* "Turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ" (verse 4). These persons use the liberty of the gospel as a means of gratifying their unholy desires and in their daily living repudiate their Master and Lord. They deny Him because they do not accept His great sacrifice for them, nor are they willing to deny themselves for Him. They live for the flesh and the satisfaction of fleshly desires.

3. *Arrogant censors and detractors.* They "set at nought dominion, and rail at dignities" (verse 8). Not possessing true reverence, some persons rail at holy authority, make light of the noble and lofty, and sit in judgment on all rules and authority. They have the proud tongue of the lawless. They speak high-sounding words to belittle and confuse others and to ad-

vance themselves. It is dangerous to listen to them.

4. *Deceivers and depravers.* "These are they who are hidden rocks in your love-feasts . . . wandering stars" (verses 12, 13). Here Jude pictures the depravity and doom of these insincere and deceitful ones. Hidden rocks lurk unseen to destroy the ship. Wandering stars have no helpful light to offer. Jude's illustrations are very appropriate.

5. *Grumblers, fault-finders, pleasure-seekers, parasites.* "These are murmurers, complainers, walking after their own lusts . . . , showing respect of persons for the sake of advantage" (verse 16). These are foes of peace in the church; they desire to hold office and manage things, yet they can be servile when it seems advantageous. Patience and firmness are required in dealing with these persons who delight in belittling others.

6. *Schismatics and sensualists.* "These are they who make separations, sensual, having not the Spirit" (verse 19). It is characteristic of false teachers to draw lines of demarcation between themselves and others, or to distinguish between classes of believers, thus creating division. Jude attributes this to a lack of the Holy Spirit. This lack is the greatest danger that confronts the church today.

Happy the church that is free from men of this stripe who corrupt its spiritual life and hinder its progress. To expose such men, Jude draws a forbidding picture and writes with a vehemence unsurpassed in the New Testament. The Spirit of God uses stern language against those who pervert the truth, deny the Lord, and mock at sacred things. The chaotic temporal, moral, and spiritual conditions of our day provide excellent opportunities for "wolves in sheep's clothing" to carry on their destructive work within the church. We are now faced with every possible form of deception, in the shape of cunningly masked foes of the truth.

In this hour of spiritual peril we shall do well to bear in mind Paul's counsel that "such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15, K.J.V.).

Let us consider well these solemn warnings from Jude and from Paul. How important that we discern between the true and the false! How vital that we be watchful and alert!

### LETTERS TO THE

## Fellowship of Prayer

### PRAYER NEEDED

EDITORS: The years have rolled by, probably ten or more, since I wrote you requesting prayer for my companion of 49 years. Now, thank Heaven, tobacco doesn't touch his lips and hasn't for more than three years. Please continue to pray for him and for me that we will let the Lord finish in us the work He has begun. I thank you for your prayers from the bottom of my heart. I want to be ready when the Lord comes.—Mrs. A., of Missouri.

### MARRIAGE IN JEOPARDY

EDITORS: Before marriage, my husband indicated he was interested in my religious views. Immediately after we married all his responses were negative. We have continued in our marriage eight years. I wandered away from my faith by compromising for compatibility in marriage. Thank God, He never turns away from us.

In the past two years I have returned to keeping the Sabbath and as a result our marriage is in jeopardy. My husband says when

he has taken all of this religion he can stand he will leave. God has kept us day by day. Pride keeps any new thoughts away from my husband, though he has many fine qualities. Please, please pray for him in a special way. Satan must not win.—Name withheld.

### AN EDUCATION NEEDED

EDITORS: I am earnestly praying that my 17-year-old grandson get back to the academy this year. He is working and doing his best financially, and I am saving all I can. But without God's help we will not be able to finance his education. He wants to go to the academy. God has answered many prayers for me, and I do praise His holy name.—Mrs. R., of Georgia.

### WITHOUT EMPLOYMENT

EDITORS: We would like you to pray for us as we have just begun keeping the Sabbath. Now we find ourselves without employment. Also pray for our relatives.—Mr. and Mrs. F., of Oregon.

<sup>\*</sup> The Bible texts not otherwise credited in this article are from the American Revised Version.

## DISAPPOINTMENTS ARE GOD'S APPOINTMENTS

By H. R. KEHNEY  
Pastor, Pennsylvania Conference

**T**HE day on which Jesus died was the day on which our salvation was made sure. The cross is a symbol not only of death but also of life and victory. While hanging on the cross Jesus said to the dying thief, "Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43). On the day when Jesus died the gates of Paradise were opened to man—Paradise with all of its glory and splendor.

To the disciples the day of crucifixion was a day of cruel sorrow and disappointment, a day of despair, a day that saw all their hopes and ambitions dashed. "It was their pride of heart, their thirst for worldly glory" (*The Great Controversy*, pp. 348, 349) that was the real cause of their disappointment. Little did they realize or understand the deep meaning of the cross.

Our disappointments are often God's appointments. "The Lord in His providence brings men where He can test their moral powers and reveal their motives of action, that they may improve what is right in themselves and put away that which is wrong. . . . In order to bring this about, He often permits the fire of affliction to assail them that they may become purified." —*Testimonies*, vol. 4, p. 85.

### Disappointments Our Lot

Disappointments are man's lot. Think of John the Baptist in prison. He could not understand why the One who claimed to be the Messiah did not come to see him. It was hard for him to realize that "all things work together for good to them that love God" (Rom. 8:28). All things—not just some things—what a lesson for man to learn!

Think also of John the beloved disciple of the Lord. He was banished to the Isle of Patmos during a time when the church sorely needed his help. Little did he realize the contribution his prophetic message would make to millions of Christians in times of persecution and trial.

Joseph wept bitterly when, as a slave on his way to a strange place, he saw the tents of his father fade away into the distance. What might have taken a lifetime to learn God accomplished through disappointment in one day. "One day's experience had been the turning-point in Joseph's life. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-

possessed."—*Patriarchs and Prophets*, p. 214.

So when disappointments come, let us remember that God's ways are not our ways. All things work together for good to them that love the Lord. Keep on loving. Keep on hoping. Keep on praying. Your disappointments may be God's appointments to make you fit instruments for His use.

## A Story FOR THE YOUNGER SET

### How God Helped Captain Dollar

By ENID SPARKS

IT WAS a warm afternoon, and the Evans family had decided to take a ride along the bay. This pleased Billy, for he liked to watch the big ships sail into the harbor.

The big brown boats floating on the blue-white waves made him think of many things. He thought of all the far-away places where the boats had been. He thought, too, of all the different kinds of cargo the ships were carrying.

Billy was quiet so long that mother turned around and spoke to him. "What are you thinking about, son?" she asked. "The boats, Mother," Billy answered. "When I grow up I'm going to drive one!"

Daddy smiled. "You sail a boat, Billy," he corrected. "Making a boat move is quite a bit different from driving a car."

But Billy wasn't listening very closely to daddy. He was trying to read the words that were painted on the side of one of the ships. Suddenly, he cried, "Daddy, did that boat cost only a dollar? It has the word 'dollar' on it!"

This time daddy shook his head as he

answered Billy. "No, son, that boat cost much, much more than a dollar. What you are seeing is one of the big ocean liners owned by the Robert Dollar Company."

"Robert Dollar was a sea captain," mother went on to explain. "Robert loved boats when he was a small boy, and he often prayed that God would help him to be a good sea captain."

"And God did, didn't He?" said Billy.

"Yes," mother replied. "But Robert Dollar had to do a great deal himself to make his dream come true."

"What did he have to do?" asked Billy.

By this time daddy had parked the car so that they could watch the ships better. He answered Billy. "For one thing, Robert had to be willing to work hard. He had to learn many things about boats. And to be able to work and learn he had to take care of his health. God had given him a sound body, but he had to keep it sound."

"He did that by eating the right kind of food, didn't he?" suggested Billy.

"Yes, he did," nodded daddy. "He also took the right kind of exercise and got plenty of rest. When he became a young man he very wisely refused to drink anything with alcohol in it. The other sailors tried many times to make him drink, but they could not. Because he was wise and willing to work, it wasn't long until Captain Dollar owned many big ships like the one you see there in the harbor."

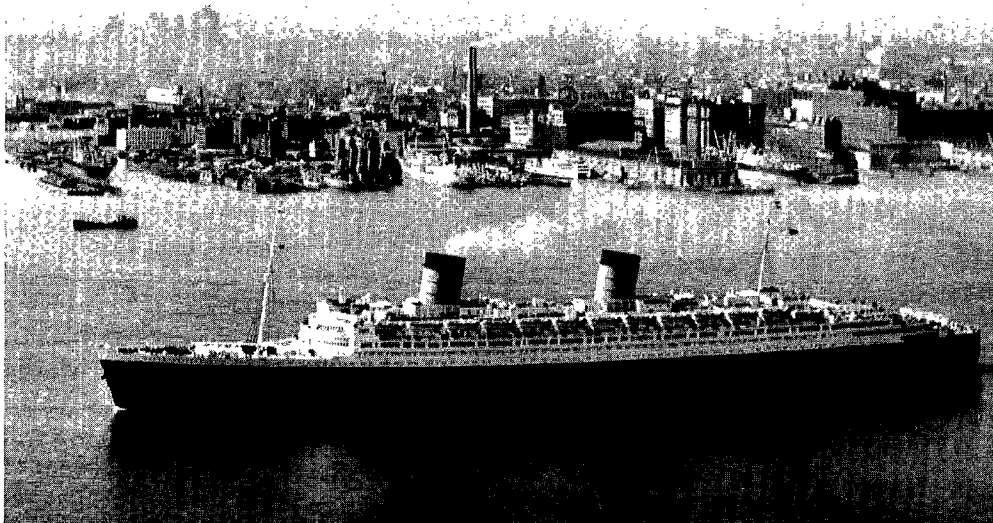
When daddy had finished speaking, Billy still sat quietly watching the ships. Then he said, "I want to be like Captain Dollar. I'm always going to take care of my health. I'll eat the proper food and not drink alcohol, and get plenty of rest and exercise. Then when I grow up, maybe God will help me own a lot of ships too."

Mother reached over the back of the car seat to pat Billy's arm. "He may," she agreed softly. "But even if you never own any ships, just follow the good rules that Captain Dollar did and God will be very proud of you."

Billy nodded. Suddenly, he felt very happy. Pleasing God was even better than owning a lot of ships, he thought.

**Billy loved to take a ride along the bay and watch the big ships sail into the harbor.**

CUNARD LINE PHOTO BY W. A. PROBST





# For Homemakers



## Recharge Your Souls

By LUCIA HUDSON LEE



J. BYRON LOGAN

*Family worship, once a fairly general practice in American homes, was a potent influence in the upbuilding of our once-sound America.*

**T**HERE is little in current news to stimulate men and women to plan for their future, since the bulk of what they see, hear, or read consists of "wars and rumours of wars," revolts, murders, rapes, hitherto unheard-of obscenities, injustices, Heaven-daring departures from accepted standards of decency and morality. They wonder, "What are we coming to? What has come over our world?"

Human existence today is a far cry from the peaceful life of the average American family of many decades ago, when each day was met with happy anticipation and a high sense of adventure and destiny. America was still young enough to feel her dependence

upon the divine Founder of this nation, and of necessity leaned hard upon the solid standards of a nation united under God to establish criteria that would draw many peoples from oppressive sovereignties to her shores to share her liberty and justice.

There must be persons living today who recall the customs of those times when in more homes, certainly, than today the father was the head of his household, and so justly and responsibly ordered its routine that dignity and beauty prevailed. Kindness and love were its foundation. The family of that age was a beautiful establishment. The head of the family realized his need of help in governing his household that its contribution to the

expanding community and nation might be a worthy one; and where better could such help be found than in God, the Author of families and nations?

There were morning and evening prayers in that home, and the quiet, attentive reading of the Word of God. There was the beautiful custom of kneeling reverently at the family altar to seek and obtain the needed grace for that day's cares. God was present to bless, uphold, comfort, and cheer those who earnestly sought His counsel and aid.

Something of the beauty of other lands, from whence our ancestors had come, eddied about the homely customs of our families and incorporated

itself into the fashion of their lives. The better things, the nobler things, still obtained, though we had struck out on uncharted seas of adventure to establish a nation unblemished by old-world oppressions. There was that simple faith that underlay our avenues of endeavor, our postulate for existing.

A bit of nostalgia grips one as he recalls the daily exercise of worship as father and mother conducted it in those far-off days. (Mother led out only in father's rare absences; there was no bypassing of worship.) Father would take the large family Bible from the center table in the parlor, and each child would quietly seat himself in his accustomed chair. There was no levity, but a quiet sweetness and waiting as father read some specially chosen scripture he knew would be understood by even the younger children. Then followed the prayer season when father would appoint different ones to lead out in presenting their petitions of thanksgiving to God, each coloring his praises and requests with a bit of his own personality. How sweet the little prayer sounded that Johnny, the youngest, offered: "Dear Jesus, please bless mamma and papa and Mary and Jimmy and everybody, and grandpa and grandma and me, and help us to be good, for Jesus' sake. Amen." There was the confidence that this new day held blessings for each one, for had not father committed each to God's loving care, and were they not safe in His hands?

What a flow of fresh courage swept over the minds and hearts of those thus committed to God! How eagerly the hands went to those tasks that were thus blessed for the day! With what grace the home busyness was accomplished! As father and mother attacked the chores of business and home, their cares were muted in peace and security, bringing smiles and sweetness to the daily toil, with even a song to beguile the hours.

As evening shades softened the western sky with God's benediction on the dying day, how gratifying it was to gather at the supper table (the evening meal was never spoken of as "dinner" in those days), with not a member missing, all bowing their heads reverently as father thanked God for all His temporal blessings; then to hear and to tell of the day's events as the delectable food was partaken of with expressions of praise to mother who had so tastefully and lovingly prepared the good things.

At the conclusion of the meal, of which love was a large ingredient, there was a genial air of satisfaction manifested by each member of the family as he rose from the table to

contribute his share to the clearing away of dishes and food—a general participation in making the home shipshape for the night.

Perhaps father had brought home a book he felt sure would be appreciated by his loved ones as they shared their togetherness in this informative and cultural atmosphere. Mother would often employ these listening sessions with some needed mending for her family. And there would always be interesting discussions on the book being read.

When father finished the passages he thought sufficient for the evening, mother would seat herself at the organ (or piano) and begin to play some well-loved song. Then all the family would cluster around her and join heartily in singing those familiar tunes. How sweet the memories that come surging back as we recall those precious seasons!

The happy evening was bound off by father's announcement that it was time for evening worship and bed. All knelt as close to father and mother as was comfortable—sometimes their arms encircling one another—as father prayed, asking for God's loving care, and the angels' also through the night. Then all trooped off to bed and sound, refreshing sleep.

What has happened to that worthy and once fairly general practice of family worship in our American homes? It was a potent influence in the upbuilding of our once safe and sound America. Has the fashion changed? Has prayer lost its power? Where is the family that would dare reactivate such a salutary custom today? May it be that this global avalanche of goalless, Godless living will revive the inherent decencies still resident in our hearts to cry out for help,

and in our cry for help, may we look to the God of our salvation. Without Him our struggle to hold some constructive form of living, some premise of decency, is vain; we would be drowned in the rising tide of lawlessness.

There is a solution, there is an escape. The very God who is said to be dead has help!

God is not dead, neither is His Son Jesus Christ, nor the Holy Spirit who constantly calls us to come to Him. "He ever liveth to make intercession for them" (Heb. 7:25). He says, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). Our Intercessor has made a way of escape for us (1 Cor. 10:13). He has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you . . . and ye shall find rest unto your souls" (Matt. 11:28, 29).

Come while it is today! Let us take up the challenge where our fathers in their hasty march toward what appeared to be more golden horizons, brighter tomorrows, bartered away the finer things of the spirit and lost the sweeter heritage of a home where God presides. Let us recharge our souls at the family altar, and lay claim to God's frontiers, those golden eternities before us (John 14:1-3). Remember, friend, Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*." This, of course, applies to our families, our children whom we have sought to train in the way that they should go.

Let us come now, "while it is called To day" (Heb. 3:13), lest the wrath of God be poured out upon us, as it shall be poured out "upon the families that call not on thy name" (Jer. 10:25).

## Faith

By LORA MORTENSON

I watched an eagle in its flight  
Enthralled by power of the wing  
That sent it scaling mountain height,  
Where instinct called the noble thing.  
It flew vast, unmarked trails with ease,  
As if a faith had sent it there  
To claim a goal its eyes were on  
Atop a crag, in weightless air.  
And, suddenly, I bowed my head;  
For deep within my soul thought stirred:  
I, too, could soar o'er life's great crags,  
Or move them by faith in God's Word.

# From the Editors



## LIVING THE ABUNDANT LIFE—1

Satan has many avenues of temptation, many devices for capturing human beings in his net of eternal destruction, many methods of preventing us from living the abundant life. He has had a degree of success through the years with the frontal attack, stating that there is no God. The Scriptures describe as a fool the one who says in his heart that there is no God. Yet today atheism has been adroitly wedded to apostate Christianity, and men of the Christian ethic are claiming that God has been phased out.

Another direct attack upon truth is the Satan-inspired suggestion that Jesus of Nazareth was not what He claimed to be, the Son of God. A prophet, yes; a member of the Godhead, no. The person who accepts this argument nibbles the tasty edges of the Christian religion but receives little nourishment from the bountifully laden table of Christian belief and doctrine.

A slightly less direct method of duping the human race is Satan's claim that the Judeo-Christian Scriptures are not the sufficient source of information about the supernatural world or the unerring guide of life for the present and for eternity.

All these arguments have won him support and have confused many who are sincerely seeking the truth. But these frontal attacks at the intellectual level are not the most lethal weapons he wields. A hundred times more subtle and certainly more generally effective is his approach at the physical level.

### He Tries to Dull Our Senses

Satan's attack on Job reached its height when this man of God was covered from head to toe with boils. Satan's attack on Christ was most critical when the Son of man had fasted 40 days in the wilderness on one occasion and when He was weakened following His trial on another occasion. While the devil's methods of attacking other members of the human family may not be so dramatic, he has had fantastic success by dulling our senses and weakening our bodies until God's gentle voice can no longer be heard and his own trumpeted temptations are accepted.

Today, as always, the struggle of the Christian in his war against evil is essentially a struggle of spirit over flesh, or, as we say, of mind over matter. The first temptation included an appeal to appetite, and a great many people have been captured by Satan ever since Eden because he knows how to thwart our best intentions by weakening us physically. "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

The mind is the seat of reason. With the mind (or heart) we comprehend God, receive His instruction, and follow His guidance. But the mind is a part of the body. The health of the body affects the health of the mind. Both scientific and experiential evidence tell us that when we have an upset stomach or a splitting headache we are especially prone to lose our tempers and make the wrong decisions.

Satan's most sinister program against us is more than the promotion of diseases, plagues, and intemperate living; worse than these is his scheme to keep us from realizing that he has thus muffled the voice of God.

"The adversary of souls," writes Ellen G. White, "di-

rects his temptation to the enfeebling and degrading of the physical powers. His success here often means the surrender of the whole being to evil. The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection to the higher powers of the being. The passions are to be controlled by the will, which is itself to be under the control of God."—*Prophecies and Kings*, pp. 488, 489.

If Satan has found that he can best bring ruin and death by enfeebling and degrading the physical powers of man, does it not stand to reason that God can best speak to man if the body is pure and uncorrupted? When the nerves are frayed or the body is fevered, our capacity to delight in the works and ways of God is greatly diminished. Does the Christian, therefore, not have an obligation to maintain the very highest degree of health, so that his communion with his Maker may be as perfect as conditions will permit? Is not abundant living a duty as well as a pleasure?

With diminished health, with weakened physical powers, a person cannot fully understand or completely fulfill his obligations to himself, to his neighbor, or to his God (*Education*, p. 195). Health should be understood as a talent (*Christ's Object Lessons*, pp. 346-348). Indeed, how can our other talents, both spiritual and physical, be put to their best use unless we have full possession of *all* our powers? The person who disregards the laws of health, thereby unfitting himself for God's service and shortening his life, is "guilty of robbery toward God."

In coming editorials we will suggest how the laws of health may best be obeyed in our day. F. D. Y.

(Continued next week)

## DIALOG BETWEEN ATHENS AND JERUSALEM—1

[Commencement address, presented at Andrews University, August 17, 1967.]

The ancient Greek city of Athens has sometimes been used as a symbol for rational and scholastic excellence. The citizens of this city were intellectually restless. They wandered here and there, driven by a desire to find something new. They explored one philosophy after another, one religion after another. To them the *summum bonum* of life was intellectual satisfaction. Reason was king.

Jerusalem also has been used as a symbol, not to represent the ultimate in philosophy and intellect, but the ultimate in religion—a city marking "the mysterious intersection of eternity and time," as one writer has put it. Today, as for many hundreds of years, the city is of immense significance to three great faiths: Christianity, Judaism, and Mohammedanism.

Inevitably the impact of Jerusalem was felt on Athens, and the impact of Athens on Jerusalem. In the early centuries both Judaism and Christianity were affected by the Hellenic culture and philosophies; and Athens, in turn, felt the impact of the Judeo-Christian ethic. It was "certain Greeks" who approached the apostle Philip with the plaintive request, "Sir, we would see Jesus" (John 12:21).

Some of the early church fathers felt that Athens had nothing to offer Jerusalem; that it should be ignored,



even opposed; that it was the seat of heresy. Among these was Tertullian. With a cavalier wave of his verbal hand, he dismissed not only the thought contributions of Marcion, Valentinus, Zeno, and Heraclitus but of Plato and Aristotle! To him all philosophy was pagan, and Athens was the prime source of pagan philosophy.

With this deep conviction it is small wonder that in his dissertation "On Prescription Against Heretics" he cried out, "What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? what between heretics and Christians? . . . Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief. For this is our palmary faith, that there is nothing which we ought to believe besides."

In some respects I share Tertullian's convictions. I glory in the completeness and perfection of the Christian faith. I oppose all moves that might produce a syncretic religion by combining elements of pagan philosophy with Christianity. I think we need ever to be on guard lest insidious ideas and false teachings adulterate the most holy faith "once delivered to the saints."

A few among us perhaps go beyond Tertullian. They view as dangerous all contacts between "Athens" and "Jerusalem." They feel that the rarefied atmosphere of higher education is incompatible with spiritual vitality and health. They look with suspicion on every step proposed to strengthen the academic program of the great Second Advent Movement. They express grave doubts every time the leaders of our church engage in dialog with representatives of other churches. To them dialog means defeat, surrender, capitulation. They fear that, lemminglike, our leaders will be led to their destruction in the ocean of ecumenism. Small wonder that they exclaim, "What indeed has Athens to do with Jerusalem?"

I freely grant that perils accompany every uncharted course, every new undertaking, however worth while it may be. Grave hazards often face those who blaze new trails. Like climbers who seek to scale a mountain peak, or astronauts who ride a rocket into space, those who endeavor to reach the heights must live with danger.

But to them also go the rewards. Achievement and success go not to those who avoid challenges but to those who meet and conquer them.

### Symbols of Polar Points

In this address it is not my purpose to discuss the issues symbolized by Athens and Jerusalem in Tertullian's day. It is not my purpose to attack the humanistic intellectualism and pagan philosophies represented by Athens, or to apotheosize the moral standards and supernaturalism represented by Jerusalem. I wish, instead, to use the names of these two cities merely as symbols of polar points that are often considered irreconcilable. Then I wish to emphasize the need to substitute dialog for diatribe in the relations between Athens and Jerusalem.

Our world has many Athenses, many Jerusalems. Many ideas and many groups are in conflict with one another. Who can survey the contemporary scene, for example, and be blind to the Athens of the young generation on the one hand and the Jerusalem of the older generation on the other? The June issue of *Changing Times* magazine dramatically points up the sharp differences between the two groups by putting the following words in the mouth of what it calls "the restless generation":

"Listen, you old fogies over 30. Listen, and pay attention. You don't know what is happening in your own world. The world you made, the world you grew up in,

barely exists any more. It's changing and changing fast.

"We are the people who are changing it—young people under 25, even under 20. . . .

"Tradition is no sacred cow for us, and the past, with all its errors and tragedies, is yours, not ours. What's ours is the present and, emphatically, the future."

That there is a yawning gap between the generations is beyond dispute; and that there will be a great many clashes between the Athens of youth and the Jerusalem of old age before the viewpoints of the two groups are reconciled, seems inevitable. Doubtless in some respects young people are wiser than their elders, but in other ways their elders have the edge.

The late Adlai Stevenson pointed this up in an address given at Princeton University in 1954. He said: "What a man knows at fifty that he did not know at twenty years, for the most part, is incommunicable. . . . The laws, the aphorisms, the generalizations, the universal truths, the parables and old saws—all the observations about life which can be communicated readily in handy verbal packages—are as well known to a man at twenty as at fifty. He has been told them all, he has read them all, and he has probably repeated them all before he graduates—but he has not lived them all. What he knows at fifty that he did not know at twenty boils down to something like this:

"The knowledge he has acquired with age is not a knowledge of formulas, or forms of words, but of people, places, actions—a knowledge not gained by words, but by touch, sight, sound; victories, failures, sleeplessness, devotion, love—the human experience and emotions of this earth and of one's own self and other men. Perhaps, too, a little faith, a little reverence for things you cannot see."

No opportunity to underscore this should be neglected, for sometimes both young and old are tempted to forget that many of life's most important values and lessons are learned in the school of experience—often a painful method, and always time consuming. No crash program has yet been devised to ripen either green fruit or green people.

Besides the current confrontation between youth and maturity, contemporary society has many other Athenses, many other Jerusalems. The culture of which we are a part is highly pluralistic. It is pluralistic in racial origins, financial income, and social backgrounds. It is pluralistic in its viewpoints on national goals—goals involving the poverty program, the race to the moon, and foreign policy. It is pluralistic in its attitudes toward science and religion. Dr. Maxwell Maltz, in his new book *Psycho-Cybernetics*, points this up by saying: "Some doctors and scientists today turn up their noses at whatever smacks of faith or religion. Some religionists have the same attitude, suspicion and revulsion concerning anything 'scientific.'"—Page 245.

Any nation that is made up of so many disparate elements is in danger of fragmentizing, of splintering, of engaging in internecine strife. To achieve and maintain unity, there must be continual articulation of all viewpoints; there must be continual dialog. No group dare draw around itself the robes of self-satisfaction and declare, "What indeed has Athens to do with Jerusalem?"

The pluralistic state of the world is matched by the condition of the church. Never in history has the Seventh-day Adventist Church been composed of so many kinds of people, with such varying backgrounds, and representing such a wide gamut of viewpoints. Our church is well-nigh the ultimate in pluralism. We have members of extreme affluence and members of extreme poverty. We have the highly educated, and those whose educational advantages have been limited. We have sophisticated, urban, stomach-ulcer and psychoanalyst-oriented mem-

bers, and we have solid, uncomplicated, rural members.

We have members who advocate luxurious appointments in denominationally erected buildings, and we have those who decry anything but the simplest, least costly appointments. We have members who support academic freedom with virtually no restrictions, and those who fear even minimal inquiry and expression. We have members who possess an uncritical, trusting attitude toward denominational leaders, and we have those who are highly suspicious, sure that heresy and apostasy are endemic to church office on all levels. We have members who favor *aggiornamento*, and we have those who favor standpatism. We have pioneers in pressing back the frontiers of knowledge, and we have obscurantists. We have members with unscholarly, overly rigid attitudes toward Bible counsel, and members who flirt with the modernistic attitudes of the higher critics.

We have self-styled liberals, and we have dedicated conservatives. (Liberals, by the way, according to one pundit, are people who will "defend to the death your right to agree with them; any other point of view is irrelevant, if not downright obdurate or ignorant, and therefore unworthy of serious consideration.") In addition, we have subdivisions of these general categories—professions that are somewhat suspicious of other professions, thought leaders whose viewpoints conflict with those of other leaders in the same profession, and institutions whose *raison d'être* seems to be to compete with other institutions.

K. H. W.

(Continued next week)

## WILL YOU LIVE TO WITNESS CHRIST'S RETURN?

To see Christ return in his day has been the hope of every Seventh-day Adventist since the church was founded. By 1967 the hope has not yet been realized. Can we feel more certain than those of earlier decades that He will come in our day? Or will we too, like our fathers before us, have to pass through the valley of dark shadows to await the call of the Life-giver?

We are not going to speculate as to the precise time that Jesus will return. That would be both unwise and unscriptural. The counsel was given 75 years ago in this paper by an inspired pen: "You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years. It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when He shall return from the wedding."—ELLEN G. WHITE, in *Review and Herald*, March 22, 1892, p. 178.

Later we shall say more about the time of Christ's coming, but first we want to call attention to a fact that seems to have escaped the notice of at least some Seventh-day Adventists. Those who die awaiting the Second Advent will be raised in a special resurrection prior to the Second Advent and will be privileged to see their Saviour ride forth a mighty conqueror down the glory-flashing sky. Death will not deprive them of this benefit.

As Biblical evidence for the special resurrection Seventh-day Adventists have pointed to Daniel 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Years ago in his comments on this verse in his *Daniel and the Revelation* Uriah Smith set forth detailed arguments showing that Daniel 12:2 cannot refer to the general resurrection. He pointed out that in Daniel's resurrection both righteous and wicked come up together, whereas in the general resurrection

only righteous are raised at the second coming of Christ and only wicked one thousand years later.

Smith relates to Daniel 12:2 the text in Revelation that states, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him" (chap. 1:7). This Scripture passage, he observes, shows that those who crucified Christ must be raised before Christ's coming in order to see Him return. These murderers he equates with the "some to shame and everlasting contempt" of whom Daniel speaks.

Of the righteous at this special resurrection, Smith says, "It is certainly most appropriate that some who were eminent in holiness, who labored and suffered for their hope of a coming Saviour, but died without seeing Him, should be raised a little before, to witness the scenes attending His glorious epiphany."

Quoting portions of both these texts, Ellen G. White comments on the special resurrection and clearly identifies the two classes to be raised: "Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people."—*The Great Controversy*, p. 637.

Notice the inclusiveness of the statement, "All who have died in the faith of the third angel's message come forth from the tomb." This includes all who have died since the inception of the third angel's message in the middle of the past century. It includes our fathers, it includes us, if death should be our lot, or any still to die in the faith of the glorious message Seventh-day Adventists have espoused.

Ellen G. White's description of the special resurrection appears on page 637 of *The Great Controversy*. Relating events chronologically, she does not come to a description of the Second Advent until page 640. On this page appears the statement, "The voice of God is heard from heaven, declaring the day and hour of Jesus' coming." This shows clearly that all who have died in the faith of the third angel's message are alive to hear this announcement. The next paragraph gives the description of the actual coming beginning with the appearance of a small black cloud and proceeding to Christ's arrival in all His glory. All this the resurrected believers in the third angel's message behold with rapturous joy.

What a glorious privilege is granted to those who believe and accept the third angel's message!

We have conducted many funeral services. We have laid to rest many saints who had hoped to be alive when Jesus comes. We have often wished that we could on occasion conduct an exclusively Adventist funeral. By this type of service I mean one in which we would not be restricted in what we say by the presence of non-believing or prejudiced relatives and friends. We have not mentioned the special resurrection at funerals lest a reference to it might create misunderstanding. We have felt that a mention of the fact that the departed one would have the privilege of seeing with his own eyes that event for which he so earnestly longed would have brought comfort. But we have had to pass this encouragement along privately.

We take this opportunity to extend this comfort to all who mourn the loss of loved ones who were believers in the third angel's message. We are happy to report that these dear ones departed will be privileged to witness the return of their Lord in power and great glory.

D. F. N.

(Continued next week)

## LETTERS

### From Readers

#### NONUNIFORM OPINIONS ON UNIFORMS

**EDITORS:** During some of my school years it was necessary for me to ride the city school bus system with children who wore school uniforms. The navy skirts and white blouses were not nearly as tidy as one may think. Many children expressed how wonderful it was to take off their uniforms each day after school.

Let's work together toward a solution other than that of uniforms. This idea of unity in dress may lead some to overdo other lines of dress, such as use of more make-up or over-emphasis on their hair.

MRS. DON WESNER

Angwin, California

**EDITORS:** I am in favor of school uniforms, but I think the example of adults—in modesty of dress and training from childhood—is of greater importance. It does not seem fair to expect youth to do what we do not practice ourselves.

EDNA A. COBERLEY

Lower Lake, California

**EDITORS:** May I, the wife of a Seventh-day Adventist minister, venture a dissenting note on the matter of uniform dress in our schools?

Granted, the idea may solve problems such as "What shall I wear?" and the ever-increasing expense of clothing our children. On the other hand, history has proved that regimentation in any country, church, or school has often posed the danger of suppression of individual thought. Uniform dress tends to suppress the natural expression of individuality, and to mold young minds into one pattern of dress.

Girls from the eighth grade through academy need definite guidance in appropriateness of dress for all occasions, including school, and in the selection of colors and styles that will do the most for each child as a Christian. They also need instruction in the matters of sitting, standing, and walking correctly.

While uniform dress would guard our children from the influences of worldly dress during the school hours, what about other occasions? What will happen when they must stand alone in a world of confused dress styles?

Today's styles are fashioned along simple, uncluttered lines, and if modified to the standards of Christian dress, afford any girl who can sew the pleasure of easily and economically making her own clothes.

I hope that the matter of uniform dress will always be decided at the individual schools, in counsel with teachers and parents who will consider all angles.

AUDREY LEHNHOFF

Riverside, California

**EDITORS:** Re: Uniforms. I can see some advantages. However, as a mother of two teenage daughters, I can also visualize problems. One of my daughters would not make much fuss, but the one who is artistic and loves colors would be miserable with the idea.

I wonder just how many problems uniforms would solve? Girls could still insist on wear-

ing uniforms too tight or too short—problems the parents need to handle. Perhaps some parents wish to have the school do the disciplining for them in regard to dress. Dress is an important issue, and the home and school need to work together on it, but it is mostly the parents' responsibility.

Do the persons who favor uniforms know that various of our schools have tried them in the past? The schools decided they were too much of a headache and stopped insisting on them.

I feel there are more important issues for us to be working on as a church. Let the home solve the dress problem.

NAME WITHHELD

**EDITORS:** I have been very interested in the discussion on school uniforms and thought a few observations from a country where school uniforms are an accepted fact could be helpful.

Most primary schools here in Australia have school uniforms, as do high schools and private schools. Our church schools have a very attractive uniform and the children manage to look like individuals, not peas in a pod. I have yet to see an Australian whose personality or individuality has suffered through wearing a school uniform.

Actually, it is easier to have two summer uniforms and one winter tunic than to try to persuade your child to wear the same one or two dresses throughout the warm weather and the same warm article all winter.

JUNE A. LAWS

Monash, Australia

#### MORE ON "YOU"

**EDITORS:** Re: *Thee* and *Thou* versus *You* and *Your*. I appreciated the editorial in the June 8 issue and wish that more would be said about the subject. I feel we are becoming too loose in these terms and that the Lord, being on a much higher level than we, should have the respect due His name. Our ministers are becoming lax and it bothers me. So often the terms are mixed.

LOIS BARTLING

Denver, Colorado

**EDITORS:** Re: the editorial on the use of *You* or *Thou*. This is a problem not only for English-speaking Adventists. At Newbold College some of the foreign students find our English "prayer language" rather puzzling at first, so they pray in their mother tongue when praying out loud.

Besides the archaic forms of the second-person pronoun, this "prayer language" also uses various other archaisms—such as verb endings: —edst and —est, —eth and —th. Let us face it, such usage is based on the language of the K.J.V.—the language of sixteenth-century England.

Many sincere people will probably recoil at the thought of addressing God as "You." However, it is possible to do this reverently.

One of the best arguments for religion is that it is relevant to modern man. Surely the use of what was the common speech of the sixteenth century, which is no longer spoken, tends to make religion seem out of date.

The actual form of words matters little. What does matter is that when we approach God in prayer, our own hearts are right with Him. Then, whatever our language, our prayer will be reverently expressed.

BARRY GOWLAND

Coventry, England

**EDITORS:** I have noticed for a long time that our members and even our ministers are addressing God as "You" more and more. Adventists are to be different from the world and I feel sure it would be well-pleasing to God to have us use *Thee*, *Thou*, *Thy*, and *Thine* when we address our heavenly Father in prayer.

When someone in our church addresses God as "You," I arise from prayer with no feeling whatsoever of having communed with God.

MRS. FRAN PUMMILL

Bend, Oregon

**EDITORS:** I should like to express appreciation for the suggestion in the editorial entitled "You or Thou?" (June 8) that we retain the distinction between the sacred and the profane. It is certainly true that we live in a world where this distinction is blurred and often obliterated. I trust that the reminder that the *th*-forms may express respect and humility before God will help many to understand that these forms are more than mere liturgical conventions to be mouthed without thought. . . .

I hope, however, that no one will take the editorial to scold those who do not agree with it or those who are inconsistent. The spirit is important; the form of little consequence.

Let us not forget that the Jewish leaders condemned Christ because He appeared in the form of a socially inferior person. If Christ could do this, perhaps He would not mind if occasionally we make mistakes in the use of so arbitrary a convention as the proper form to use in addressing Him.

ROBERT DUNN

Madison, Wisconsin

#### PROTESTS AGAINST IMMODESTY

**EDITORS:** Anyone who has reached adulthood should know the difference between modesty and immodesty. It is not for me to dictate what women shall wear, but I believe anyone has the right to object when immodesty appears in the church. Should not someone protest when participants in a program sit on the rostrum with their knees exposed in full view of the audience?

E. D. MECKSTROTH

Mount Vernon, Ohio

**EDITORS:** Why do women of today wear such short dresses? It is the style, they say, and "everybody is doing it." But they are wrong about "everybody" doing it. I sat in the rest area of a dime store and tallied all the women I saw for ten minutes. I saw 48 ladies with their knees showing against 65 that didn't show their knees. So not "everybody" is doing it, I am glad to say. It is the younger women and those who are style conscious. But a great many women, both within the church and outside the church, put modesty and decency before style.

As Adventist Christians the main issue is not looks but the right or wrong of such extremes of fashion. 1 Timothy 2:9 says: "In like manner also that women adorn themselves in modest apparel." I do not believe that any true Christian who loves the Lord and our message will follow such extreme fashions. When we see a woman worshiping the god of fashion, instead of criticizing her we should pray for her that she may be really converted and learn to love the Lord supremely.

NAME WITHHELD

Takoma Park, Maryland



One stop on the three-day sight-seeing trip was the zoo in Copenhagen, Denmark. Here the group of blind persons were permitted to enter the pens and handle animals and birds.

Every day short worships were conducted, and at our institutions special programs were arranged.

One of the high points on the sight-seeing trip was a visit to the zoo in Copenhagen, one of the larger ones in Europe. The manager himself welcomed the special guests, and both he and his helpers went out of their way to be of assistance to them. Cages, gates, and fences were opened wherever possible and the blind were allowed to feel and handle several animals and birds. Representatives of TV, radio, and the press followed these touching scenes with great interest. Unnumbered viewers, listeners, and readers saw, heard, and read about this unique event.

The enthusiasm and thankfulness of the blind cannot be described. Already our Oslo SDA church have their plans ready for next year. It will be another trip abroad—to Sweden this time. The blind are eagerly looking forward to this big event, happy that someone cares for them.

## GC Educators Survey Inter-American Schools

By I. V. STONEBROOK  
Associate Secretary  
GC Department of Education

Walton Brown, newly elected associate secretary of the GC Department of Education, and I recently visited 20 of the 35 colleges and secondary schools in the Inter-American Division. Our work was threefold: (1) to review recommendations of the previous survey and learn how the suggestions had been followed; (2) to study current operations such as administration, scholastic program, staff, enrollment tendencies, library, student activities, industries, and the financial status of the school; and (3) to offer rec-

ommendations for further growth and development.

C. L. Powers, president of the division, as well as union presidents and secretaries of education of the areas concerned, accompanied us as the surveys were made.

These men and the other leaders of the division have their sights on 1970, when they plan to have 270,000 baptized believers in their division. They are working zealously toward this objective through the united efforts of all departments and institutions of the work. With 70,000 baptisms during the past quadrennium, they are striving for 100,000 during the four-year period that will close with the General Conference session of 1970. There is a thrilling sound of progress throughout the division.



This spirit of missionary endeavor was evident in many of the schools. Accomplishments in Ingathering by students and teachers were most commendable. Youth and staff members in some institutions solicited Ingathering funds equal to those raised by sister institutions in the United States.

Progress has been made in many areas. Some schools are more fortunate than others in having paying industries. We found a need for more workers who have a knowledge of the successful operation of a college press or other industries suitable for our schools. Order and cleanliness revealed that the leadership for these institutions had been carefully chosen.

Christian education objectives for this quadrennium include opening 50 new elementary schools, establishing teacher salaries in accordance with the denominational wage scale, upgrading the department of theology in five junior colleges to senior-college status, and the hiring of qualified teachers with doctoral degrees for heads of departments in the two senior colleges and with Master's degrees for other college instructional positions.

It was enlightening to note the large number of teachers who had acquired graduate degrees at Andrews University. The influence of our university at Berrien Springs, Michigan, is being felt extensively in this division.

## Jordanian Youth Rally Held Just Before War

By W. A. POTTER  
Former Pastor, Amman Church

Despite talk of war throughout the Middle East the latter part of May, nearly 100 students, teachers, and parents crowded their way into a bus and cars for the hot ride from Amman to the

## Handel Influences Sailor

It was the composer Handel who introduced Navyman Ronald DeNoon to Adventism.

The seaman from a nearby base enrolled in the religious music class at Japan Missionary College and began studying the famous *Messiah* score. He considered the words concerning death as a sleep an error in Handel's theology. Going to the Bible, he discovered to his amazement that the great musician was orthodox! This led to further Bible study and finally to a complete acceptance of the Seventh-day Adventist faith.

Ronald is shown here at the left with Francisco de Araujo, former head of the music department at Japan Missionary College.

NORMAN R. GULLEY  
Theology Department  
Japan Missionary College



**During a weekend youth rally at Amman, five youth were baptized in the Jordan River, not far from where Jesus was baptized.**

river Jordan. A baptism was to be held near the site of Jesus' baptism.

That weekend was a happy one for the Amman, Jordan, church and school, where a rally was conducted for all the Seventh-day Adventist young people in the Hashemite kingdom of Jordan. Kenneth Vine, president of Middle East College, was the guest speaker. After an inspiring Sabbath service, all made their way down into the valley, 1,200 feet below sea level, to a beautiful spot on the Jordan River. There, following the example of our Lord, five youth were baptized.

After the baptism the group returned to the Amman church, where W. J. Clemons, president of the Jordan Mission, challenged these new church members and all the young people with the task of finishing God's work.

Those who were baptized had made their decision for Christ while attending a baptismal class in the school.

## Bible Reading Alone Wins Family in Brazil

By **WESLEY BLEVINS**  
*Departmental Secretary*  
*Mato Grosso Mission*

Some 50 persons in isolated sections of Mato Grosso, Brazil, have become Adventists or are soon to join the church as the result of their own Bible reading.

Two families in the jungle of this vast state (Mato Grosso is three times larger than California, yet has only about one million inhabitants) were found when one of our workers went into the southeastern part to distribute literature. While handing out leaflets in one village, he discovered a family that had already kept the Sabbath for months. Pressing them for further information, he found that they were genuine Adventists. "We got a Bible about one year ago and just by reading we've come to believe and practice what it says." Our worker was surprised to discover that their knowledge of the Christian life included even matters of diet.

Later a man approached our worker and requested literature. While conversing with him, our worker discovered that he and his family also had become Adventists more than a year before just by reading the Bible. In the end, five other families were discovered who were rapidly becoming Adventists by faithful Bible study.

In another section of the state of Mato Grosso, along the Arinos River, we discovered that 40 people were waiting for someone from the Adventist Church to come and baptize them. This came as quite a surprise, since our work had never entered that area, and we had not one believer there. Again we wondered how they had learned the truth and by whom they were taught. The answer: They taught themselves from the Bible.

In still another part of the state, on the banks of the Paraguay River, we have about 20 baptized believers because one man several years ago read the Bible and became an Adventist. Recently we carried our members from Corumba by launch to this place and had a five-day camp. Each night we preached and some 250 people came out of the jungle by canoe to hear the message. We were able to tell them that shortly the mission was going to put a medical launch on the river and that the worker who was with me and I were going to return soon and preach every night for a month.

I am wondering what will happen next year when we reach out and put one million Bibles in Brazilian homes.

## Korean Student Bookmen Hold Meetings in Yoju

By **HAROLD KENNEY**  
*Departmental Secretary*

Student literature evangelists in Korea have conducted meetings in Yoju, a city with only six church members, and already 61 persons have shown themselves definitely interested in Adventist teachings.

This and other soul-winning activities were reported at a recent student evangelism rally, one that publishing department leaders considered unusually successful. "The students have caught the vision of soul winning because of what is happening in Yoju," reports S. D. Pangborn, Korean Union publishing department secretary. "We can expect great things from our student evangelists during the coming year."

The church in Yoju is using the methods recommended by Ellen G. White for soul winning: medical work, literature distribution, and evangelism. First the members asked Dr. Robert Allen about the possibility of holding a dental clinic. He agreed, and during one day he saw 60 patients and pulled 100 teeth. City officials were so impressed by this service that when they learned of the need of a building for the student evangelists' meetings, they offered the city library for use without charge. When two college girls said they wanted to conduct a Vacation

Bible School, city officials also gave them a building to use. These girls reported at the student evangelism rally that they were teaching 200 children daily.

The residents of Yoju now are eager to buy the books the students are selling. The youth report outstanding sales.

After the rally an accident occurred in which Mr. Pangborn received a skull fracture. Although he was unconscious for several hours, he is recovering satisfactorily. Yun Bo Yoon, colporteur club president, and two of the Pangborn children were in the vehicle at the time of the accident, but they were not hurt seriously.

## New Ghana Church

Adventist believers at Amoafu in Bekwai District, Ghana, invited the whole community of Amoafu and the Adventist believers in nearby villages to join them in dedicating a new church May 28.

Among the company of believers who came to the meeting were the Ankaase Singing Band, Kwamang Singing Band, Pepedan Singing Band, Bekwai Singing Band, and the college church choir. The various singing groups paraded the streets of Amoafu, and the Amoafu Singing Band led the Amoafu chief and his elders to the meeting place.

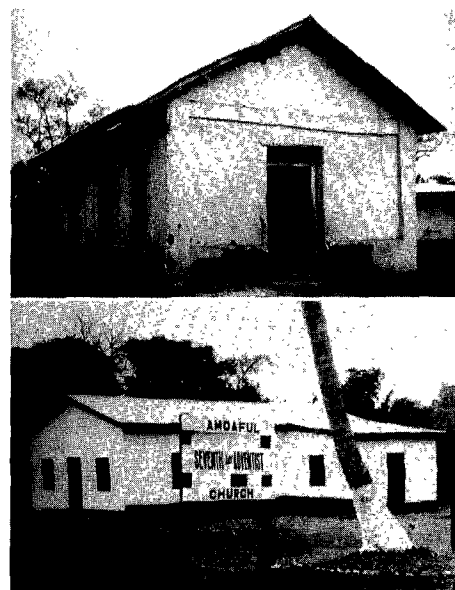
The chief donated a large plot of land on which the church is situated. He also gave four truckloads of sand as his personal contribution toward the erection of the church. The building was put up by the church members, Pastor J. M. Hammond, and a few hired workers.

Construction work was started in 1965. Total cost of the church was \$1,500.

Pastor D. K. Amponsah preached the sermon and offered the dedication prayer. He then cut the tape and declared the building open on behalf of Pastor J. K. Amoah, president of Ghana Mission of Seventh-day Adventists.

Both the old and new church buildings are shown here.

**E. K. BOATENG**  
*Principal*  
*Bekwai Training College*





# Willing to Risk Life Itself

By TODD C. MURDOCH

President, North Philippine Union Mission

The Friday evening meeting had just closed and the hour was late when a group of workers were called by the mission president to attend a special committee. This was the committee appointed to examine young ministers who were candidates for ordination.

Three successful young workers with their capable Christian wives sat around the conference table in the mission office. Immediately after asking God to search our hearts and cleanse us from sin and to give us wisdom and guidance for such important interviews, we began to talk with the men who were to be ordained the following morning. They answered all our questions satisfactorily. It seemed to the committee that the three young couples would represent aright the gospel ministry.

Just as we were about to close the interviews the mission president said, "I have one more question to ask." And directing his attention to the young minister nearest him, he added: "If when the mission committee meets on Sunday morning it is decided that you should go to the island of \_\_\_\_\_, would you be willing to go?"

The young man answered, "Yes."

Then the president posed the same question to the young wife, "Would you be willing to go to \_\_\_\_\_?"

I thought I could detect a distressed look on the kind face of the young man's wife, and it appeared to me that she was near tears as she said, "Yes."

The mission president asked the same question of each of the other candidates individually.

Those of us who were present thought this procedure unusual and we began to realize that this island must be a difficult

field in which to labor, and we determined to find out more about it.

This is what we discovered: A few weeks before, our only workers on the island opened evangelistic meetings in much the same way as other evangelists do; but the first night of the campaign between four and five hundred pieces of wood, coconut shells, and stones were thrown at the newly erected tabernacle. On the same night, when the preacher, his wife, and two babies had retired, 237 stones were thrown onto the corrugated iron roof of their home. These stones began to fall about ten o'clock in the evening and continued falling until daybreak. Sleep was impossible. These two young workers continued to endure the stoning for six nights in succession.

The seventh night the topic was the second coming of Christ. This was the first night when all was quiet and no stones were thrown. It appeared that some interest had been created and that the evangelist was making a favorable impression on his hearers. But more and greater problems soon followed.

The next day the people were instructed not to attend the meetings being held by the *sabadistas*, and parents were told to forbid their children to enter the building. The children had been enjoying the stories told by the evangelist and his wife. They loved the gospel songs so recently learned. Despite the threats from their parents, quite a number of children flocked into the meeting. The parents, having been told that it was a mortal sin to listen to this new preacher, went and cut bamboo whips, rushed to the meeting place, and drove their children out, beating them severely.

The day after this incident I arrived

on the island. Our worker was a little concerned about the attendance that night. Fortunately, we had time to walk around the town, visiting homes and inviting the people to come to the evening meeting. We gave the invitation also to the large groups of children who were playing in the streets.

When it was time to begin the service there were only a few fearful children gathered around the entrance. Again the minister and his wife began to sing choruses, and a few children entered, filling the back two rows. Soon, under the cover of darkness, a large crowd gathered outside and stood listening. As the meeting proceeded, the people became more interested, and one man was heard to say, "I cannot hear anything wrong with that kind of preaching. Let's go inside."

Before the meeting closed, every seat was taken and many more were still outside who, like Nicodemus, were afraid to be seen. It was really something new on that faraway island to see and hear an overseas missionary.

To close the meeting the evangelist's wife came forward and sang: "Teach me to pray." I could see she was singing with unusual conviction because she surely had learned how to pray during the previous week when the stones were falling all around. All through that week God had answered her prayers for the protection of the family.

## Attacks Continue

Our place to retire for the night was next door to the tabernacle. We all wondered just what the reaction of the crowd would be that night and if stones would again be thrown on the roof of our home. After family worship we quickly retired. Sleep came quickly because our journey had been long.

At 11:30 P.M. the whole household was awakened with a loud bang on the corrugated iron roof. Immediately after, we heard the soft footsteps of the evangelist's wife as she quietly closed the windows. This was indeed a kind thought and a brave act, because seven windowpanes had already been broken by stones on the previous nights. As more stones were thrown, we were amazed to note the courage of this young couple who had been without much sleep for several nights. They said, "We have nothing to fear, and we plan to stay here and give the message to these people whether they will hear or whether they will not hear."

At the present time there are two Adventist young men on the island on special business who are volunteering their services on a self-supporting basis. Three nights before our visit these boys were having worship together. They were singing hymns when someone from the street shot an arrow into the back of one of them. It made a deep wound that was still very painful at the time of our visit.

I understood now what that mission president had in mind when he asked the candidates for ordination and their wives whether they would be willing to go to \_\_\_\_\_ Island. And I thanked God that their answer had been Yes.

## What One Book Did

By R. D. VINE  
Editor, Stanborough Press

Literature evangelist John Jeremiah Green pioneered the Advent message in the coastal town of Bournemouth, England, in 1906.

One of his first sales was to a young engineer. Although the engineer had been a lay preacher in the Primitive Methodist Church for five years, he had never been able to control his knocking knees and pounding heart when he entered the pulpit. Nor had he conquered smoking or drinking.

Within six weeks after purchasing *Our Paradise Home* he had studied with Mr. Green sufficiently to accept the basic doctrines and began to keep the Sabbath. A week later his wife joined him, and soon his sister also joined the little group of Sabbathkeepers.

Even before baptism this new convert abandoned engineering and joined the literature ministry. In those days back issues of *Present Truth* were used as packing in boxes of books from the publishing house. Within months his wife had won a couple to the truth by ironing out old *Present Truths* and distributing them.

This literature evangelist—my father—has spent more than 40 years as an elder and preacher in England. Today his three sons are ordained ministers, and his three grandsons recently joined the ministry. His daughter is a Pathfinder leader in British Columbia, Canada, and the sister's daughters are professors' wives. The family now numbers 30—all Seventh-day Adventists.

## Atlantic Union

### Southern New England Holds Doctor-Minister Retreat

A three-day retreat for the pastors, physicians, and dentists of the Southern New England Conference was held at Camp Winnekeag in Ashburnham, Massachusetts, August 29 to 31.

Dr. Philip Nelson, of the General Conference Medical Department, and Elder Carl Sundin, director of placement for Loma Linda University, delivered lectures and had part in two panel discussions entitled "The Doctor-Minister Relationship" and "Mental Health."

Guest devotional speakers included F. R. Millard, union president, and H. E. Douglass, acting president, Atlantic Union College.

RICHARD J. BARNETT  
Departmental Secretary  
Southern New England Conference

#### BRIEF NEWS

SOUTHERN NEW ENGLAND CONFERENCE is sponsoring a number of young men at the Seminary of Andrews University. Lee Manning, Alphonse Chabot, and William Fagal, Jr., have begun their studies toward their Bachelor of Divinity degrees. Three other ministerial intern candidates are currently working on their B.D. degrees—Ronald Flowers, of New Brunswick, Canada; Warren Trenchard, of Hinsdale, Illinois; and Harold Lickey, of Berrien Springs, Michigan.

Six new workers have made their decision to join the literature evangelist force of the Southern New England Conference. They are David Turner, Norman La-Mountain, Harley Nutter, Mrs. Horace Tuttle, Fred Dannenberger, and Robert Crabtree.

FIFTY-SEVEN students received degrees from Atlantic Union College at graduation exercises held in Machlan Auditorium, Saturday evening, August 26. Fifteen Bachelor of Arts degrees, 16 Bachelor of Science degrees, and 26 Associate in Science in nursing degrees were conferred by Acting President H. E. Douglass. Not only was this the largest summer school graduation in the history of the college, but it brought to 134 the total number of graduates for 1967, also a new record.

EMMA KIRK, *Correspondent*

## Canadian Union

### Mission Appointee Ordained in Canada

Glendon E. Corkum (right), mission appointee to Ceylon, was ordained at the Maritime Conference camp meeting at Pugwash, Nova Scotia, August 5. Participating in the service were (from left):

Desmond E. Tinkler, conference president; J. W. Bothe, union president; and R. S. Watts, GC vice-president. Mrs. Corkum is at her husband's right.

DESMOND E. TINKLER



## Central Union

### Coordinated Evangelism Brings Results in Missouri

H. G. Crouson launched on September 10 the beginning series of meetings for the evangelization of the Greater St. Louis area. An auditorium seating 600 people is being used. He is being assisted by the pastors of the St. Louis area.

Following an evangelistic meeting more than a year ago, the members of Grandview had determined to prepare for another program of public evangelism. They began Bible studies all over the area and sent out missionary letters by the dozens. When the Gift Bible Program was introduced and made available, the Grandview church eagerly promoted this method of witnessing.

The laymen were persistent witnesses. For example, Mrs. Gladys Willits became acquainted with Mrs. Betty Loggins, victim of an accident and confined to a wheel chair, during a Sunshine Band visit to a local hospital some four years ago. Every week for four years Mrs. Willits has written a letter to Mrs. Loggins. Out of this acquaintance grew a deep friendship that led Mrs. Loggins to be baptized. Glenn Willits, a literature evangelist, made the initial contact with nine people who were baptized at this time.

The church fasted and prayed during the three weeks of meetings. From five to eight members fasted and prayed each day for victories for Christ.

Besides those baptized August 19 an additional 20 have indicated a desire to unite with the church and are now preparing for baptism.

HALLE G. CROWSON  
Missouri Conference Evangelist

#### BRIEF NEWS

A SUCCESSFUL evangelistic program has recently concluded in the Denver, Colorado, South church. Leading out in the

six-night-a-week meetings and the field school of evangelism was C. L. Duffield, assisted by Richard Lange. Students from Union College and Andrews University attended the field school and assisted in the meetings and visitation. Twenty persons have been baptized to date, and a number of interests are being followed up with Gift Bible Evangelism and weekly meetings conducted by Elders Duffield and Lange.

CLARA ANDERSON, *Correspondent*

## Columbia Union

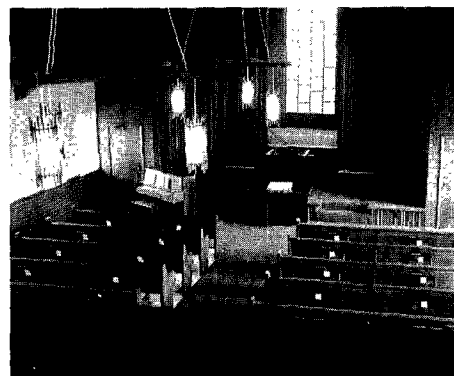
### Elkton, Virginia, Church Dedicated and Organized

The new Elkton, Virginia, Seventh-day Adventist church is unusual in that it was organized with 26 members on the same Sabbath that its sanctuary was dedicated.

The building program was launched in May, 1964, by Elder Herbert Broeckel, and the members gave both money and time in a sacrificial spirit. The work was completed under the leadership of Elder Carl Hartman.

With the construction of the church completed, the pastor and congregation are already in an evangelistic thrust that will bring the "good news" of Jesus' soon coming to their community.

M. E. MOORE  
Departmental Secretary  
Potomac Conference



#### BRIEF NEWS

ELVIN BENTON, religious liberty secretary of the union and a member of the Maryland Bar, attended the four-day convention of the Seventh-day Adventist Lawyers Association held at La Sierra College, August 24-27. Twenty attorneys attended the meeting.

THE principals and school board chairmen of all the schools in the Potomac Conference met recently with conference officers to go over the working policies and conference-school relationships. Caris H. Lauda, president of the Potomac Conference, was in charge of the session.

MORTEN JUBERG, *Correspondent*

## Lake Union

### BRIEF NEWS

A BAPTISMAL service was conducted for 38 candidates at the close of the Wisconsin camp meeting this year. These additions to the church resulted from the camp meeting's evening evangelistic meetings conducted by E. H. Atchley of the General Conference, and the baptismal class conducted by Elmer Rasmussen.

Two portable classrooms for the Harvey, Illinois, church school were put up in four days and are valued at \$21,700. The two teachers there are Edwin Swan and Estelle Feeney.

FOURTEEN young people were baptized recently in Detroit, Michigan, by Merlin Foll. He was assisted in the preparation of these young people by David Lea, who was at that time the associate pastor.

A UNION-WIDE institute for elementary and intermediate teachers was conducted at Andrews University, September 13-15. According to General Conference policy, this type of meeting is held every four years, and during the intervening three years each local conference holds its own institute. I. V. Stonebrook from the General Conference Department of Education headed the list of special speakers and counselors, which included many staff members from Andrews University and others throughout the union. Richard Hammill, president of the university, gave the keynote address.

A FAMILY camp in the form of an inland waterways boat tour was sponsored by the union MV department, under the direction of Fred Beavon, during the latter part of August. Campfires were planned for the group for each evening in designated areas.

AT CRAWFORDSVILLE, INDIANA, the church members erected what they called an "instant church." In one ten-hour day the basic structure was erected under the direction of the pastor, Gordon Shumate. This \$14,000 chapel with a seating capacity of 70 was fashioned by the Otis Rupright Construction Company, which is Adventist-owned. More than 500 hours of free labor over a period of six weeks were donated by the members to help finish the exterior and interior of the building. R. S. Joyce, president of the conference, participated in the ribbon-cutting ceremony.

ARTHUR METZGER, of the Mendon church, has been chosen Michigan's Layman of the Year. Ten were baptized as a result of his personal work in the Bible Speaks program. He is also a successful literature evangelist, having delivered \$15,000 worth of literature in 1966. W. M. Buckman, conference lay activities director, presented the award.

WYOMING, ILLINOIS, members have opened a new welfare center in the basement of their church. Mary Cecil Powell cut the ribbon at open-house ceremonies

held July 16. Others taking part were A. W. Bauer, from the union; V. W. Esquilla, Illinois director; Mrs. Mamie Reed, director of the welfare center; and her assistant, Mrs. Helen Collinson. Richard T. Williams, the Springfield pastor, was also present. He was formerly the pastor at the Wyoming church and was responsible for getting the center started.

MILDRED WADE, *Correspondent*

## North Pacific Union

### BRIEF NEWS

MEMBERS of the congregation in Veneta, Oregon, met in late August to break ground for a new church. It will be open-beam construction with the classrooms flat-roofed. The total floor area will be 10,148 square feet, it will seat 266 people, and it will be valued at \$100,000. Pastor G. K. Lashier says he hopes the members will be worshiping in their new sanctuary by the first of the year.

Two assistant pastors have entered upon their duties in the Upper Columbia Conference. Gerald Miller, who has concluded graduate study at Andrews University, is assisting in the Sandpoint, Idaho, church, but is scheduled to work with a newly organized evangelistic team in the Yakima Valley this fall and winter. Richard Allison was graduated from Walla Walla College this summer and is assisting in the Yakima and Naches churches in the pastoral and evangelistic activities.

A GROUP of 13 Montana MV young people, led by E. R. Schaak, Wayne Moore, and Cliff Egbert, packed into the back country of the Spanish Peaks wilderness area in southwestern Montana, near Yellowstone National Park. Friday evening vespers and Sabbath services, August 4 and 5, were held at a mountain campsite. In the five days and 41 miles traveled the only thing that dampened the group was a rainstorm.

IONE MORGAN, *Correspondent*

## Northern Union

### BRIEF NEWS

THE publishing and temperance departments of the Iowa Conference united in maintaining a booth at the Iowa State Fair. Smoking Sal was featured, and there was an opportunity for fairgoers to register for free *Bible Stories* or a *Listen* subscription.

THE temperance department of the South Dakota Conference recently received a plaque for outstanding achievement in the recent *Listen* crusade from

the General Conference Temperance Department. It was second in North America for per capita *Listen* subscriptions.

THE camp for underprivileged children held in South Dakota this summer has opened the way for favorable Ingathering contacts.

THE Aberdeen, South Dakota, church is conducting a weekly Sabbath afternoon story hour for neighborhood children.

DEDICATION services were held August 12 in the newly remodeled church at Newton, Iowa, climaxing two years of work by the pastor, E. B. Lundin, and the congregation.

IN A recent week of sales eight literature evangelists in the Northern Union each sold more than \$1,000 worth of our books. They are: Doug Barlow, A. E. Dickerson, Warren Haugen, Chuck Foster, Fred Carter, Jr., Lee Hammond, Bill Nordgren, and Maynard Petersen. Total sales for this one week were \$18,410.08.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### BRIEF NEWS

GROUND was broken recently for a \$2.8 million diagnostic and treatment center at Glendale Adventist Hospital. The new facility, when completed in the spring of 1969, will contain a cardio-pulmonary department, X-ray department, nuclear medicine department designed as a complete cancer treatment center, emergency room, outpatient clinic, pharmacy, and pathology department.

ROBERT WHITSETT, Arizona Conference evangelist, began a series of Search for Truth evangelistic meetings in Long Beach, California, on September 15. Associated with Elder Whitsett in the meetings is John D. Rhodes, pastor of the church, and associate pastor, Albert Tilstra, who will serve as music director.

Two Southern California Conference churches—the San Pedro and Wilmington congregations—have united to form one church in the Rolling Hills area. Renting the Rolling Hills Methodist church, the new congregation held its first meeting on September 9. On the following Sabbath the new congregation was formally organized.

SOME 35 students will find employment at Rio Lindo Academy (Northern California Conference) in a broom factory now being constructed. Principal W. T. Will says the industry will operate on a year-round basis. It is the academy's first major industry.

A CARLOAD of lumber donated by the Harris Pine Mills in its program to help churches in special need, has arrived for the construction of the Sacramento, California, South Gate church. Members volunteered their time and trucks in un-

loading the 30,000 feet of lumber. Construction is expected to begin early in 1968.

THE Hawaiian Mission led the union in per capita Sabbath school offerings for the first six months of 1967.

HERBERT FORD, *Correspondent*

## Southern Union

### BRIEF NEWS

THE Bessemer, Alabama, church in the South Carolina Conference has been enlarged, renovated, and redecorated. Soon after the beautification project, six persons were baptized in the newly installed baptismal font.

SEVENTEEN were baptized into church fellowship as a result of meetings conducted in Natchez, Mississippi, by W. D. Brass, Alabama-Mississippi Conference evangelist, and Pastor K. D. Davis.

SEVEN persons were recently baptized in Americus, Georgia, by Lewis Wynn and E. E. Cumbo. This makes a total of 12 baptisms in this previously unentered county since evangelism began there 11 months ago.

JAMES SHEPARD and Kenneth Blanton were ordained to the ministry on the last Sabbath of the Carolina camp meeting held at Mount Pisgah Academy, Candler, North Carolina.

THE installation of new language laboratory facilities was recently completed at Southern Missionary College. From its master panel the new lab can handle up to 30 students, each equipped with a microphone and a set of headphones. Cost of installation was \$27,500.

THE Asheville, North Carolina, church reached its 1968 Ingathering goal in 13 days for the second consecutive year. The goal of \$6,375 was completed before the close of the second week of the campaign, and victory was celebrated at a banquet August 6. H. V. Leggett is pastor.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

### Arkansas Church Dedication

The Mammoth Spring, Arkansas, church was dedicated August 19.

K. C. Beem, secretary-treasurer of the union, preached the dedicatory sermon; P. I. Nosworthy, secretary-treasurer of the Arkansas-Louisiana Conference, led out in the service of dedication; and E. F. Sherrill, president of the conference, offered the prayer of dedication.

Also participating in the service were

D. C. Schneider, former pastor of the church, and J. A. Fine, present pastor. J. A. Estey, retired minister, led out in the building of the church.

W. H. ELDER, JR.  
*Departmental Secretary*  
*Arkansas-Louisiana Conference*



## Andrews University

### BRIEF NEWS

#### SUMMER WORKSHOPS

A PUBLIC relations workshop was conducted at Andrews University in July and August, directed by E. W. Tarr, secretary of the General Conference Bureau of Public Relations. He was assisted by Robert Nixon, assistant secretary of the bureau.

TWO music workshops were conducted on campus: the Paul Christiansen Choral Workshop and a piano workshop conducted by Leo Podalsky for piano majors and teachers of piano.

A COURSE for food service supervisors, accredited by the Hospital Institution and Educational Food Society (sponsored by the American Dietetics Association) convened in June.

"THE role of the dean as the protector of student rights for a truly Seventh-day Adventist education" was the theme of the deans' workshop for Seventh-day Adventist residence halls deans, directed by Dr. Mercedes Dyer.

#### TEACHERS

AU PRESIDENT RICHARD HAMMILL attended the annual meetings of the Seventh-day Adventist General Conference Education Advisory Commission and the Commission on Graduate Education held at Walla Walla College in August. He also participated in the meeting of Adventist college and university administrators there.

PROFESSOR of church history, Kenneth A. Strand, has authored two new books: *Three Essays on Early Church History* and *Early Low German Bibles*. The books have been published by Braun Brumfield, Inc., and William Eerdmans publishing companies, respectively.

*The Ancient World*, a new text by Carl Anderson, supervisory instructor in education at Andrews, is being used in a pilot study this coming year at the AU Academy.

The book, Dr. Anderson explains, tells "not only the record of the facts of man's life from past to present but also the story of God's hand found in the affairs of men and the significance of these facts to individuals today."

DWAIN FORD, chairman of the chemistry department, has recently been nominated a member of the New York Academy of Sciences.

REGER C. SMITH, who will be teaching several classes in social work this coming year, has been named director of the Tri-County Community Action Program, an antipoverty effort in Berrien, Cass, and Van Buren counties in Michigan.

DR. HANS-JORGEN HOLMAN, professor of music, read a paper at the Fourth International Congress of Medieval Philosophy in Montreal. Following this session he attended the tenth congress of the International Musicological Society in Ljubljana, Yugoslavia. He had been invited to discuss there "The Problem of Historicity in European Folk Song."

THREE university teachers received doctorates this summer: William M. Allen, assistant professor in chemistry—a degree from Maryland University in organic chemistry; Wilson Trickett, assistant professor of business administration—a degree from Michigan State University; and Clinton Jaqua, associate professor of education and superintendent of laboratory schools—a degree from the University of Southern California.

#### STUDENTS

NATIVES of four different countries were elected officers of the combined college, graduate school, and seminary summer graduating classes. Ervin R. Gane, Australia, seminary student, was president; Kenneth S. Brown, former president of East Pakistan Mission of Seventh-day Adventists, vice-president; Mevern Wright, Jamaica, secretary-treasurer; Austin John, Pakistan, class pastor. The class was organized by Dr. Warner E. McClure, dean of the college.

DONOVON MOON, senior music-German major, participated in the summer Institute for Advanced Study in German at Hofstra University, Hempstead, New York.

SPONSORED by the Student Association and the Missionary Volunteer Society at Andrews University, a student missionary spends one year in Japan and an East African student comes to Andrews School of Graduate Studies. Bruce Bauer, junior theology major from Berrien Springs, Michigan, was chosen to teach English as a foreign language at the Seventh-day Adventist English Language School at Osaka Center, Kobe, Japan; and a \$1,000 scholarship was given to Gershom N. Amayo from Kenya Lake Field, Kendu Bay, Kenya, East Africa. He is studying for an M.A. in religion.

TWO hundred five AU students received \$86,900 in tuition grants for this school year from the Michigan Higher Education Assistance Authority. The grants ranged from \$100 to \$500 a year.



William Nepjuk, secretary-treasurer and educational superintendent (Manitoba-Saskatchewan), formerly treasurer (Maritime).

Andrews Carol Downs, English department, Walla Walla College, from the University of California at Los Angeles where she obtained the Master's degree.

A. C. Becker, pastor, New Haven church (Kansas), from Columbus, Georgia.

Darrell Holtz, teacher, Helen Hyatt school, Lincoln, Nebraska, from the Texico Conference.

Duane Barnett, assistant principal and teacher, Helen Hyatt school, Lincoln, Nebraska, from Michigan.

Robert E. White, district representative, Christian Record Braille Foundation, Inc. (Colorado), formerly literature evangelist (Central States).



By H. M. TIPPETT

The Sunday magazine section of our metropolitan newspapers usually devotes many columns to the review of current books, largely fiction. It would seem that our modern novelists vie with one another in shocking the sensibilities of the reading public. Surely there never was a time when so many gifted writers devoted their talents to morbid and salacious details of the moral decay of society as is the present hour.

It was refreshing, therefore, to read the column "Spires of the Spirit" by Dr. Frederick Brown Harris, chaplain of the U.S. Senate, in which with his usual perception he appealed for emphasis on the goodness observable in varied areas of modern life, for goodness, he contends, is contagious. There are still things recoverable in human experience that are pure, lovely, and of good report. Virtue and honor are still "the most fascinating and winsome things on earth." It is a joy to present in this column the product of men and women with those Christian ideals which the Senate chaplain extols.

Booton Herndon, author of *The 7th Day*, an honest and forthright evaluation of Seventh-day Adventists and their significance, has written another book of commanding appeal for every level of reader, in or out of the church. It is the story of Desmond Doss, the Adventist soldier who, though he wouldn't touch a gun, was decorated by former President Tru-

man Jones, Book and Bible House (Alabama-Mississippi), formerly assistant treasurer, Southern Publishing Association.

K. M. Mathews, Bible teacher, Bass Memorial Academy (Alabama-Mississippi), formerly pastor, Birmingham, Alabama, First church.

George Petty, pastor, Hattiesburg (Alabama-Mississippi), formerly Bible teacher, Forest Lake Academy (Florida).

Raymond Roberts, evangelist (Alabama-Mississippi), formerly pastor, Roebuck church, Birmingham, Alabama.

George V. Yost, educational secretary (Kentucky-Tennessee), formerly medical, A.S.I., and temperance secretary (Northern California).

Rudolph Knauff and Mrs. Knauff, Faith for Today, he as Bible school counselor and she as superintendent of interest department. Elder Knauff was principal of Greater New York Academy.

Janet Mae Toop, assistant dean of women, Atlantic Union College, formerly home economics teacher, Kingsway College, Oshawa, Ontario, Canada.

man with the Congressional Medal of Honor. As a member of the medical corps, Doss performed feats of bravery in saving human lives that won the awe and admiration of military men and civilians wherever the story was told. And Mr. Herndon is a skilled writer who knows how to tell the story. Its title is *The Unlikeliest Hero*. As a conscientious objector Doss was unlikely to win fame. As a devoted servant of Christ under gunfire, his fame is unlikely to fade. Don't miss this one. A Pacific Press book of 200 pages, \$3.25.

Sometimes books of special utility come to our desks. I have been particularly delighted with *Illustrating Sabbath Songs for Tiny Tots*, a Sabbath school cradle roll book by Verna MacKinnon Groomer. It has line drawings for duplication with tracing paper that cover 18 subjects, from angels to the second coming of Christ. Full instruction about materials and how they can be used provide a preface for each section. Endorsed by the General Conference Sabbath School Department. Pacific Press, 119 pages, \$3.25.

I have before me a little book that an average person can read in two hours. But it will be a two hours that will make the spiritual fires of the thoughtful reader glow with new warmth for many a day. In a world that boasts of power—atomic, electronic, and revolutionary—the challenge of our times as far as the church is concerned is the promised power of the latter rain. Read Wesley Amundsen's book, *The Power of Pentecost*, to find the seven steps to that coveted experience which every believer in the Second Advent fain would have before the "great and terrible day of the Lord." Southern Publishing Association, 106 pages, \$2.95.

Wesley Stabel, mathematics teacher, Oak Park Academy (Iowa), from Union College.

Tom Fowler, dean of boys, Oak Park Academy, from Walla Walla College.

Ronald Eckert, industrial arts instructor and assistant in print shop, Oak Park Academy, from Walla Walla College.

David Prest, Bible teacher and guidance counselor, Oak Park Academy, formerly Bible teacher, Union Springs Academy (New York).

Mrs. Laurence Payne, director of nursing service, Hinsdale Sanitarium and Hospital, formerly assistant director.

Howard Barron, MV and educational secretary (Nevada-Utah), from Brigham Young University with a Master's degree in education.

Donald Williams, unit manager, Kettering Memorial Hospital, Kettering, Ohio, from Canadian Union College.

Larry Larrabee, unit manager, Kettering Memorial Hospital, formerly teacher (Upper Columbia).

George E. Smothermon, cashier, Kettering Memorial Hospital, graduate of Southern Missionary College.

William Sandborn, Ed.D., dean, Kettering College of Medical Arts, from Salem College, Salem, West Virginia.

Eugene Cowling, registrar, Kettering College of Medical Arts, from Mount Vernon Academy (Ohio).

Edward Collins, librarian, Kettering College of Medical Arts, from Western Michigan University.

Gordon Hewes, Ph.D., associate professor in anatomy and physiology, Kettering College of Medical Arts, from West Virginia Medical Center.

Lois Walker, assistant librarian, Kettering College of Medical Arts, from La Sierra College, Riverside, California.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

Dorothy May Kuester (CME, '62) left San Francisco, California, August 13 for West Africa, returning after furlough. Miss Kuester will continue as director of nursing service in the Adventist Hospital at Ile-Ife in West Nigeria.

Harold D. Lambeth (LLU, '67), Mrs. Lambeth, nee Corlene Beth Waddell (CME, '57-'59), and two children, of Loma Linda, California, left Los Angeles for Bangkok, Thailand, August 13. Dr. Lambeth will serve as a dentist in the Bangkok Sanitarium and Hospital.

John F. Vogt III (LLU, '66) and Mrs. Vogt, nee Nancy Ann Risinger (LLU, '66), of Hinsdale, Illinois, left Los Angeles, California, August 16 for Tokyo, Japan. Dr. Vogt will serve as a physician in the Tokyo Sanitarium-Hospital.

R. Dean Jennings (WWC, '58), Mrs. Jennings, nee Ramona Faye Homann (attended WWC '53-'54), and four children, of Monterey Park, California, left August 16 from Los Angeles, California,



for Bangkok, Thailand. Dr. Jennings is to connect with the Bangkok Sanitarium and Hospital as a physician/internist.

Mrs. Lois E. Fouts, nee Thompson (WWC, '38), of Glendale, California, left Los Angeles, California, August 17 for Singapore. Mrs. Fouts will be a cashier in the Far Eastern Division office.

Marietta Lu Deming (WWC, '61), of Glendale, California, left Los Angeles, August 20 for Indonesia. Miss Deming will serve as a relief nurse in the Bandung Mission Hospital, Java.

Jess C. Holm (CME, '52), returning after furlough, left Seattle, Washington,

August 20 for Saigon, Vietnam. Mrs. Holm plans to follow a few months later. Dr. Holm will connect with the Saigon Adventist Hospital.

George C. Ekvall (CME, '48), Mrs. Ekvall, nee Reatha Lucille Venden (EMC Academy, '43), and two children, left San Francisco, California, August 20 for Singapore. They were returning after furlough. Dr. Ekvall is medical secretary of the Far Eastern Division.

Garth D. Thompson (EMC, '46), Mrs. Thompson, nee Ruby Ellen Freeman (attended EMC '43-'47), and two children, returning after furlough, left San Fran-

cisco, California, for Singapore, August 22. Elder Thompson is principal of the Far Eastern Academy.

Arland E. Hackett (AUC, '62), Mrs. Hackett, nee Myrtle Marleen Reynolds (AUC, '62), and two children, left Portland, Oregon, August 22, returning to Singapore after furlough. Mr. Hackett, formerly a worker on Guam, is to connect with the Far Eastern Division office as assistant auditor.

Lewis A. Shipowick (AU, '61), Mrs. Shipowick, nee Muriel Faith McGee (attended Canadian Union College '49-'50), and four children, left Los Angeles, California, on August 22 for Singapore, returning after furlough. Elder Shipowick is lay activities secretary of the Far Eastern Division.

Herman Bauman (AU, '59), Mrs. Bauman, nee Janice Carol Wright (attended SMC '55-'56), and three children, of Hermiston, Oregon, left New York City on August 24 for West Nigeria. Elder Bauman is to be Bible teacher in the Adventist College of West Africa, at Ilshash-Remo.

Larry G. Sibley (UC, '59) and Mrs. Sibley, nee Irene Hecox (UC, '59), left San Francisco, California, August 24 for Palau, East Caroline Islands, returning after furlough. Mr. Sibley will continue as principal of the Palau Academy.

Izella P. Stuiwenga (WWC, '57) formerly served in the Middle East Division as teacher in the Beirut overseas school. During her recent furlough her appointment was changed to the Far Eastern Division. She left Portland, Maine, August 27 for Seoul, Korea, to serve as a church school teacher in the Korean Union Mission.

Marieda W. Blehm (UC, '55), returning after furlough, left San Francisco, California, August 27 for Bandung, Indonesia. Miss Blehm is a church school teacher in the West Indonesia Union Mission.

V. L. Bretsch (Mt. Ellis Academy, '46), Mrs. Bretsch, nee Opal May Page (Mt. Ellis Academy, '46), and two children, left San Francisco, California, August 27 for Singapore, returning after furlough. Elder Bretsch is publishing department secretary for the Southeast Asia Union.

Lois Raymond (LSC, '49) left New York City for Sierra Leone on August 27, returning after furlough for further service as a teacher in the Yale Secondary School.

Paul W. Nelson (attended PUC '44-'48, AU '56-'57), Mrs. Nelson, nee Barbara Jean Watts (attended CUC '56-'57), and three children, left San Francisco, California, August 27 for Japan, following their furlough. Elder Nelson is ministerial and radio-TV secretary of the Japan Union Mission.

Ernest A. Pender (EMC, '42) and Mrs. Pender, nee Lorraine Virginia Sell, returning after furlough, left Washington, D.C., August 30 for Bangkok, Thailand. Mr. Pender will continue as business manager of the Bangkok Sanitarium and Hospital.

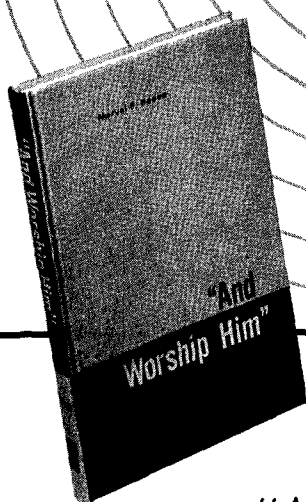
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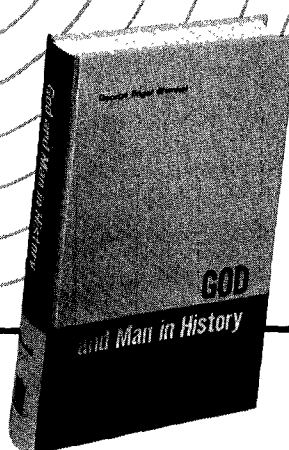


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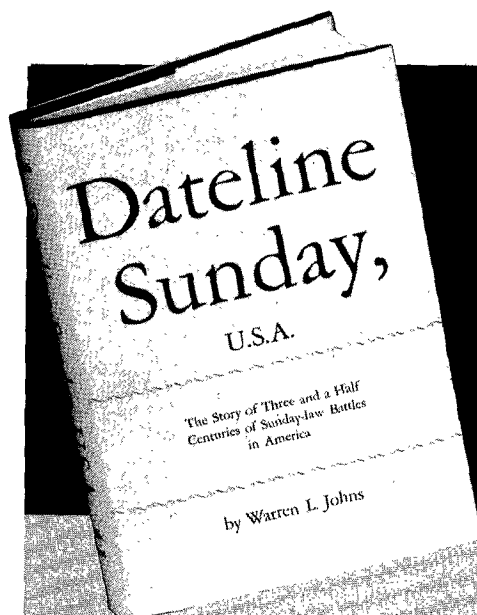
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# In Remembrance

**BAILEY.**—Lillian M. Grimm Bailey, born Oct. 2, 1889, at Troy, N.Y.; died June 16, 1967, at Lodi, Calif. In 1916 she completed nurse's training at the New England Sanitarium and Hospital. She married Elder Maurice R. Bailey. They served in Foxcroft, Lewiston, and Gardner, Maine; in Syracuse and Rochester, N.Y.; and in Chicago, Ill. Later they labored in Sacramento and Lodi, Calif. Survivors are her husband; son, Maurice Bailey, Jr., of Lodi, Calif.; daughter, Ruth Mallernee, of San Leandro, Calif.; and four grandchildren.

**BONNICKSEN.**—Avith L. Bonnicksen, born Dec. 6, 1893, at Stafford, Kans.; died March 1, 1967, at Nyssa, Oreg. [Obituary received Aug. 13, 1967.—Eds.]

**BUXBAUM.**—Catherine Mabry Buxbaum, born April 8, 1921, at Memphis, Tenn.; died June 7, 1967, at Orlando, Fla. She attended Washington Missionary College and was employed briefly in the Carolina Conference. From 1945 to 1948 she was employed at the General Conference headquarters, and for six months was a secretary in the Inter-American Division office. Her next service was for a period of two years at the Pacific Press, and then for some time in the Oregon Conference. From 1953 to 1956 she served the Far Eastern Division office, after which she worked at Faith for Today, the Voice of Prophecy, and the Glendale Sanitarium and Hospital. For about six years she worked in the New York Conference office, and during 1966 was employed at the Florida Sanitarium and Hospital. She wrote a number of articles for *The Youth's Instructor*. Survivors are her mother, Ione Mabry, and a sister, Virginia Gilbertson.

**BUXTON.**—Fred Otis Buxton, born July 1, 1880, at Well City, Mo.; died Aug. 14, 1967, at Loma Linda, Calif. In 1909 he married Ollie Belle Robinson. Later he became a literature evangelist. Survivors are his wife and two sisters, Dellie Abbit and Belle Spillman.

**CANADAY.**—Arthur Henry Canaday, born May 23, 1879, at Weeping Water, Nebr.; died July 15, 1967, at Chadron, Nebr.

**CHALUKIAN.**—Pearl Chalukian, born April 12, 1874, in Turkey; died June 26, 1967, at Fresno, Calif. Four children survive.

**CHAPMAN.**—Valentine L. Chapman, born Nov. 8, 1888, at Gretna, Nebr.; died March 19, 1967, at Paradise, Calif. His wife, Daisy E. Chapman, survives. [Obituary received Aug. 21, 1967.—Eds.]

**COLE.**—Katie A. Cole, born Feb. 18, 1877, at Oxford, Iowa; died Aug. 12, 1967.

**DAVISON.**—Beryl Davison, born Sept. 6, 1893, at Nunica, Mich.; died at Battle Creek, Mich., Aug. 8, 1967. In 1911 she married Lester J. Davison. She spent more than 40 years as a Bible instructor in Michigan. Survivors are a daughter, Alice; two sons, Russell and Lester; six grandchildren; and four great-grandchildren.

**FIELDER.**—William R. Fielder, born Oct. 6, 1896, at Grand Saline, Tex.; died at Long Beach, Calif., July 11, 1967. His wife survives.

**FRAKES.**—Martha Catherine Frakes, born June 26, 1874, at Scottsboro, Ala.; died Aug. 10, 1967, at Loma Linda, Calif. Survivors are two sons and three daughters.

**FULTON.**—Harold R. Fulton, born April 14, 1900, in Omaha, Nebr.; died at South Haven, Mich., Dec. 12, 1966. His wife, Ella Johnson Fulton, survives. [Obituary received Aug. 24, 1967.—Eds.]

**GREEN.**—John August Percival Green, born Oct. 11, 1878, in Brooklyn, N.Y.; died July 30, 1967, at Azusa, Calif. His ministry took him to four continents. He served as associate secretary of the publishing department in North America, and as secretary of the publishing department in the divisions of Southern Europe, South America, and Inter-America.

**HAMMOND.**—William A. Hammond, born March 19, 1889, in Hartwick County, Mich.; died near Mount Vernon, Ohio, July 19, 1967. He married Miss Bertha Spohn, a teacher, and he taught church school for some time. The survivors are his wife; two sons, Wilbur H. and Harry Hale; and a number of grandchildren.

**JONES.**—Beulah L. Jones, born April 5, 1882, at Leighton, Pa.; died July 30, 1967, at Walla Walla, Wash. She is survived by two sons, Dr. Carl T. Jones, of Walla Walla College, and Dr. Harold T. Jones, of Andrews University; four grandchildren; a brother; and a sister.

**LARSON.**—Christ V. Larson, born Aug. 12, 1889, near Viborg, S. Dak.; died Aug. 5, 1967, at Sioux Falls, S. Dak. His wife, Ann, survives.

**MANRY.**—Ethan Allen Manry, born July 16, 1877, in Cattaraugus County, N.Y.; died June 29, 1967, at Lakeland, Ga. After graduating from Battle Creek College he was publishing secretary in the Western New York Conference. For two years he was principal of Fernwood Academy in New York. He was publishing secretary in the Greater New York and the West Pennsylvania conferences; lay activities and MV secretary in the Potomac Conference; lay activities and Sabbath school secretary in the Southwestern Union Conference. His years of service total 42. Survivors are his wife, Anna, of Apopka, Fla.; a daughter, Phoebe Burnett, of Silver Spring, Md.; and two sons, Marion, of Woodbridge, N.J., and Carl, of Orlando, Fla.

**MCINTYRE.**—Jane McIntyre, born April 20, 1878, near Pekin, Ill.; died July 6, 1967, at Chadron, Nebr.

**MCLEAN.**—Alexander B. McLean, born Dec. 24, 1882, in Butler County, Nebr.; died Aug. 2, 1967, at Yoder, Wyo. He is survived by nine children.

**METZGER.**—Pearl Grace Metzger, born Dec. 27, 1884, in Marion County, Iowa; died July 5, 1967, at Gordon, Nebr.

**PARRILL.**—Clarence Vernon Parrill, born March 19, 1884, at Taylorville, Ill.; died July 31, 1967, at Caldwell, Idaho. One son and five daughters survive.

**RANSOM.**—Elsie M. Ransom, born Oct. 25, 1891, at Townsend, Del.; died July 22, 1967, at Rochester, N.Y. Her husband, Harry, survives, as well as two sons and two daughters; seven grandchildren; four great-grandchildren; two brothers, Elder Walter C. Moffett, of Hagerstown, Md., and Frank W. Moffett, of Sarasota, Fla.; and a sister, Mrs. O. J. Gibson, of Takoma Park, Md.

**RICHARDSON.**—Abba Grace Hill Richardson, born Aug. 6, 1877, at Starville, Mich.; died at Mt. Clemens, Mich., July 13, 1967. Three children survive.

**RIDPATH.**—William James Ridpath, born Dec. 22, 1894, at Clayton, Okla.; died Feb. 9, 1967, at Mannsville, Okla. His wife, Gertrude Watson Ridpath, and three sons survive. [Obituary received Aug. 9, 1967.—Eds.]

**SHEPHERD.**—Hannabal Shepherd, born Nov. 10, 1871, at Cornwall, England; died at Auburn, Wash. in his ninety-sixth year. His wife, Ethel, survives, as well as a daughter, Ethel Briones, of Federal Way, Wash.; and five sons, Reginald, of Glen-

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dale, Calif.; Dr. William, president of Walla Walla College; Dr. H. Cecil, of Auburn, Wash.; Dr. Stanley, of Richland, Wash., and Dr. Donald, of Auburn, Wash.; 16 grandchildren; and 19 great-grandchildren.

**SLEETH.**—June Humphrey Sleeth, born June 16, 1899, at Moultrie, Ga.; died July 3, 1967, at Orlando, Fla. Her husband, Albert Paul Sleeth, survives.

**SPEARS.**—Mabel Spears, born Nov. 29, 1878, at Waltham, Mass.; died at Sanitarium, Calif., July 24, 1967. One daughter and two sons survive.

**WHITE.**—Jennie Mabel White, born Jan. 24, 1877, at Davis Corners, Wis.; died Aug. 28, 1966, at Paradise, Calif. She worked in the Kansas Conference many years before her marriage in 1909 to John B. White. With him, she served in the educational work in the Kansas and Colorado conferences. Survivors are two stepdaughters, Olive Minner and Daisy Chapman, of Paradise, Calif.; and a sister, Alice Edwards, of Thayer, Kans. [Obituary received Aug. 21, 1967.—Eds.]

**WIRTH.**—Lily Wolfram Wirth, born Feb. 6, 1885, at Troy, N.Y.; died Aug. 10, 1967, at Pasadena, Calif. In 1911 she married Dr. William Wirth, and they were in denominational work until their retirement. They had a part in the building up of Campion Academy. She served with her husband in his ministerial duties, including a period of time spent in California. Survivors are her husband; daughter, Dr. Elizabeth W. Kelpien; and two granddaughters.

**WITTLAKE.**—William Arthur Wittlake, born at Yuma, Colo.; died June 6, 1967, in Fresno, Calif. His wife and two daughters survive.

**WOLFKILL.**—Lydia Jane Kime Wolfkill, born June 2, 1882, in North Carolina; died June 29, 1967, at Sanitarium, Calif. In 1904 she graduated from Walla Walla College. After teaching church school for two years, she taught in the normal training department of Walla Walla College and was the president's secretary. Since then she has been secretary to five other college presidents. In 1906 she married Guy Fontel Wolfkill. Since their marriage they have worked together in five senior colleges: Walla Walla, Pacific Union, Washington Missionary, Union, and Emmanuel Missionary. In 1931 they returned to Pacific Union College, where they taught until retirement. She received her Master's degree from the University of Nebraska.

**YARGITZ.**—Anna Yargitz, born Feb. 14, 1898, in Yugoslavia; died May 18, 1967, in Cleveland, Ohio.

## NOTICE

### International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Thursday, October 19, 1967, at 11:00 A.M., in the Takoma Park church, 6951 Carroll Avenue, Takoma Park, Maryland, for the purpose of transacting such business as may properly come before the members of the Association.

M. E. LOEWEN, Secretary

## Church Calendar

Review and Herald Campaign	Sept. 9-Oct. 7
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7
Health Emphasis Week	October 7-13
Sabbath School Visitors' Day	October 14
Voice of Prophecy Offering	October 14
Community Relations Day	October 21
Temperance Day Offering	October 28
Week of Prayer	November 4-11
Church Missionary Offering	November 4
Annual Sacrifice Offering	November 11
Ingathering Campaign Launching Day	November 18
(Campaign dates Nov. 18, 1967-Jan. 6, 1968)	
Ingathering Campaign Promotion	December 2
Church Missionary Offering	December 2
Thirteenth Sabbath Offering	
(Central European Division)	December 23

### Church Calendar for 1968

Soul-winning Plans and Projects	January 6
Church Lay Activities Offering	January 6
Liberty Magazine Campaign	January 13-20
Religious Liberty Offering	January 20
Bible Evangelism Crusade	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar Day	February 17
Listen Campaign	February 24
Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16

# Review and Herald

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

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## Of Writers, Articles, and Miscellany . . .

This week on our cover and on pages 2 and 3 we feature the Voice of Prophecy radio broadcast. H. M. S. Richards, who is the founder of the broadcast as well as the speaker, was born in Iowa, August 28, 1894, an heir to a long line of preaching ancestry. He graduated in 1919 from what is now Columbia Union College and in 1960 was granted an honorary degree by Andrews University. He made his debut on radio in 1926, in central California. In 1930 he began regular broadcasts and in 1942 coast-to-coast broadcasts over 89 stations of the Mutual Broadcasting System.

W. E. Read's 4-part series on the cleansing of the sanctuary concludes in this issue (p. 4). In the last article of his series he discusses the meaning of the cleansing for us today.

In this issue one of our contributors to the Homemakers section, Helen L. Lund, contributes a general article entitled *Used of God* (p. 6). She draws upon her rich experiences in the service of God to call attention to the high privilege, as well as weighty responsibility, of being used of God to carry forward His work.

Carl Guenther, associate secretary of the General Conference Lay Activities Department, has directed in sending assistance to victims of natural disaster in many lands. On his recent trip to Inter-

America he found himself on the other end of the line. He was personally involved in a disaster and was on the receiving end when arrangements for relief were made. You may read part 1 of his vivid description of the recent earthquake that struck Caracas, Venezuela, on page 21.

Careful readers—and we have many of them—may notice that the name of Promise Joy Sherman is missing on the masthead this week. The reason is twofold: (1) Mrs. Sherman is now Mrs. W. C. Moffett, and (2) she is now a full-time homemaker instead of a full-time editorial secretary. We are sure that our readers join the staff in wishing her much happiness. Taking her place in the REVIEW offices is Mrs. Dorothy Emmerson, who, beginning with the first issue in 1968, will, along with her responsibilities as editorial secretary, conduct the Homemakers section. Watch for new features and a new format.

This is the time of the year when subscribers to the REVIEW should make certain that their subscription to the magazine is renewed. At campaign time there is a special discount subscription rate, of which our readers will want to take advantage. Subscribers, too, should seek to encourage their friends who are not subscribers to provide this important religious journal for their homes.



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# News of Note

## New Public-Service Radio Program Ready for Release

A new daily radio program styled in the manner of NBC's *Emphasis* and CBS's *Dimension* has been released by the General Conference Radio-Television Department. Designed to present the church's view on topical events, the new program, *Perspective*, focuses on items of wide interest.

Five programs a week are available, and initially a 26-week series is planned.

This new release highlights an endeavor by the church to widen its influence through communications media. *Perspective* is intended to be released as a public service by local Adventist churches but can also be adapted as a sponsored broadcast. Churches or pastors interested in the release of this program should contact their local conference radio-television secretary. Cost of the 26-week package of 130 programs is \$60.

*Perspective* is produced for the Radio-Television Department by Audio-Visual Services. AVS has been established by the General Conference to serve in the field of radio and television productions. Director of AVS and speaker on the *Perspective* series is J. Orville Iversen.

WALTER R. L. SCRAGG

## Cause in Nigeria Advances in Spite of War and Unrest

Despite political unrest all the workers of the West Nigerian Mission are continuing their labors. Our evangelists are working hard even though restricted by government orders regarding meetings, the showing of lights after dark, and numerous other regulations related to the war. One man on a £25 budget has won 12 persons in less than three weeks in spite of restrictions. Another pastor has had more than 70 baptisms and has 40 in a baptismal class.

We have no contact with our workers in the Midwest Region. In fact, we have been unable to pay them for two months now.

There are other difficulties. We have water two hours a day on the best days; at worst we go three days without, unless we catch some rain water in buckets. Curfew is from 9:00 P.M. to 6:00 A.M., and the town is closed by the military from 7:00 P.M. to 7:00 A.M. Having to get back through the east checkpoint by 7:00 P.M. sometimes necessitates hard driving. All along the roads there are police and military checkpoints—at times one is searched at gunpoint and the car itself comes under close scrutiny.

At every checkpoint we give away literature to the men on duty—men who perhaps would not otherwise receive the message. Another of God's "mysterious ways."

There has been heavy fighting in Ore

and Okitipupa districts. Our workers in the area had a hard time for a while, but a message coming from there now reports that all members and workers are safe. This is not true of other missions—for instance, a Catholic worker was killed in the presence of our district leader.

I am the only nonnational on the mission staff and am restricted to certain "peaceful" areas of our territory. Some expatriates are confined to Ibadan.

Nobody is lacking in enthusiasm or courage. All are optimistic over both the country's final prosperity and, in particular, over that of the mission. We expect to report two new areas opened, as well as an increase in membership, when the time for adding up the figures comes.

We desire the prayers of God's people for ourselves as well as for our brethren in the Eastern Region.

K. A. W. LETHBRIDGE



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

LOURDES, FRANCE—An international festival of religious music will be held at the shrine to Mary, which attracts more than 3.5 million pilgrims each year. The festival will take place April 20-30, 1968, in the basilicas and churches of Lourdes and Tarbes and other neighboring churches.

MINNEAPOLIS, MINN.—An anonymous donor has pledged \$1 million to establish a new "halfway" house to aid paroled convicts. The donation is the largest single gift in the 71-year-old history of the Minnesota chapter of the Volunteers of America, a religious social agency.

PHILADELPHIA, PA.—Twenty-eight Catholic high schools in the Philadelphia area have raised admission standards for freshmen, and are charging tuition this autumn. The school system, which has 58,000 students, has never charged tuition, but will now charge \$20 a student. Previously revenue has been received through parish assessments. The freshman classes will be reduced by an expected 1,000 pupils.

PHOENIX, ARIZ.—The handwritten will of an old miner has spurred more than 1,000 persons and organizations to claim they are studying whether man has a soul. Northern Arizona University is the latest claimant to the estate of miner James Kidd, who died in 1951, leaving \$116,000 to "anyone researching the existence of a human soul which leaves at death."

## Good News for You Used by Chaplain at South Pole

Chaplain Donald C. Oakley, of United States Naval Support Unit Three in Antarctica recently wrote to R. E. Maxson, of Angwin, California, thanking him for a complimentary copy of *Good News for You*, by A. S. Maxwell. In his letter from the South Pole, Chaplain Oakley said, in part:

"Though the book was sent for placement in our station library, I'm taking the liberty of placing it in our chapel library where I can personally promote it.

"I owe you my personal thanks, for I've never seen a book quite like it. It's not only Biblical in its orientation, but it has a positive and inviting format. It will be an excellent tool in my hand in getting the Word out to certain individuals.

"We are in a period of isolation which began last February 25, but it was broken on June 18 by the U.S. Navy's first scheduled midwinter flight into the antarctic. The plane brought in a team of seven scientists and almost 6,000 pounds of mail—including your gift."

Adventist books find their way into unusual places, but surely Antarctica is one of the most unusual.

H. J. FORQUER

## Voice of Prophecy Needs Support for Growing Work

The Voice of Prophecy has been beaming the NITE-OWL program with a message of love and hope to the more than 30 million persons who work nights or who are insomniacs. In addition to the regular daytime broadcast, the program has been placed on about six 50,000-watt stations, reaching across the nation and as far away as the Aleutian Islands.

"Everywhere the light of truth is to shine forth."—*Evangelism*, p. 19. The Voice of Prophecy is one of the most effective means of sending forth this light.

Won't you help in an even greater measure than you have in the past by giving sacrificially to this offering on Sabbath, October 14?

K. H. EMMERSON

## Kettering College Is Opened

A new Seventh-day Adventist school, the Kettering College of Medical Arts, was opened with dedicatory services September 15-17. Established by the Columbia Union Conference and the Eugene Ketterings in memory of Charles F. Kettering, this two-year college will prepare young people for immediate service in our medical institutions. It is the eleventh denominational college in the United States.

CHARLES B. HIRSCH