

The Debilitating **REVOLT**

THE Western world is now undergoing a sexual revolution perhaps more debilitating than any other moral upheaval in recent centuries. Along with the accelerated passion to examine, explain, and experience all aspects of man's total environment, people today are operating on the premise, suggests psychiatrist Rollo May, that everyone has the duty to live the full, free, uninhibited life. As self-centered people carry this attitude into the realm of sexual behavior, established moral standards are being overtly challenged; unrestrained, exploitive, and lascivious patterns of behavior are becoming commonplace. Sexual sins have continually been a part of man's life, but the mounting incidence of promiscuity, premarital intercourse, prostitution, adultery, illegitimate births, homosexuality, prurient nudity in public, pornography, and various sexual aberrations at all levels of society today causes even long-time liberals to blanch. The West cannot afford to forget the lesson of history that a civilization that turns from the commandments of Almighty God and lavishly devotes itself to carnal pleasures cannot long endure.

The growing desire to bend and break rules of sexual conduct and yet maintain respectability is illustrated by the phenomenal success of the slick and sophisticated *Playboy* enterprises. Hugh Hefner's ability to gross 2.4 million fast bucks in 1966 by catering to America's hedonistic appetite is not difficult to understand. Less understandable is that leading theologians have frequently lent their prestige to *Playboy* in journalistic contributions. Last month's *Playboy* panel on "Religion and the New Morality" brought together nine apostles of the new morality, including Lutheran Martin Marty, United Church of Christ's Howard Moody, Baptist Harvey Cox, and Presbyterian Robert Wood Lynn, to record their collective observations on today's

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EWING GALLOWAY

*The current moral upheaval
 demands a return to biblical ethics
 and a rejection of the new morality*

By
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LUTHER— the Man of the Hour

ONCE again the Protestant world looks backward to the epic times of the sixteenth-century Reformation. This year an anniversary of sorts is being celebrated. In October, 1517, two important events occurred in the little town of Wittenberg, Germany. Both affected profoundly the Western church and the world in general.

One was the posting of 95 theses, whereby Luther called for a debate on the traffic of indulgences, which concerned, in reality, the question of forgiveness and salvation. The other more important event was the coming on the world stage of a prestigious personality.

Martin Luther was one of the makers of the modern world. In the words of Carlyle: "I will call this Luther a true great man: great in intellect, courage and integrity." It can be conjectured that if Luther had made his thrust a few decades earlier he might have faced a fate similar to that of Huss and Savonarola. But Luther came at the right time; he had the precisely needed message. The prince was well disposed toward him.

Above all, Luther was endowed with a prodigious character. He was emotional, paradoxical, often inconsistent, often rude in utterance, not always saintly in behavior. He did not always reason well in debate. In the words of the poet Heine: "He had something miraculous, such as we find in all providential men—something invincible, spirit-possessed." It was a remarkable man who stood before the rulers of the empire and witnessed for truth in a way that will not be forgotten. The Diet of Worms provided Luther his finest hour: "God, in verity, spoke through him."

Martin Luther was a leader by the sheer force of a mighty personality. As a towering religious leader he made the first significant and successful breakthrough in the church.

Catholic historians also characterize Luther as a genius and claim that his ideas are not too far removed from theirs. Even in Luther's own time the pope recognized that he was not the "drunken German monk" he thought at first. He remarked about him, "Friar Martin is a brilliant chap."

The force of Luther's personality has been noted by Ellen G. White, who widely discusses the Reformer in her writings. In the three-volume *Comprehensive Index to the Writings of Ellen G. White* some 400 entries refer to Luther. It is significant that on the Anabaptists, the "left wing" of the Reformation, there is not a single entry in this *Index*, even though Seventh-day Adventists are theologically nearer to the chiliastic Anabaptists than to

Luther. At the same time, many basic Lutheran concepts are ours also. Obviously a man is not considered a witness in a given age on the basis of a theological identity. Luther accomplished powerfully his task for his generation in his environment. Ellen G. White says that God raised him up and spoke through him.

Purpose of the 95 Theses

Why did Luther nail the 95 theses on the Castle church door at Wittenberg, October 31, 1517?

In no way did he intend to break with the church. As a professor of theology and an Augustinian monk he took his vocation seriously; too seriously, according to his superiors.

The posting of the theses was not in itself an arrogant gesture, nor was such a procedure unusual. Convictions about the nature of a doctrine could be expressed in theses, preferably in Latin, so as to confine the debate to clerics. Luther himself, one month before the posting of the famous theses, used that method to suggest a reform in the theological curriculum. Resenting the influence of Aristotle, he exposed that "cursed heathen" because his ethics did not harmonize with those of Paul. In September, 1517, in 97 theses, he questioned the value of Aristotle's works in a theological program.

One month later, in the 95 theses, when the controversial traffic of indulgences had gained momentum and approached Wittenberg, Luther expressed his conviction not only on the traffic itself but on the divine forgiveness and penance. His being aware that a portion of the collected funds was earmarked for his own university did not deter him from striking. In fact, there is an element of haste and irritation in the theses. The notorious seller of indulgences, Tetzel, was to offer his unholy wares the next day, All Saints' Day, November 1. For that occasion the prince elector intended to exhibit a large collection of relics. (Among the choice exhibits were the following alleged items: four hairs from the virgin Mary, one tooth from St. Jerome, and one piece from Christ's swaddling clothes. Some 5,005 items conveying indulgences were said to reduce pains in purgatory by 1,443 years.)

What was particularly odious was not so much the indulgence theory but the deceiving claims about it. The layman was made to believe that an indulgence would ensure salvation, as expressed in the famous jingle: "As soon as money tinkles in the collection box the soul flies to heaven." What irritated Luther was that the cynical scandal distorted the core of Christianity—the nature of salvation.



In October, 1517, a prestigious personality came on the world stage.

On the day he posted the theses Luther wrote to his superior, Archbishop Albert of Brandenburg: "Papal indulgences for the building of St. Peter's are hawked about under your illustrious sanction. . . . I regret that the people have conceived about them the most erroneous ideas. These unhappy souls believe that if they buy letters of pardon they will be sure of their salvation: likewise that souls fly out of purgatory as soon as money is cast into the chest."

Like others, Luther was astonished at the enormous success of his propositions, which had been translated into the vernacular. They swept far and wide with unbelievable force. Five months later, reappraising the event, he was not so sure that he had done the right thing. It was not his purpose, he wrote to a friend about the theses, "to publish them but first to consult a few of my

neighbors about them. . . . I have certain doubts about them myself and should have spoken far differently and more distinctly had I known what was going to happen." Luther did not realize that the hastily drawn up theses were an historic event, causing a chain reaction that could not be stopped.

In May, 1518, he wrote to Pope Leo X, assuring him that he did not attempt to diminish the authority of the pope. Hearing evil reports about himself, he remarked, "My ears are horrified and my eyes amazed; but my conscience, sole bulwark of confidence, remains innocent and at peace." He had privately warned some of the dignitaries of the church, he wrote, but finally when he could do nothing else "I determined to stop their mad career if only for a moment . . . so I published some propositions for debate inviting only the more learned to discuss them with me."

"Now what can I do? I cannot recall my theses and yet I see that great hatred is kindled against me by their popularity. . . . I shall recognize your words as the words of Christ speaking in you." These are hardly the words of a rebellious heretic.

Luther's Religious Experience

Luther's religious experience goes back twelve years when he entered the Augustinian cloister at Erfurt. What he desired above all was the assurance of salvation. He was immensely distressed and yearned for a merciful God. The church was unable to satisfy him. His teachers did not understand him and scolded him for giving such anxious consideration to sins that were, in their view, mere peccadilloes.

He could not understand Paul's expression "justice." In fact, he was not even supposed to read the Bible. One of his teachers, finding him reading the Scriptures, said: "Brother Martin, let the Bible alone; read the old teachers. . . . Reading the Bible breeds unrest."

He was singularly conscientious: "I was an earnest monk, lived strictly and chastely. . . . I kept vigil night and day, fasted, prayed, chastised my body." But describing his real condition: "Beneath this cover of sanctity, this confidence in my own justification, I felt a continued doubt, fear, and desire to hate and blaspheme God."

Luther remembered his poignant experience in the cloister all his life. In 1539 he stated: "In the monastery we had enough to eat and drink but we suffered martyrdom in our hearts. The greatest suffering is that of the soul. I was frightened by the name of Jesus. . . . When I heard his name mentioned I would rather have heard the name of the devil for I thought that I had to perform good works until at last through them Jesus became merciful unto me."

In 1514 he finally heard God's voice. The term "justice," however, remained a distressing hurdle: "I greatly longed to understand Paul's epistle to the Romans and nothing stood in the way but that one expression, 'the justice of God,' because I took it to mean the justice whereby God is just and is justly punishing the unjust."

The Solution

Finally the solution came. Now he had the key. In a moving passage he tells how he found the assurance of salvation: "Night and day I pondered until I saw the connection between the 'justice of God' and the statement 'the just shall live by faith.' Then I grasped that the 'justice of God' is that righteousness by which, through Christ and sheer mercy, God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole Scripture brought on a new meaning and whereas before 'the justice of God' had filled me with hate, now it became to me inexpressibly

sweet, . . . to me a gate to heaven."

The ruling German house of Hohenzollern aimed at full control of the church. Albert of Brandenburg, not old enough to be a bishop, already held two even more important offices and aspired to still higher functions. Church functions could be purchased; in this case the price was high. The pope and the archbishop started a hard bargain. The pope demanded 12,000 ducats because there were 12

apostles. Albert offered 7,000 because there were seven deadly sins. They finally agreed on 10,000 presumably because there are ten commandments. The young nobleman looked for a loan from the banking house of the Fuggers of Augsburg, which had a monopoly over papal finances in Germany. The bank was willing to advance the money and also to manage the indulgence traffic for a "modest" commission of 50 per cent.

The money raised by indulgences was allegedly for the building of St. Peter's church. Luther objected bitterly that Germans should be asked to pay for Italian churches: "The revenues of all Christendom are being sucked into this insatiable basilica. . . . We Germans cannot attend St. Peter's. . . . Why doesn't the Pope build the basilica of St. Peter out of his own money? He is richer than Croesus. He would do better to see St. Peter's and give the money to the poor folk who are being fleeced by the hawkers of indulgences."

Lessons for Today

Every church needs money for its subsistence and growth. It is not money but the love of money that becomes the vice of the churches. The temptation of giving pious reasons when raising funds is not an exclusively Roman Catholic monopoly. The danger of greed exists in every organized church.

We are not suggesting that the church's love of money was the only cause that made the Reformation necessary; it was one of the causes.

Church historian Schaff declared: "Who touches money touches dirt; and the less religion has to do with it, the better."

Years ago we were warned by the Spirit of Prophecy: "In the midst of prosperity lurks danger. . . . Affliction and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life. Unless the human subject is in constant submission to the will of God . . . prosperity will surely arouse the natural inclination to presumption."—*Prophets and Kings*, pp. 59, 60.

In reflecting what happened 450 years ago we might profitably think of our own condition. Are we spiritually better because we have been given the responsibility of sharing the third angel's message? Have we not been reminded that the love of money is "eating out the vitals of God's people" (*Testimonies*, vol. 2, p. 657)?

What happened on October 31, 1517, in a little German locality is not merely of academic interest. The posting of the 95 theses was an important event, containing the dynamite that opened a new world. Also it brought to the fore Martin Luther. "Zealous, ardent, and devoted, knowing no fear but the fear of God, . . . Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world."—*The Great Controversy*, p. 120.

The art of living

By MIRIAM WOOD

when you're Young

A NEW IDEA Supposedly there is "no new thing under the sun." I've no quarrel with this assertion, but frequently I encounter ideas that are new to me—and it's an exhilarating experience. In a book given to me by a new friend, I found a new suggestion for coping with habits of conduct that have proved both destructive and defeating.

Here it is. Sit down and think clearly as to the areas of your major defeats in the art of living. (I didn't even need to sit down; I was already completely familiar with certain conduct patterns that have regularly routed me from life's battlefield!) Next, select *one* area on which you're going to concentrate; then, letting your mind "float free" relive *one* incident in that area as vividly as you can. Try to recall everything you said, everything you did.

Your purpose in undertaking this painful task is to isolate in your memory the point at which you made your first mistake, as far as that particular situation was concerned. Having found it, look at it objectively. See it as it really was, not as you wish it had been, or as it appears beclouded by convenient rationalizations framed in your defensive memory.

Now it's quite obvious, I think, that you're going to do some squirming and writhing. This whole process may, on the first attempt, prove so completely traumatic that you'll recoil like a child who's found that dry ice burns. This kind of soul searching is about as uncomfortable an ordeal as you're apt to encounter. Quite likely you'll find yourself using your familiar rationalizations: "But it wasn't my fault!" "Anyone else in the same situation would have done exactly as I did!"

It's vitally necessary to get past these barriers. Once you do, and the glaring

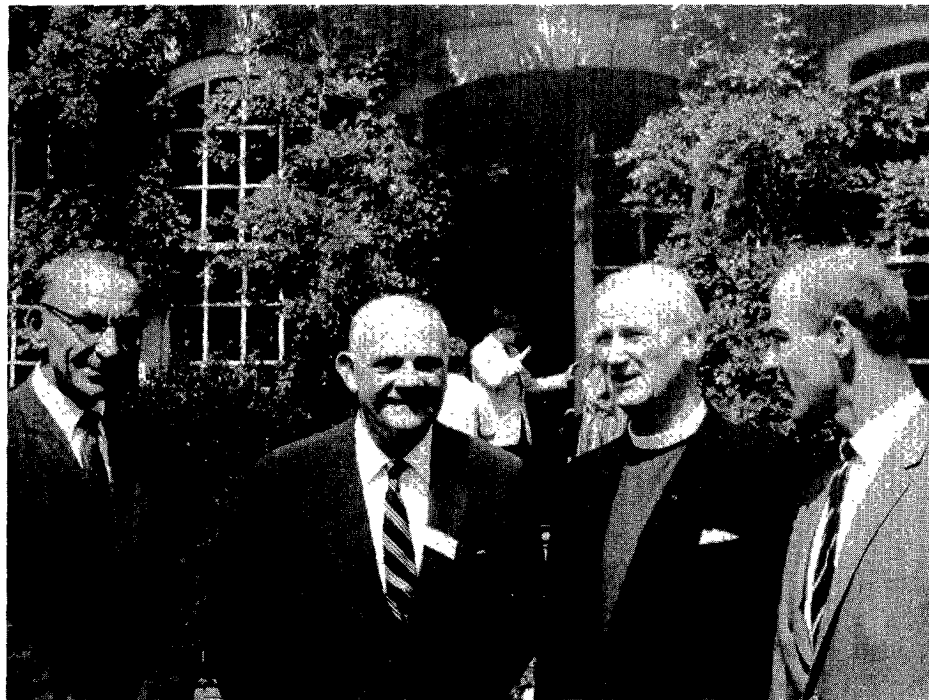
bathes the scene in your mind, you'll be able to spot the "flawed" conduct at its first appearance.

We're speaking of conduct patterns here. You'll have a whole assortment of similar experiences to review mentally, once you've stopped stinging and smarting from your first exercise in "retroactive honesty." You'll be astonished, I think, to find that the "breakdown point" in each one—the moment when you made your first wrong move—is monotonously the same, over and over.

Of course it's not going to take a mammoth intellect to follow along to the next step. You are *consciously* going to alert your will, so that the next time a similar situation occurs, you'll have a built-in "control." Instead of responding to the stimulus in the same old erroneous fashion, you're going to make a new and different and *correct* response, one that will guarantee that you'll be acting and speaking as you should. Before long, then, you will have established a correct and firm *habit*, which is vital to Christian living.

Now, lest you feel that I am being in any way un-Biblical, let me state that I'm not suggesting a constant dwelling on past mistakes, or a lack of faith in Christ's forgiveness, once you have sincerely confessed your sins. You will have in this proposed "exercise" a definite and stated purpose. You will not excoriate yourself; you will not heap recriminations on yourself; you will, instead, put yourself in as objective a frame of mind as is humanly possible, and you will lay hold on divine power to help you become the conqueror instead of the conquered in further temptations of a similar nature.

I really think this can help. Remember Paul's assertion: "I can do all things through Christ which strengtheneth me."



From left to right: Dr. Paul S. Minear, Yale University, president, Faith and Order Commission; Dr. Eugene Carson Blake, general secretary, World Council of Churches; Dr. Oliver S. Tomkins, Bishop of Bristol, chairman, Working Committee, Faith and Order Commission; Dr. Lukas Vischer, who is the director of the Faith and Order Commission.

wholeness of Christ's mission and His truth.

At the same time recognition was given to the fact that within the Faith and Order group a variety of deeply divided positions are found as to what constitutes catholicity in actual practice. In view especially of the differences in regard to the Lord's Supper, talk of "catholicity" in the church seems hollow. Faced with this seemingly irreconcilable division, the paper concluded that the only way to renewal is through repentance, and sees in the act of repentance itself a kind of unity both under God's judgment and his renewal in Christ.

"God in Nature and History"

The second main presentation, the paper on "God in Nature and History," traced the Biblical history of salvation from Creation to consummation, pointed up contrasts in the world views of the Bible and of modern man, and sought to spell out a Christian understanding of man's re-

The Bristol Meeting of

The Faith and Order Commission- 2

By EARLE HILGERT

IT WAS against the background of its long history, and more particularly the developments since the Montreal Conference, that the Faith and Order Commission began its work on Sunday evening, July 30. Already that morning one of the deepest divisions that has always existed within the ecumenical movement had been dramatized when the members of the Commission had gone en masse to the local Greek Orthodox church. Both because of theological differences in the meaning of the Lord's Supper and of the doctrine of apostolic succession, according to which the Orthodox do not admit non-Orthodox to Communion, only a minority of those present were able to participate in this part of the service. However, at the end of the service, as a token of good will and brotherly love, unconsecrated bread was served to all who wished to participate in a symbolic meal. A further symbol of ecumenical feeling was indicated by the fact that the Anglican bishop of Bristol, a leader for many years in Faith and Order work, was invited to occupy the

bishop's throne in this Orthodox church.

As the Commission settled down to its work, a series of papers was laid before it for consideration and criticism. The two most important of these dealt with "The Holy Spirit and the Catholicity of the Church" and "God in Nature and History." The first paper was a continuation of studies on the nature of unity. Studies on this topic have occupied the Faith and Order movement virtually from its beginning. The document is intended to play a major role at the next general assembly of the World Council of Churches at Uppsala, Sweden, in 1968. Moving out from the New Delhi concept of the united church as "all in each place," this paper emphasized the need for greater attention to the church as a universal community. It discussed the concept of "catholicity" and asserted that the church is made catholic through the reception of life and truth in Christ, the communion of the Holy Spirit. This gift requires a response of obedience to fulfill the

relationship to the natural world, particularly in view of his sin and Christ's salvation. It concluded with the conviction that God, though seemingly hidden, is present in human history, and that all our interpretations of history must be built on Jesus Christ, who is the key to our understanding of history. In response to this paper the Commission called for the preparation of a parallel study on "Man in Nature and History," in which both theologians and behavioral and natural scientists would join to grapple with the challenges of these sciences to the Christian view of man. They would seek to answer such problems as the meaning of death and resurrection in the light of contemporary scientific developments in regard to the nature and control of life, and the question of the extent to which human nature is actually capable of change. Following the recommendations of the Montreal meeting, papers were also presented on methods of Biblical interpretation, on the church fathers, and on the ancient church councils, as well as on other topics.

Extensive discussion was given to the practical question of the development of the work of the Faith and Order Commission. In his opening address Dr. Lukas Vischer, the director of the Commission, reported on widening contacts both with Roman Catholics and with conservative Protestants. Since the Second Vatican Council a new spirit of openness has characterized many Catholic theologians to the point that they are eager for dialog and often for cooperation with such groups as the Faith and Order Commission. Dr. Vischer also mentioned informal conversations with Pentecostals and with Seventh-day Adventists. Of the latter contacts he told the Commission that they had "led to an illuminating discussion of the meaning of the fourth commandment."

A significant reaction of the Commission to these possibilities of wider contact was the adoption of a revision to its constitution, which raises its membership from a possible total of 120 to 150, with the understanding that the additional members are to be chosen from denominations that are not members of the World Council of Churches. As neither the Roman Catholic Church nor many of the more conservative Protestant denominations are members of the World Council, this action is of great significance for the widening of participation in its work from both these directions.

Final Session

The high point of the meeting was reached in its final session on Tuesday afternoon, August 8, when Dr. O. S. Tomkins, the Bishop of Bristol and a leader in the movement ever since the meeting at Lund, gave the closing address on the future of the work of the Commission. He asserted that a new dimension is inevitable: Faith and Order must grapple with the problem of modern man in a world dominated by natural science, and seek to understand "the man in Christ" in that context. Speaking of the difficulties the ecumenical movement faces, he outlined three paradoxes: the toughness of institutions over against the fluidity of ideas; the fact that as the need for unity grows more obvious, so does the opposition to it; and the fact that the more the ecumenical movement as a whole becomes coherent, the more difficult it becomes to discern precisely what the purpose of the Faith and Order Movement within it should be. In the face of these perplexities he urged the Commission to continue its studies, and in closing reminded it of the incomparable importance of prayer.

What reactions can be registered to

the meeting on which we have reported above? One impression that stands out distinctly is the depth of the cleavage that continues among the major branches of Christianity. This was continually apparent in the discussions of the Commission—particularly on such issues as the Lord's Supper, the ministry, the nature of authority and of the church, and on other points as well. It was dramatized once more on the second Sunday at a Protestant Lord's Supper, when an Orthodox and an Eastern Christian bishop arose and walked out of the church before the bread and wine were given to the people. This was in no sense an act of disrespect, but an indication on their part of the impossibility of their participating in this service. In some respects fifty years of ecumenical conversations have done little to bridge the really crucial gaps between such major bodies as Eastern Orthodoxy and Protestantism.

A second fact, with which no Christian can fail to be impressed, is the seriousness and Christian commitment of the men engaged in this movement. The meetings were characterized by deep spirituality and earnest prayer that the Lord would bring about the unity of Christians. In his initial address Dr. Vischer, the director of the Commission, declared, "We must not only seek to understand and learn what praying means. We must seek to understand how the presence of God should be lived in a changed world, how Christ's name should be honored and praised. Perhaps the Faith and Order movement has its most important task today in this pastoral responsibility."

Along with other Christians, Seventh-day Adventists will be deeply interested in the meeting of the World Council at Uppsala, Sweden, next year, for which the Bristol meeting was a preparation.

(Concluded)

A Bible Quiz

Health and Temperance

1. The body is the temple of whom?
2. Give a guiding principle for the amount to be eaten.
3. Was Daniel an example of a temperate person?
4. To whose glory should the Christian eat?
5. In how many things should the Christian be temperate?

ANSWERS:

1. The Holy Ghost (1 Cor. 6:19). 2. Sufficient (Prov. 25:16). 3. Yes (Dan. 1:8). 4. God's (1 Cor. 10:31). 5. All things (1 Cor. 9:25).

THE DEBILITATING REVOLT

(Continued from page 1)

sexual revolution. The panel's advocacy of the new morality, abandonment of the inviolability of the Ten Commandments, and permissive attitude toward dangerous, biblically condemned sexual practices further reveals the sickness in our society and in Christendom.

These theologians rightly point out the impersonalization of sex in the current rage of promiscuity and perversion, and call for responsibility and respect in sexual relationships. But they hold that responsible love may at times transgress biblical commandments against fornication, adultery, and homosexuality. For example, Martin Marty, associate editor of the *Christian Century*, hypothesized that the seduction of a certain older unmarried churchwoman might be a good thing "because perhaps then she would stop being so judgmental . . . and start *being* somebody." . . .

Panel participants viewed adultery as legitimate in certain circumstances. Harvard Divinity School's Harvey Cox considered it acceptable in a situation in which one of the spouses was institutionalized or incapacitated, providing "some kind of understanding" with the spouse was worked out. Martin Marty believed it permissible in what might be called the "Tea and Sympathy" context (in Robert Anderson's play, the wife of a headmaster in a boy's school has an affair with a boy falsely accused of homosexuality to convince him of his virility).

The panel said that homosexuality between consenting adults in private should be allowed. Union Seminary's Robert Wood Lynn stated, "Frankly, I don't think we really know whether homosexuality is a psychological condition or just another kind of normality, and any dogmatism here is decidedly premature. We should listen far more seriously to homosexuals than we have before."

Although these new-morality proponents assert their loving concern for people, their moralistic theories in reality work against the welfare and happiness of those they desire to help. By saying that divine commandments on sexual behavior are not absolute, they encourage disobedience of God. By leading people to rationalize sinful acts on the pretext of an undefined "love," they contribute to the deepening of degradation in society.

The Christian ethic is based on

love—God's love. Such love is not inimical to the Ten Commandments but rather motivates man to fulfill the law. God has given his law, not to keep man in bondage, but to reveal his standard of righteousness, which alone can bring true freedom and personal fulfillment. The law of God is not the sterile legalism of a divine despot but the gift of a loving and righteous Father. As Stuart Barton Babbage has written, God's law is (1) a means of preservation that sets a bound to the lawlessness of sinful man, (2) a summons to repentance that convicts men of sin, and (3) a guide to confirm and instruct the Christian as he pursues the will of God in daily living. While sinful man cannot in his own power keep the law, he can by faith enter into newness of life in Jesus Christ, who lived in perfect obedience to God's commandments.

Because sex is such a strong force in man's life, God has provided explicit admonitions on sexual behavior. Paul declares, "The body is not for fornication, but for the Lord" (1 Cor. 6:13b). The Bible views sex as sacred and joyful; it advises a man "to take a wife for himself in holiness and honor" (1 Thess. 4:4, R.S.V.). Jesus warned against adultery not only in deed but also in thought: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. 5:27, 28).

Marriage was ordained by God to bring unity between a man and a woman and make possible the procreation of children and the proper setting for their upbringing. The mysterious unity between partners in a consummated marriage wherein the two have "become one flesh" is an exclusive relationship of such great depth that it serves as the best illustration of the unity between Christ and his church. The Bible tolerates no contextual circumstances that ever justify violation of the marriage vow.

Biblical teachings on sex are unambiguous. We read: "Flee fornication" (1 Cor. 6:18a); "You shalt not commit adultery" (Ex. 20:14); "It is better to marry than to be aflame with passion" (1 Cor. 7:9b); "The husband should give to his wife her conjugal rights, and likewise the wife to her husband. . . . Do not refuse one another except perhaps by agreement for a season" (1 Cor. 7:3, 5a). Homosexual behavior is not viewed in Scripture as normal or condonable but is said to deserve God's judgment: those in Sodom and Gomorrah who "acted immorally and indulged

in unnatural lust serve as an example by undergoing a punishment of eternal fire" (Jude 7).

If man in the twentieth century continues his revolt against God's law in the realm of sex and other areas of life, he not only will create his own hell on earth but also will face the terrible judgment of a righteous God. The moments of ecstasy experienced in an illicit affair are greatly outweighed by the hours of remorse that come from disobeying God and exploiting another person. Modern science may have lessened the fears of "conception, infection, and detection" for many people, but all men still are obliged to live in accordance with God's absolute law of sexual re-

lations only within marriage. The subterfuge of the new morality that relativizes God's laws leads not to responsible love for another person but to human disruption and divine judgment. Paul Ramsey has rightly said, "No social morality was founded, or ever will be founded, upon a situational ethic." Christians must repudiate the new morality.

Let men involved in today's debilitating sexual revolution turn from sins of the flesh and spirit and by faith in Jesus Christ live in obedience to God's law. The living Christ stands ready not to condemn sinners but to receive them in love, as he did the woman taken in adultery, and to tell them: "Go and sin no more."

LETTERS TO THE

Fellowship of Prayer

THANK YOU

EDITORS: Thank you for your prayers! My husband is working now and has several more jobs in sight.

My alcoholic friends seem to be doing better and are trying to leave drink alone. Please pray that the terrible thirst will be taken away forever.

Three children are taking Bible lessons and now and then go to church. Pray that they will finish their Bible lessons and that their families will want to know more of the Bible and come to church regularly.—Mrs. D., of California.

EDITORS: Only our blessed heavenly Father knows how thankful I am for the answer to prayer. More than six years ago I asked you to pray that my oldest son would come to visit me. Now he has come, and I cried for joy. Please pray that he and his daughter will come into the truth.

Please pray that my youngest son will give up drinking beer and that he and his two children will give their hearts to God.—Mrs. B., of Maryland.

REUNITED IN LOVE

EDITORS: I sent in a request for prayer for my son and his wife. They are reunited in perfect love. She has been baptized and enjoyed camp meeting. She is glad she has learned of this truth. Thank you for your prayers.—Mrs. L., of Missouri.

VICTORY OVER ALCOHOL

EDITORS: About five years ago I wrote requesting prayer for my son who had become an alcoholic. The Lord heard our prayers and has given him the victory. I praise God and thank the Fellowship of Prayer. Please pray

that he will gain the victory over cigarettes and accept our truth.

I also request prayer for my granddaughter who has been baptized but is no longer keeping the Sabbath. I know we have a merciful, loving Saviour who hears and answers the prayers of His children. I cast my burden and heart longing on Him.—Mrs. L., of Washington.

WOMAN SEEKING EMPLOYMENT

EDITORS: For some time I have said to myself, "You must express your appreciation for the REVIEW." It is indeed an excellent, inspirational, thought provoking, challenging, informative periodical—for all ages. I thank each one for the detailed information and work that goes into this publication and its distribution.

I seek your earnest prayers for employment. May I find what the Lord wants me to do soon. God bless each one at the REVIEW office in the responsibilities you are carrying in the Lord's work.—Name Withheld.

MARVELOUS ANSWERS

EDITORS: You have helped me so much. I have realized marvelous answers to prayers.—Mrs. P., of Georgia.

UNPREPARED TO DIE

EDITORS: Won't you please pray for my son who is an alcoholic? He has also asked for prayer and strength to overcome his habit. He has been given up for dead twice and is not prepared to die. He knows this. My son attended Adventist schools, but we had a divided home. My heart is heavy for my family, for I know time is short.—Mrs. W., of California.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

Christ stands
at Laodicea's door
and knocks

The Triumph of Laodicea

By LOUIS F. CUNNINGHAM



REVIEW PICTURES

PAUL said of his own nation, "They have a zeal of God, but not according to knowledge" (Rom. 10:2). Their ardor for the Lord would have been commendable if it had been rightly directed, but lacking proper focus, it proved to be their downfall.

How different is the experience of the Laodicean church! Not misplaced zeal but apathy and self-satisfaction is the problem of this church. The Lord admonishes the Laodiceans, "Be zealous therefore, and repent" (Rev. 3:19).

Fearing that some of the standards that have marked the remnant church as a distinct people may be set aside, earnest Christians, naturally, are alarmed at evidences of worldliness within the church. But what they see, God sees also. He has warned the believers of a spiritual decline. The prophetic picture of Laodicea has nothing complimentary in it.

But there is danger that we may view the situation too pessimistically. It is indeed critical and may become even more so. Admittedly, there is no virtue in minimizing the problem, but neither is there any wisdom in closing our eyes to the power and providence of the Lord. A pessimistic outlook will help us no more than did blind zeal of the Jews in Paul's day. Imagine Jesus judging the future of the church by the condition of His followers in their weakest moment! What an unflattering picture they presented! What hope of success did they appear to have?

For them the conditions of success were the same as they are for us—trust in divine power. Shortly after their humiliating defeat the disciples saw the fulfillment of Christ's promises. Endowed with an invincible power from above, they astonished the world with the proclamation of their faith.

The Lord said of Laodicea, "As many as I love, I rebuke and chasten" (Rev. 3:19). Conditions within the church cannot remain static. Peace and material prosperity, such as are experienced in many parts of the world, will not continue indefinitely. Soon grievous troubles will envelop the earth. Severe trial and suffering may well accomplish what the blessings of God's favor have failed to do.

Speaking hopefully of those who have been rebuked, Ellen G. White says: "Yet the case of those who are rebuked is not a hopeless one; it is not beyond the power of the great Mediator."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 3:18-21, p. 966. She also notes that "the Lord lays upon no man a message that will discourage and dishearten the church. He reproves, He rebukes, He chastens; but it is only that He may restore."—*Testimonies to Ministers*, p. 23.

Although the devout Christian sees imperfections in his fellow church members, he will be careful not to flatter himself by boasting of superior attainment on his part. He will recognize his own weaknesses and will acknowledge that he, too, has imperfections. When his erring brethren suffer loss he feels a oneness with them as members of the same body. He will focus his attention on the preservation of the body rather than on the survival of a few separate individuals.

Christ's love for the church will be shared by those filled with His Spirit. In the spirit of true revival all of Christ's followers will unite their prayers for the redemption of the body of believers. According to prophecy the church of Laodicea will triumph.

However, God does not cover a life of willful sin with the robe of Christ's righteousness. Sin must be repented of and forsaken. The robe is designed to cover nakedness, not sin. For victory over sin God has provided the mighty agency of the third person of the Godhead. God's people will be fortified and sanctified for the last great crisis with divine power in abundant measure.

Many a wayward church member will yet become disillusioned with the world and return to God. The love of God will yet do a marvelous work in the church. For such conversions we should hope, work, and pray. We must believe that under God's leadership the feeble church of today will tomorrow become the triumphant church. Paul said, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

Sanctified Optimism

As a people why do we not talk more of the ultimate victory of the church? "The Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:2). "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (chap. 54:17).

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners' (S. of Sol. 6:10), she is to go forth into all the world, conquering and to conquer.

"The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for 'when

the blast of the terrible ones is as a storm against the wall,' God will be to His church 'a refuge from the storm.'"—*Prophets and Kings*, p. 725.

In that day God's people will have the faith and loyalty to stand. God

will do wonders in and through the remnant church, and the glory of its triumph will be the crowning act of Christ's transforming grace. This is the glowing hope of every Seventh-day Adventist.

With Prominence and Power

By D. A. MCADAMS

Secretary, Publishing Department, General Conference

IN THE world today there is an intense competition for readership. Books, magazines, pamphlets, and tracts are being published by the millions. Philosophies and ideologies that are convincing and appealing are set forth.

Today there is a great battle for the minds of men and women. All over the world people are taking sides. Some are taking their stand under the banner of truth while others are following evil powers that are contending for the supremacy.

God has given to Seventh-day Adventists the last message of mercy that will ever be preached to a fallen world. He has inspired His servants to present this message convincingly through the medium of attractive books, magazines, and other types of literature.

Today we have better equipped, more modern publishing houses than at any time in the history of the church. Our presses produce religious literature that is highly attractive and carries the message of a crucified, risen, and soon-coming Saviour. We are living in a time when the economy in most parts of the world is strong.

God has given us the message. He has given us the publications. The world is filled with men and women who are looking for a better way of life and who are seeking for truth. Surely, this is the day of great opportunity for the church. Every denominational worker and every church member around the world should accept the following statement as a mighty challenge and determine to give the message with greater vigor than ever.

"At this time God's message to the world is to be given with such prominence and power that the people will be brought face to face, mind to mind, heart to heart, with truth. They must be brought to see its superiority over the multitudinous errors that are pushing their way into notice, to supplant, if possible, the word of God for this solemn time."—*Colporteur Ministry*, pp. 1, 2.

In order to give the truth with

"prominence and power," every worker and every church member must feel the solemnity of the task and the seriousness of the responsibility that has been given to this church.

The Call Today

Spiritual revival and total evangelism constitute the great call of the leaders of the church today. The time has come when every representative of this message must have his life filled with power from Heaven. He must have a constantly enlarging vision of the task that has been assigned to the church and determine to do his part regardless of what his assignment may be. The time has come for Adventists everywhere to realize that they must prepare to meet God and that they have been given the sacred responsibility of helping others to get ready to meet God. "The publications sent forth from our printing houses are to prepare a people to meet God."—*Ibid.*, p. 3.

Yes, the work that God has assigned to you, to me, to all of us, is to help prepare a people to meet God. The hour has struck for a great new advance in the literature ministry. The program for preparing a people to meet their God must be greatly accelerated.

Realizing that the Lord is coming soon, a feeling of urgency should come upon every Adventist believer in the world field to do some soul-winning work for Christ. There is a great need for more full-time and part-time literature evangelists. We have about 6,000 literature evangelists in the world field today. We need at least 10,000. God is calling many to enter this work and to go forth and tell others of the crucified, risen, and soon-coming Saviour. At least one literature evangelist in every church is the goal that has been set for the denomination by the General Conference Committee. Let us never forget that "the book work should be the means of quickly giving the sacred light of present truth to the world" (*ibid.*).



For Homemakers



"That Good Part"

By HILDA ROCKEY GALLAGHER

DEAR MARTHA,

You've heard me speak of my friend Hazel. Well, Read and I took a sudden notion to pay her and Mike a visit. It had been a number of years since I had visited them and they had bought a new house in the meantime and I thought it would be delightful to make this trip. As things turned out, the 900 miles back home were filled with much more anticipation than those leading to Hazel's.

I had forgotten that she was a perfectionist in her housekeeping. It didn't take long for my memory to become refreshed. Let me give you a few examples. We unloaded our belongings. Our lunch basket, one of those light ones that keeps things cold, mustn't be set on the kitchen floor, since it took three hours to clean and wax it. It did shine like a mirror. So we set it up on a counter.

We had to be very careful about the wall-to-wall carpeting, which, we were informed, cost \$500. Also the four pieces of furniture in the living room had cost \$500 to re-upholster. I started to sit on the davenport but was told that the material I was about to sit on was silk. So I chose a chair. I should have warned Read, for one day he said he thought he'd stretch out and relax a little. He was about to lie down on the davenport when Hazel told him to wait until she got a sheet to put on it first. He found another place to rest.

Even though she and Mike are the only occupants of the house, and even though it is air-conditioned so there can't be much dust, Hazel goes over the whole house every day, and once a week pulls out all the furniture and cleans thoroughly. I don't know where the expression "cleanliness is next to godliness" comes from but I began to wonder how anyone has time for godliness when she lives for nothing but to clean house and wash and iron.

Hazel told me that she starches her sheets and pillow cases and that she has never slept on an unironed sheet. Sections of an old poem came to my mind, with the first and last parts running something like this:

"There was once a woman so woefully neat
That she swept all her children
Right out on the street.

"Then she lay down and died
And was buried in dirt."

Hazel had a lovely bathroom with a very inviting tub. When I suggested a bath she assured me that a shower was ever so much nicer, and she promptly gave me a plastic bag to put on my head to take a shower in the basement. I still don't like showers!

Becoming more and more uncomfortable, we decided to shorten our visit. When we got into the car and started toward home, I let out a big sigh and said with emphasis, "Blessed be dirt!"

The whole experience had some positive aspects too. I learned a valuable lesson. Not that I hadn't known this before, but by this time it was so deeply ingrained in me that I'm sure I'll never forget it.

Hazel hasn't time to read, for it is hard to hold a book when you have a dust cloth in one hand and a mop in the other. Consequently she hasn't anything stimulating to talk about. She spent a lot of time criticizing her sister, Amy, who is rather frugal (she used the word "stingy"). She irks Hazel, who is big-hearted. After listening to hours of that kind of talk I asked, "Could you change yourself to be like Amy?" She said that she couldn't. "Then why do you think Amy can change and become like you?" I inquired. I tried to point out to her that as individuals we are all different. Even sisters aren't always "geared" the same. In my case I know

that I inherited some traits from father but my sister got most of hers from our mother. I don't know whether any of this made any impression on her, but I know it caused me to do a lot of thinking.

As Read and I drove homeward, we spent a considerable amount of time discussing the merits and demerits of cleanliness. I summed up the whole situation with—"Well, it would be just as impossible for Hazel to be the kind of housekeeper I am as for me to be the kind she is. So why try to change people? That isn't our business." What we need is more tolerance for the other person. Hazel loves her way of living. If I don't like it I don't have to visit her. I just hope that if and when she and Mike decide to visit us I will have plenty of advance notice. I can be a perfectionist for two or three days but after that it begins to tell on me.

Really, Martha, it seems a shame when there are so many more important things to be done in this old world that people will wear their lives away with these little details of everyday life. In the judgment Jesus isn't going to say, "Depart from me, ye cursed, for I came to you and found some dust on your furniture and your windows needed washing." But it is for the things we do for others in His name that we will be commended.

I wrote to Hazel once when she was going through an unhappy experience, encouraging her to do some volunteer work in a hospital to get her to thinking of others. She told me on this visit that she did join a group after that and did volunteer work in a State hospital nearby for a while. But now she was back in the same old rut of fighting the battle of dirt. When Jesus said to the Biblical Martha that her sister Mary had "chosen that good part," I am sure that He

wasn't encouraging slovenly house-keeping but rather encouraging the more vital things that pertain to our salvation.

Well, come to see me, Martha. I'll guarantee that you will find the house in order but I won't guarantee that you won't find some dust on the furniture and the floor even needing to be swept if I should be doing something at the time that seems more important, such as giving my day as a volunteer at the Veteran's Hospital, or maybe such trifling things as writing letters to keep in touch with my friends.

Yours for tolerance,
Much love,
Nellie

A Story FOR THE YOUNGER SET

Artuako's Sign

By ENID SPARKS

Part 2

WHEN Artuako thought about the evil spirits, the missionary smiled at him kindly. "Do you want to ask me something, son?" he said.

Artuako nodded. "How do I know whom to believe?" he said. "The charm doctors talk to our ancestors, and they tell us about evil spirits. The spirits are jealous and will harm us if we worship other gods."

The missionary shook his head. "No, son. Jesus will protect you and keep you from harm if you trust Him. In His book, the Bible, He tells us He will send us a sign that He is watching over us if we ask Him for one. It says, 'Ask thee a sign of the Lord thy God.'"

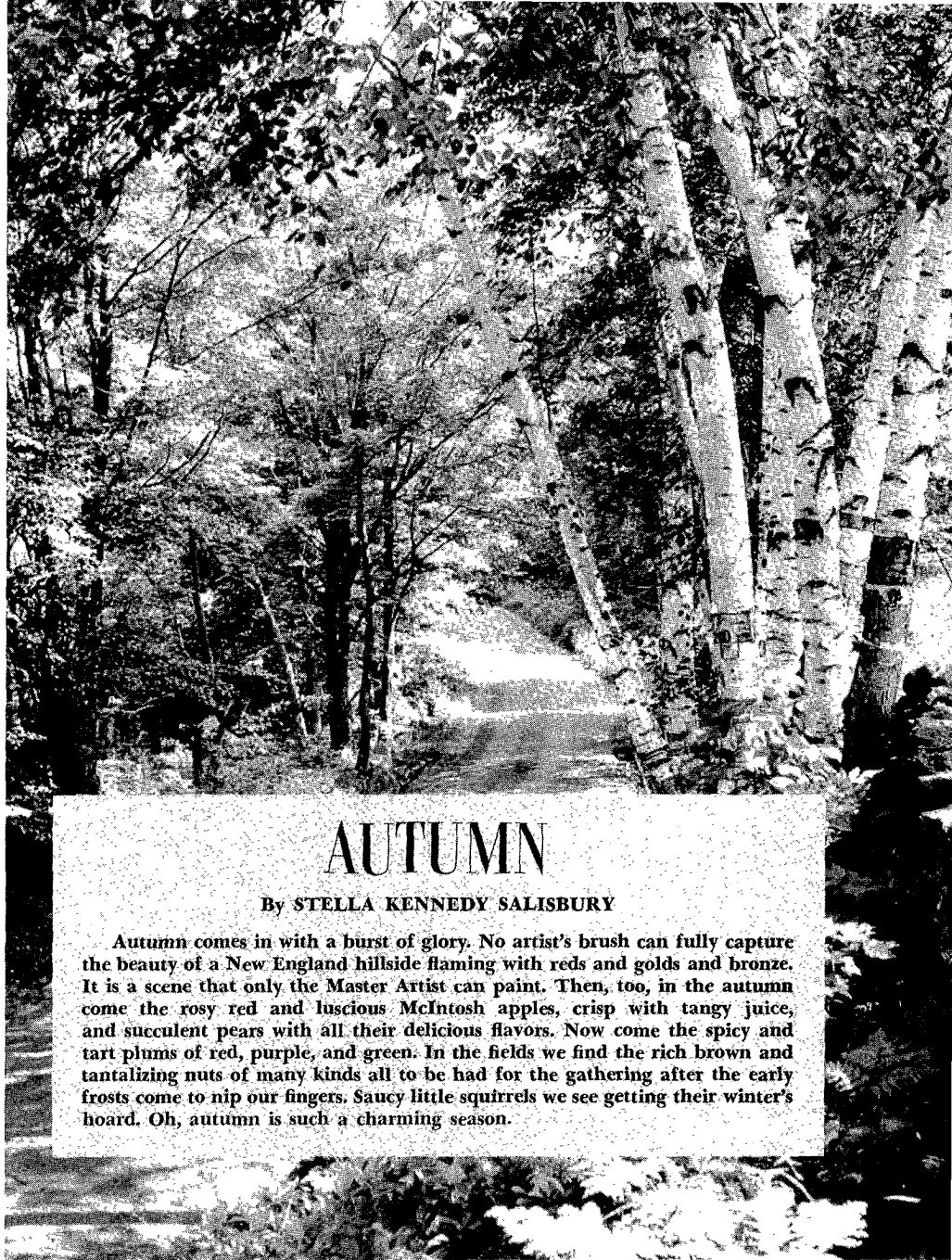
Artuako felt happy. I'll ask Jesus to send me a sign, he thought. I'll ask Him to protect me.

Although Artuako didn't know it, he was soon going to need Jesus' protection. The day after Artuako had listened to the missionary, Black Master came to him. "Follow me to the burial grounds," he commanded.

Artuako was afraid, but he knew he must not refuse. As he walked behind the native leader he thought of Jesus and longed for a sign to show that Black Master could not harm him.

Black Master did not speak until they were at the edge of the burial ground. Then he stopped and faced Artuako, holding out a big knife. "Take this!" he ordered in a hateful voice. "And kill anyone who listens to the white missionary."

Artuako began to tremble. He was so frightened that when he opened his mouth to speak no words came. Then suddenly, he remembered Jesus. "A



AUTUMN

By STELLA KENNEDY SALISBURY

Autumn comes in with a burst of glory. No artist's brush can fully capture the beauty of a New England hillside flaming with reds and golds and bronze. It is a scene that only the Master Artist can paint. Then, too, in the autumn come the rosy red and luscious McIntosh apples, crisp with tangy juice, and succulent pears with all their delicious flavors. Now come the spicy and tart plums of red, purple, and green. In the fields we find the rich brown and tantalizing nuts of many kinds all to be had for the gathering after the early frosts come to nip our fingers. Saucy little squirrels we see getting their winter's hoard. Oh, autumn is such a charming season.

REVIEW PICTURES

sign!" he prayed. "Please send a sign to protect me."

As Artuako prayed, Black Master came nearer and nearer with the big knife up-raised.

"Take this knife!" the evil leader ground out between his teeth. "Take it or I will kill you!"

Still praying, Artuako closed his eyes and waited for the knife to strike. Then he heard a wild scream and the sound of running footsteps. Opening his eyes, Artuako saw Black Master racing down the path back to the village.

For a moment Artuako stood still, wondering what had happened. Then a voice behind him spoke, "Look this way, Artuako."

Quickly Artuako turned around and saw a man in white, holding a golden key. The man said, "This is the key to the kingdom of heaven. It belongs to Jesus. Only He holds the key of life. Believe in Him because He with His key is greater than the evil one with his knife."

Artuako started to answer the man,

but the earth began to tremble. The trees swayed violently, and a darkness passed over Artuako's sight.

When the boy could see again, the man with the key was gone. Quickly Artuako hurried to tell the white missionary what had happened.

The missionary listened. Then he nodded. "It was a vision, son," he said. "Jesus did indeed send you a sign to show that He was protecting you."

Some time later the missionary learned that an earthquake had occurred near the spot where Artuako had seen the vision. Artuako, however, was not interested in the earthquake. Instead, he was thankful that Jesus had protected him from Black Master. "From now on I will worship Jesus instead of offering the sacrifice of pigs to the evil spirits," he told the missionary proudly.

Artuako has kept his word. He no longer is a swine boy in his village, but works as a helper to the missionary in taking the message of Jesus' love to all who wish to hear it.



LIVING THE ABUNDANT LIFE—3

In their hope of achieving the full benefits of the abundant life, too many Adventists, we fear, believe they have arrived when they have brought their diet in line with the specifics of health reform. They may even be a bit nonplused when they continue to have colds or when they feel fatigued without apparent reason, despite their dedicated adherence to a diet of ideal foods. Have they not conformed to all the counsel of the Spirit of Prophecy? Should they not enjoy more buoyant health?

Careful attention to diet is a prerequisite to the abundant life but not the only one. Another is a balanced program of exercise and rest. Adequate rest is as difficult to obtain in the hustle of modern life as is adequate exercise. The pressures of family duties and the appeal of all kinds of entertainment both inside and outside the home lead us to keep late hours. Those who have this problem may wish to try an experiment: Move the sleeping time forward one hour, and use the extra hour in the morning for those things that "had to be done" the hour after bedtime. Jobs done in the morning go much faster, the day begins better, and the temptation to stay up late subsides in healthful weariness.

Without rest and exercise in proper balance, the digestive organs cannot properly perform their functions, nor can the nutrients reach all parts of the body easily. Vigorous exercise—exercise that produces perspiration—invigorates and refreshes the entire body. Notice these salutary effects: (1) It increases the flow of oxygen into the blood stream; (2) it steps up the flow of blood, causing even the finest capillaries to become channels for nourishment and strength; (3) it thereby improves the health of such vital organs as the heart and brain; (4) it increases the capacity of the nervous system to bear strain; (5) it flushes out impurities from the muscle tissue and cleanses the skin through perspiration; (6) it dissipates nervous fatigue.

Those who are engaged in mental or spiritual work may rightly spend a few hours daily in physical exercise (*Counsels on Health*, p. 564). Only the person whose present physical condition or age forbids strenuous exercise should avoid it.

We would not suggest how much or what kind of exercise each person would benefit from the most, any more than we would suggest what specific foods are most beneficial for each person. But as we survey the counsels of Mrs. White we are amazed to find that she does not warn against too much exercise. Of course, she does say that we ought to avoid violent exercise immediately before or after a meal, but at the same time she says that moderate exercise after a meal is beneficial (*The Ministry of Healing*, p. 240; *Counsels on Diet and Foods*, pp. 103, 104). A person who has a cold, who is an invalid, who eats too much—in fact, any person who is sick—is benefited by exercise in proportion to his strength at the time (*Counsels on Health*, p. 53, 54; *Testimonies*, vol. 2, pp. 428, 535; and *Medical Ministry*, p. 297).

Within the past few months a group of physicians in the Washington, D.C., area has been promoting an exercise program called "Run for Your Life," and daily jogging as an aid to health is receiving attention across the United States. We have read also that "athlete's heart," a heart enlarged through prolonged vigorous exercise, is

not a malady but rather a sign that the blood's pump has been working to full capacity.

The church has taught through the years that manual labor is the ideal source of exercise, and this is a sound teaching. When exercise is utilitarian and productive, the time it occupies is doubly well spent. But two factors are leading us as a people away from putting this concept into practice. The first and most obvious is the advance of technology, the increase of automation, and decrease of manual labor as a source of income. The second is the tendency of Adventists who might otherwise engage in the trades to seek an education that will prepare them for sedentary work. We cannot imagine that either one of these trends will be reversed. Does this mean that we throw aside all counsel and assume that walking back and forth to the car will take care of our physical needs?

Definitely not! Following the principle of combining utility and productivity with exercise, why should we not walk or run or bicycle on errands within a mile of home or business? Why should we not let some of our labor-saving devices have a rest while we saw or mow the old-fashioned way? Why should we ride the elevator when there are stairs to climb?

Taking a few extra minutes each day for exercise is somewhat like paying tithe: the remaining minutes of the day are more productive and the time spent in exercise is not missed. And at the end of the day, sleep will come more quickly and will be more refreshing.

The point of it all is this: The Christian who can honestly say, "I've never felt better in my life!" is a marvelous ambassador for his Master and can certainly hold out larger hands to receive the blessings of Heaven.

F. D. Y.

(Concluded next week)

WILL YOU BE ALIVE TO WITNESS CHRIST'S RETURN?—3

This week we consider one more aspect of the subject "Will You Be Alive to Witness Christ's Return?" Two weeks ago we answered this question positively. Death will not prevent those who die in the faith of the third angel's message from witnessing the glorious return of Christ; they will be raised in a special resurrection prior to the event and thus be able to see it. This prospect should take at least some of the sting out of death and should dispel the disappointment those feel who, while anticipating that climactic event in their lifetime, are called from this life before its realization.

Some time ago a Seventh-day Adventist physician asked us to explain why it is that Seventh-day Adventists find it so difficult to face death and are so afraid to die. We had not had this question posed before and hence were unable to offer a satisfactory explanation. Nor have we checked to discover how widespread this attitude may be. We have since thought of several possible reasons but have been convinced that it is certainly not the Seventh-day Adventist doctrine of the nature of death that accounts for the condition described by the physician. It could be, of course, a false concept of the doctrine.

We do admit that in combating popular false notions some may have become overzealous and have presented man's first death as equivalent to annihilation.

Such a condition would indeed be a forbidding prospect. Fortunately it is not the Bible concept. Inspiration describes man's state between death and the resurrection as one of unconscious sleep.

Let us note the following Scriptures: "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers" (Deut. 31:16); "and when thy days be fulfilled, and thou [David] shalt sleep with thy fathers" (2 Sam. 7:12); "so David slept with his fathers, and was buried" (1 Kings 2:10); "and Solomon slept with his fathers, and was buried" (chap. 11:43).

Two things stand out from these scriptures and from the many more we might cite: (1) Death is represented as a sleep; and (2) the dead are represented as sleeping together in company with their ancestors. The place, though not identified in these texts, is elsewhere shown to be the grave in the sense of the Hebrew *she'ôl*, the realm or the abode of the dead.

To represent someone as sleeping is quite different from representing him as being annihilated or nonexistent. There is in the term "sleep" the implication of being awakened. Like tired children God's beloved drop off to sleep in full assurance that their Father will awaken them in the morning.

The period between death and the resurrection is described in theological language as the intermediate state. The majority of Christians believe that man is conscious in the intermediate state, the righteous in purgatory or in heaven, and the wicked in hell. Seventh-day Adventists stress total unconsciousness during this period and cite as evidence texts such as Psalm 146:4 and Ecclesiastes 9:5, 6. New Testament texts also strongly imply unconsciousness. Consider, for example, that familiar passage John 14:1-3. The disciples were saddened at Christ's announcement that He would be leaving them. If the popular teaching concerning the dead were true, Jesus would have comforted His disciples by telling them not to be troubled, for soon death would be their lot, and immediately they would be reunited with Him. Instead He directed their focus to the Second Coming as the time when they would meet their Lord.

There is the same implication in 1 Thessalonians 4:13-18. Verses 15 to 17 make clear that when Jesus comes the living will not meet the Lord before the dead. Both groups will be caught up together to meet the Lord in the air. If Paul had been writing about these events with the modern false concept in mind he would probably have reversed the elements in the passage, removed the negative, and said, "The dead which have fallen asleep in Christ Jesus will precede those who are alive and remain unto the coming of the Lord."

Two observations emerge from the fact that the righteous will be unconscious in the intermediate state:

First, they are spared the agony of watching their loved ones who are left behind struggling on, enduring sufferings, and perhaps being vanquished in the battle of life. "Neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:6).

Second, since in unconsciousness there is no awareness of the passing of time, whatever time of waiting may be involved makes no difference to the sleeping saint. So far as he is concerned, one moment he falls asleep, and, as if it were the next, he awakens in the special resurrection. Whether the time of waiting has been long or short, he does not know. At least this is what we would assume. We know of no statement of inspiration either denying or affirming this.

Then why should the Seventh-day Adventist Christian fear death? Death will deliver him from the troubles that prophecy predicts will come upon earth's last-day inhabitants. Of him it may be said as anciently of the righteous Jews, "Merciful men are taken away, none con-

sidering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness" (Isa. 57:1, 2). At the same time they are spared the agony of waiting. One moment they are in this sin-cursed earth, the next, at least so we assume it seems to them, they awaken glorified and join those who remained alive.

What a day of triumph that will be! "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54-57).

D. F. N.

(Concluded)

Dialog Between Athens and Jerusalem—3

TEN AIDS TO SUCCESS

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

What procedures, then, offer the best hope of successful dialog between the Athenes and Jerusalems within the church?

1. Credit others with sincerity equal to your own. You consider yourself sincere, so why not believe that those with whom you are seeking to find a meeting of minds are sincere also? Nothing will so quickly end dialog as a holier-than-thou, more-sincere-than-thou attitude. Dialog thrives only between equals, and assumption of equal sincerity between participants is fundamental.

2. Assume that the gap between your viewpoint and that of the person with whom you are carrying on dialog would be narrowed considerably if communications were more adequate. How often I have discovered in my experience as an editor that it is possible for people whose views are almost identical to engage in heated debate merely because of a misunderstanding of the topic or because the terms being discussed are not carefully defined. Differences often evaporate like water in the desert when disputants attain a clear insight into each other's beliefs.

3. Make a determined effort to feel, as well as grasp intellectually, the other person's point of view. Try to place yourself in the other person's position, identifying yourself with his genetic, cultural, and religious background. Give full place to empathy. John Sutherland Bonnell once wrote that of the thousands of quotations he has accumulated in a lifetime of reading, his favorite is this single sentence from Ian Maclaren: "Let us be kind to one another, for most of us are fighting a hard battle." The kind, understanding heart is a prerequisite to successful dialog.

4. Avoid excessive emotional involvement with your position. As has been pointed out frequently, emotions usually produce more heat than light. Excessive emotional involvement also tends to make inoperative one's sense of humor. It is necessary, of course, to be committed to one's position, but a person should ever seek to take his *convictions* seriously, not *himself*.

5. Refuse to accept rumors as to what someone else believes. Obtain firsthand information. Often a telephone call or a letter of inquiry will provide information that will completely reconcile your viewpoint and that of another. Sometimes I am inclined to agree with the Southern preacher who declared, "It's not the heresies but the hearsays that make us the most trouble."

In the book *Counsels to Writers and Editors*, Ellen G. White advises that if someone differs with you on a point

of truth, "Do not stoop to ridicule, do not place him in a false light, or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. . . . Do not present him before others as a heretic, when you have not with him investigated his positions."—Page 50.

6. Believe that others are as committed as you are to Christ, the Bible, and truth. No two persons have an identical religious experience. No two persons possess identical attitudes. (If they did, dialog would not be necessary.) Individual differences in the way one applies religious principles must be recognized and accepted. The need for this has been verbalized repeatedly, yet verbalization has not always resulted in internalization.

7. Believe that old truths will stand the test of close examination, and that God will continually shed new light upon our pathway. Sometimes we become overly protective and defensive about certain of our beliefs, fearing that somehow they may be proved defective, or that they may be undermined by so-called new light. Sometimes we conceal our true fears by diversionary tactics. For example, at the time of the 1888 Minneapolis Conference, and immediately thereafter, some expressed fear that the message of Christ Our Righteousness would undermine the pillars of truth. Pointedly, Ellen White declared that the true problem was that the "minds of men were fixed, sealed against the entrance of light." She said that these men "knew not what the old landmarks were" (*ibid.*, p. 30).

She then listed a few of the old landmarks, and declared, "All this cry about changing the old landmarks is all imaginary."—*Ibid.*, p. 31.

Adventists who engage in dialog must stand by the old landmarks, but they must not erect and defend so-called old landmarks that may merely be mores or cultural idiosyncrasies. They must not create false or artificial issues.

More than that, they should be of a disposition to welcome new light, ever keeping in mind that new light will always be in harmony with the living, enduring principles upon which the Advent message is based. In her counsels to the church, Ellen White emphasizes the importance of being open to fresh revelations of truth. She wrote: "To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. . . . If our youth are seeking to educate themselves to be workers in His cause, they should learn the way of the Lord, and live by every word that proceedeth out of His mouth. They are not to make up their minds that the whole truth has been unfolded, and that the Infinite One has no more light for His people. If they entrench themselves in the belief that the whole truth has been revealed, they will be in danger of discarding precious jewels of truth that shall be discovered as men turn their attention to the searching of the rich mine of God's word."—*Ibid.*, p. 51.

8. Believe in the worth-whileness of today's explosion of knowledge and increased emphasis on higher education. James Russell Lowell said: "The universe of God is fireproof. It is safe anywhere to strike a match." Remember that God Himself created the marvelous powers of intellect that distinguish man from the beasts. Sanctified reason is one of God's best gifts, and if the mind is under the guidance of His Spirit, its potential for good is almost limitless.

9. Believe that God can take care of His work and His truth. Uzzah feared that God was unable to take care of the ark anciently. As a result, he brought disaster upon himself, and delay to God's plans. Today, as in the past, God possesses all power. Never need we stoop to dubious methods or disobedience in order to steady the ark.

Apostles of gloom sometimes express alarm at trends they think they see in the church or in its institutions. At times they compare the church today unfavorably with the church of years ago, either as they think they recall it, or as they imagine it was.

This practice is widespread, not merely in Adventist circles. At one time John C. Bennett, president of Union Theological Seminary, listened as a critic wailed, "Union Theological Seminary isn't what it used to be." With uncanny wisdom and wit, Dr. Bennett responded, "No, it never was." Whether the church today is all that it should be may be debatable, but that God is able to mold and direct His church is beyond debate.

10. Be willing to say, when necessary, "I was wrong." Earlier this year, in a commencement address, the editor of *Time* magazine, Hedley Donovan, dealt with this point. He said that to admit that one has been mistaken takes "courage, honesty, self-respect, grace—and sometimes a sense of humor." Using United States policy regarding Vietnam as an illustration, he suggested that when it becomes clear that this policy has failed or succeeded, this will bring about "a kind of crisis of integrity in which powerful and influential people will have to consider the possibility of saying out loud that they were wrong. Many of them have never tried it before, and it would not come easy to them. But if they cannot bring themselves to it," he said, "I think the American intellectual climate and the whole tone of our politics could be embittered for years."

Appropriately Mr. Donovan also pointed out that "how to be right is something of an art, too. . . . How to be right in ways that make it a little easier for the people who were wrong to decide that they were wrong, and make it easier for all of us to turn together to a fresh agenda."

Honest Dialog

Those who engage in honest dialog must be prepared to retreat gracefully from indefensible positions. They must learn the art of saying, "I was wrong." Without this skill, dialog will end in stalemate.

The dialog I have been discussing is primarily dialog within the church. It is dialog aimed at preventing a breakdown of intra-church communications in this critical period when church unity is essential. The principles, however, may well be adapted to other kinds of dialog—dialog on theology with fellow Christians of other communions, dialog on social questions, dialog on racial issues.

Ellen G. White once wrote: "Let us keep drawing nearer to God and to one another."—*Testimonies*, vol. 8, p. 243. In past years we have spent much time outlining the way to develop union with God—and rightly so. In this address we have endeavored to set forth guidelines to help us draw nearer to one another, to achieve harmony through dialog among the Athenes and Jerusalems within the church.

Ultimate, perfect unity is God's goal for the church. It must be our goal, too, for only when this objective has been achieved will it be safe to permit the church on earth to be united with the church in heaven. Only then will it be safe to permit the redeemed to explore unhindered the vast reaches of space. Only then will it be safe to assign homes in Jerusalem to the spiritually transformed inhabitants of Athens—eternal homes in the New Jerusalem.

The task of hastening the day of perfect unity, members of the graduating class, is worthy of your best energies. Give yourselves to it with intelligence, dedication, and unprecedented zeal.

K. H. W.

(Concluded)

LETTERS



OF THIS AND THAT

EDITORS: Regarding your editorial "Letters From Readers" in the August 10 REVIEW I say, "Bravo, Bravo, Bravo!"

W. L. NASH

Stockton, California

EDITORS: I like the new format for the transfer of personnel, which includes North American personnel as well as overseas appointments. It's good to know what former classmates and friends are doing.

JAY NEIL

Hialeah, Florida

EDITORS: The new format, particularly in the world news section, is fine. It is so easy to spot those items of special interest.

CLARA M. THOMPSON

Athens, Georgia

SECOND-MILE UNDERSTANDING

EDITORS: Sometimes I get behind with reading the REVIEW. This happened recently and gave me an opportunity to read straight through the three parts of the editorial, "Second-Mile Christians." It was excellent.

I often wondered why nothing was done about members who wore wedding rings. I did not realize it was not a test of fellowship. I now see that we must be patient with those who wear rings in countries where the practice is not mandatory. We must not personally lay down laws for others. We do not all grow at the same pace. I have been a baptized member since 1934 and am sure that where I see a fault in someone, he/she could point out another in me. None of us is perfect, except in God's sight.

Sometimes the fault is with indoctrination; not enough studies are given before baptism.

I do like the idea of the second mile and hope I can come up on higher ground in showing my love for my Saviour in going that second mile, not to gain favor but in thankfulness for His sacrifice for me and the knowledge of this wonderful truth.

MRS. EDNA L. MITCHELL

Oroville, California

KIND WORD FOR SHEPHERDS

EDITORS: As a boy on a Saskatchewan farm I had occasion to observe the habits of sheep. They like to travel bunched together flowing along like a stream of water, but if they are hurrying to the pasture they can be very thoughtless. If one of their comrades falls or gets his leg caught, the rest will divide around him and keep hurrying on.

My wife and I were at General Conference the year R. R. Figuhr was elected president. We had been to the eating places (pastures) and were hurrying back to the Civic Auditorium. My wife took me in my wheel chair down one curb, up the opposite, down the next, and finally tried to put me up the last one, but it was a very high curb. The people flowed ten or 12 abreast in an endless stream and we were about in the middle, so they

divided to both sides of us as a stream divides around a boulder.

My wife heaved my wheel chair once, but couldn't make it, the front wheels up on the curb, the back wheels in the gutter. She tried a second time and had to let it back down, to rest. The people divided around us and flowed past us as she struggled. She was just about to try a third time when a voice called out, "Wait, wait—let me help," and a tall man, who was at least 30 feet away to our left, came cutting across the stream. It was actually hard to do, the sheep were pressed so tight and were so eager to get a blessing from the afternoon meetings that he had to force his way through. But he made it and with a strong lift got my chair up on the sidewalk. It was Elder Figuhr, the newly elected General Conference president.

I was new to a wheel chair then, but many similar experiences over the years have perplexed me. Why are people so thoughtless? But fortunately some years ago I suddenly understood the difference between the sheep and a shepherd. I was expecting the sheep to be shepherds—and they aren't.

I have just returned from camp meeting in Lacombe, Alberta, and the college campus is on a hill and has many steps, so I needed a lot of lifts every day. One steep set of steps took four people, and though the sheep-to-shepherd ratio is surely 50 to one at camp meeting, there were usually three or four ministers volunteering to heave me up.

I am often glad to find a shepherd in sheep's clothing, but now the sheep's attitude doesn't disturb me as much as it used to. I admit the adrenalin flares momentarily and then I think it through and realize a sheep is not a shepherd.

I didn't want to tell this story about Elder Figuhr while he was in official office—but to him and all other shepherds, my heartfelt thanks.

G. H. HOEHN, M.D.

San Gabriel, California

MIDDLE EAST

EDITORS: As a former missionary in South America and a General Conference office worker, I wish to express appreciation for the objective reporting of the recent Middle East crisis in the REVIEW in so far as it affected our SDA missionaries and laymen residing in the turbulent area.

The speed of unfolding events and the surprising climax astounded even seasoned strategists. Small emerging nations have given the long-established nations cause for alarm. . . .

Further developments in that troubled area will bear watching, especially in the context of the prophecies of Daniel and of John the Revelator relating to the cradle of our Western civilization.

CHARLES A. RENTFRO

South San Gabriel, California

CONGREGATIONAL SINGING

EDITORS: The Wayside Pulpit (July 27 REVIEW) is very timely, since congregational singing, especially in our larger churches, is being replaced by vocal and instrumental soloists. We need a revival of the old Advent songs to inspire our congregations and help to prepare us for the Lord's return.

J. G. HANNA

Bethesda, Maryland

DEFENDS CHALLENGES AND SATISFACTIONS OF MOTHERHOOD

EDITORS: Re: The article in the August 10 REVIEW, "What's a Mother For?": I wouldn't exchange my role as homemaker, mother, and wife for all the money in the world and the so-called better things of life it's supposed to buy. We have discovered the better things—love, companionship, our children home with us where they should be, the blessing of family worship, and the appreciation and consideration of a kind loving husband, who will always retain his self-respect because *he* is the one who is supporting his wife and family.

Doesn't God's Word state that a man who doesn't care for his own family is worse than an infidel? If women would stay home and make their homes a little heaven on earth there would be more jobs for men, some of whom desperately need them, fewer children running the streets, getting into trouble, and less friction between husbands and wives over whose money is going to pay which debts, and so forth.

The statement that "motherhood and the home do not present the modern well-educated housewife with adequate challenges" is as far from the truth as I can imagine! I find homemaking so challenging that I scarcely have time for or interest in anything else! Don't get me wrong. We don't sit at home and neglect our friends and neighbors around us. We both love people and also the great out-of-doors, so we spend quite a bit of time together going places and talking with people, but I find that I can express myself in ever so many ways in our home—interior decorating, which I'm very fond of, writing (which I'm not good at, but love), painting, drawing, flowers and flower arranging, reading (alone and to one another); also we all enjoy simple games and picture puzzles. Camping is one of our favorite pastimes, and I doubt seriously that any mother who works out could enjoy camping half as much as I do.

I have never given in to the popular way of working out even when we had very little to eat, and as long as my husband is physically able to support us, that is the way it is going to be.

I'm so glad I don't have to leave my home and get out in the cruel hard world and earn money to buy things, which I don't need or want anyway (and we are poor). "A man's life consisteth not in the abundance of the things which he possesseth."

MRS. ALLEN REID

Deary, Idaho

EITHER/OR?

EDITORS: Something has worried me for some time. Here is a case in point. In the August 3 REVIEW there is a report of a 5.5 million dollar hospital to be built, ultramodern. In the August 10 issue is the prayer of Mrs. A. P. Bokovoy for a larger hospital in Addis Ababa. I wish that somehow our extras could go to those people who have so little to work with. I am sure God cares as much for them and would be glad for us to trim down some of our fine structures so we could give to them.

MRS. MARY WOOD

Cocoa, Florida

► *Couldn't we meet the needs both at home and in overseas fields if we handled our money more carefully, and were imbued with the spirit of sacrifice?*

Rediscovering America

By ROBERT H. PIERSON
President of the General Conference

During recent months I have been rediscovering North America. Having served in foreign fields for many years, I found it a real pleasure to see again what God is doing to finish His work in my homeland. From Portland to Miami, from Boston to Long Beach, from Minneapolis to Galveston, I have traveled by plane, train, bus, and car through, in, or over most of the States in continental United States and several provinces in Canada.

In company with Neal C. Wilson, our North American leader, and other General Conference colleagues, I attended all ten of the union sessions in this division. There have also been many institutional boards and committee meetings to attend. To feel the pulse of our church in widely varying situations I have worshiped with our believers in churches varying in size from Glendive, Montana (membership 16), to the Sligo church in Takoma Park (membership more than 3,000). As "dessert" for this tasty travel meal, Mrs. Pierson and I have attended six camp meetings, mostly in the Midwest. It has been a pleasure personally to meet with thousands of our members and workers from one end of the continent to the other.

Spirit of Dedication Everywhere

I was much encouraged by what I saw. I found a spirit of dedication in every field I visited. Our leaders love this message and are dedicated to a finished work in the very near future. Revival, reformation, sacrifice, and evangelism receive first priority in almost every conference I visited. Although our leaders in North America face tremendous financial problems in maintaining their educational and other programs, I never failed to find a deep concern for the work in other lands. Contributions to the mission program continue to rise.

North America is second among the world divisions in annual accessions to the church by baptism or profession of faith. During 1966, 21,807 were added to the ranks of God's church. Our North American workers have set as their quadrennial objective 100,000 baptisms, and sensing the spirit of evangelism among us, I have no doubt we will surpass this figure. This increase should bring our total North American membership to near the 450,000 mark by mid-1970.

Thrilling stories recounting the workings of the Spirit of God upon hearts and lives are by no means confined to Africa, Asia, or other mission lands. The Holy Spirit is working miracles right here in North America. In Michigan a village manager accepted the message through reading *These Times*, and with a zeal worthy of any mission field experience he went to work for those around him. The sleepy little Adventist church

in the community was awakened by the zeal of their new brother, and at last report more than 100 persons were attending cottage meetings in this community.

In another area a whole family joined the church when the *Signs of the Times*, the medical work, a Vacation Bible School, and the local pastor combined efforts to build up the work in their town. The father hesitated, but on the day of the baptism he came home and asked the other members of the family, "What shall I wear? I want to be baptized with you." What a joyous family reunion this proved to be!

A dedicated doctor-wife team in Canada moved into a new community and began doing spiritual as well as medical work. The experience of Dr. and Mrs. Ronald Laing in South River, Canada, is a mission story that would thrill any saint's heart. At lunch in Vancouver, British Columbia, the Laings told us their absorbing experiences. It was a story of obstacles being removed, of the workings of the Spirit of God upon honest hearts, of trials met, and of victories won for God. In a small community where but a short time ago there was not a single Seventh-day Adventist, today we have more than 50 baptized members worshipping on the Sabbath, and still the interests continue.

I heard a conference president read a letter to his members assembled for camp meeting. "Could you tell me what process I will have to go through to become a Seventh-day Adventist?" a woman wrote. "I have never attended a Sabbath school or a church service, but I know I definitely want to be an Adventist. Any information you can send me will be appreciated." It will be a wonderful day when requests like this come flooding into our offices and churches.

In a Colorado community a new church building was needed. But funds were low and the prospects were not too bright—that is, until the pastor and the Lord began to work in earnest to change the picture. Approaching a local firm selling irrigation sprinkler systems, the pastor received the promise of a complete system worth \$18,000 provided the pastor could find someone who would give a suitable farm debt-free on which it could be installed. The plan was not only to help with an original donation but to provide a regular annual income for church endeavors from the farm under irrigation.

Soon a quarter section of land worth \$25,000 was handed over to the church, free of all encumbrances. The owner of the land even donated the unharvested crop to the building project. A drilling company put down a well worth \$4,000 as their donation, and the last I heard the pastor had solicited some \$50,000 or more for the new building. When we

do our part the Lord does His—whether our mission field is South America or Colorado!

People are interested in the study of the Word in North America just as they are in the South Sea Islands! One little woman in Wisconsin determined to find some of these interested ones near and far. Her approach was unique. She wrote a brief letter to the editor of a woman's magazine, offering to send free literature and Bible study helps to anyone "interested in preparing for the new earth, which God has promised to those who follow Him in keeping His commandments." The results? Some two hundred letters from all over North America came rolling in to reward Sister Danielson's faith and provide an outlet for her missionary endeavor.

Fruitful Evangelistic Method

The Bible school in Atlanta, Georgia, inserted a small ad in one of the Atlanta daily newspapers, offering to send helpful messages of encouragement to all who would call a certain telephone number. During the first seven and a half months 75,000 telephone calls were received, and 11,000 were enrolled in the Bible correspondence course. When I inquired from Elder Metcalf, director of the school, about the fruitfulness of this method of obtaining enrollments, he assured me it was as effective as any other method they had tried.

I was surprised to learn that Seventh-day Adventists are in big business in food service and lodging in the United States. When our institutional cafeterias, dormitories, and hospitals across the country are taken into consideration, we care for a large number of people. In a list that includes such well-known names as the United States Army, Air Force, and Navy, Howard Johnson, Holiday Inns, Sheraton Corporation, Hilton Hotels, and nearly 400 other large organizations, Seventh-day Adventists rank forty-ninth on the list in rooms provided (17,400 beds in 8,700 rooms) and one hundred and seventy-seventh among the food services of the land (more than 13 million meals a year).

What a "mission appeal" I received recently from a conference president here in North America who himself has spent many years in foreign service! In writing regarding the need for a church building for a congregation of 115 members in one of his large cities, he said: "These brethren meet in rented quarters on the second floor of an old building. The floor above them is rented to a club whose members seem to have their major meetings on Friday night. Frequently they have permitted the water to run so that everything overflows; the water drips through the floor and through our ceiling. Several sections of plaster have fallen down on different occasions. We have had to patch it up, for the landlord makes no improvements."

"The space we have rented is one narrow room limited by the fire department to hold 75 people. The average attendance is about 180. If an inspector were to appear when the room is this

full we would have to vacate and not be allowed to use the room any longer. The building is not safe structurally.

"But the problem is more complex. I have had to ask Elder Blank to hold up on evangelism. He now has 50 people in the baptismal class. When I visited the church I must have shaken hands with at least 20 persons who are ready for baptism. These he will baptize, but he cannot go further because we have no room. In fact, many of the parents are not bringing their children to Sabbath

school or church simply because of the lack of space. There is no separate place for these children to meet. There are always those that must stand up during the entire church service and Sabbath school period." (Sounds like a real mission story, doesn't it?)

Yes, there are many needs in North America and throughout the world field. The work in every land demands our prayers and our wholehearted moral and financial support that soon, very soon, it may be finished and our Saviour come.

New Dimension in Service

By PAT HORNING

He was six, but he had the body of a year-old baby. His skin was stretched over bones that seemed nearly to pierce it. Under the care of an Adventist medical missionary on South America's São Francisco River, he was receiving intravenous solutions of nutrients and antibiotics. He lifted his little head and whispered in L. C. Scofield's ear: "Do you like me?"

The missionary choked, but replied, "Yes, I like you very, very much."

The lad smiled and leaned back to rest.

One scene of pathos recorded by a 1967 student missionary.

Experiences such as this convince student missionaries that their work is worth while, that they must share with their fellow students the tremendous challenge awaiting the youth of the church, that after completing their education they will return and dedicate their lives to mission work.

Another student missionary, Charles Eusey, spent three months in Sabah, Borneo. While his experiences are not necessarily typical of every student missionary's work, they show what one 21-year-old can do for God.

Borneo is one of the more primitive parts of the world. Here a missionary's work is not done at a desk. Charles worked with Pastor William Smith in the Goshen district of the Sabah Mission. Since Pastor Smith is in charge of 17 churches, they covered a great deal of territory, traveling by jeep, boat, and on foot.

Charles saw the native longhouses—structures 60 to 70 yards long. Up to 20 families live together in these dwellings, and the pigs and chickens have free run under the house to gather rice and meat scraps that fall from the rooms above. Each family has its private room, but the families are large. In fact, many families try to have a baby each year to counteract the high death rate.

Charles saw the primitive side of Borneo life. He saw children wearing no clothing. He saw young girls with brass rings around ankles, wrists, and necks. He observed the lack of sanitation. And he will never be the same young man

who left Atlantic Union College in June.

More than 20 students are serving or have served as missionaries during 1967. Some spent the summer overseas; others are on duty for a year. At present Pacific Union College leads the list with 13 students assigned to seven countries.

The whole PUC campus became missions conscious with 1967's emphasis on "Rethink Missions." Biweekly missions-in-depth study groups met; a week was devoted to missions; weekly forums added emphasis to the student missionary program. With headquarters at PUC, the first issue of COME (Collegiate Overseas Missions Exchange) was printed this spring, with Ardyce Sween

acting as editor. Its staff hopes that it will become a quarterly supported by all Adventist colleges in North America.

Students perform duties as varied as the countries in which they serve. Jerry Mitchell is working on a medical launch in eastern Brazil. Halfway round the world three college students are teaching English at the Osaka, Japan, evangelistic center. Marianne Patton assisted with a Vacation Bible School in Addis Ababa, Ethiopia. Dan Rathbun taught French for a year in Colombia. Dick Duerkson and Tim Berry have done everything from painting a church to assisting the hospital chaplain at Bella Vista Hospital in Puerto Rico. The list goes on.

Does the student missionary help the field in which he works? L. G. Lowe, president of Ceylon Union, says that student missionaries help national members to see how willing young missionaries are to go out and labor for the Lord.

After Charles Eusey arrived in Borneo, one of his supervisors wrote that Charles was an asset as he worked at many different chores. "He is right out in the front line of jungle evangelism! The greatest happening in the Adventist youth movement is this army of youth coming out to help us here on the fringe of the jungles of Borneo and a hundred other battle lines."

Leaders from Inter-America and the Far East have stated their belief in the beneficial results of the program and have pledged their support. By August 15 the General Conference was receiving from various overseas divisions requests for students to serve in 1968. Student missionaries are being enthusiastically received.

As the program now operates, some students spend their summer vacations overseas. Others take a year out of their study program to serve from 12 to 15 months. Usually the students at the home college raise the funds for a round-trip plane ticket. Some schools give the student a scholarship for the next term. Often the overseas field provides living expenses for the student missionary, in addition to supplying room and board.

The PUC Student Mission Association sent Marianne Patton to Ethiopia for four months. She helped establish the home economics and secretarial science departments at Ethiopian Adventist College. In addition to these duties, she taught an intensive review secretarial course for mission office personnel, helped with a Vacation Bible School, and visited several mission stations to help update their offices and food services.

While at the Ethiopian college Marianne had a part in developing the newly established home economics curriculum of the nation's Ministry of Education. She helped plan classrooms and their furnishings. The furniture was made on the campus by students in the pipe and wood industries. She also aided in establishing a school laundry, transforming an empty room into a serviceable cleaning plant.

In Osaka, Japan, Jim Pappas, Darrel Vaughan, and Bruce Bauer not only taught English at the center but also



Student missionaries at work. Above: Dan L. Rathbun teaching French at Instituto Colombo-Venezolano in Medellín. Below: Marianne Patton teaching a Vacation Bible School sewing class in Addis Ababa, Ethiopia.

helped with an English camp, attended by many non-Christians. Things were not dull in Japan when Typhoon 7 hit in July, killing 300 persons. The student missionaries were in Kobe, where 50 deaths occurred. Several persons were killed near them.

Not all students lived amid such excitement. Dan Rathbun, who has nearly completed his year-long term in Colombia, says, "Not all mission work is for naked natives—performed by white-shirted teachers with a Picture Roll! Through the hum of regular teaching activities and the occasional opportunities to serve in some special way, I've gained a real love for mission work."

The purpose of the student missionary program was expressed well by Dick Duerkson: "To enrich my soul with the spirit of love which permeates the mission atmosphere, to do my utmost to be of assistance in spreading the gospel to a waiting world, and in a special way to be able to bring back to La Sierra College a flame of this fire, and there to light a flame which will sweep around the world—this is why I am a student missionary. This is a large goal, but with the help God has promised and is giving, it is a goal that can be reached."

Students in the home colleges not only raise the money to send their student missionaries but also benefit from the experience of their school's representatives abroad. Student missionaries send slides, tape recordings, and reports back home. After returning to the campus they give talks and help with fund raising to send others as missionaries. But Bruce Bauer thinks more should be done. He advocates active participation by the sponsoring school throughout the year, not just when the fund-raising drive is initiated.

A self-supporting program for student missionaries is under consideration. "I think we have come to a time when many young people, who can afford the finan-

A Soul Winner's Unusual Prayer

By HARRIET CARITE, Student Missionary

My work as a student missionary is not what would be considered exciting or sacrificial. Port of Spain, Trinidad, is not an outpost of civilization. But sacrifice for God's cause is seen here as in other mission lands. This story tells of unusual sacrifice.

Leprosy! Few more dread diseases are known to man. Brother Raney was diagnosed to have this terrible disease. He would be sent to the government leper colony to live until he recovered or until he died.

While he was in the colony, Brother Raney did not remain idle or become discouraged over his unfortunate circumstances. Activated by his deep love for his Master, he witnessed effectively for Him and soon had won several fellow lepers to Christ. While he worked for the Lord, the Lord worked for him. His disease was arrested, and he was able to return home.

After Brother Raney returned home, his friends in the colony began to slip away from their new-found faith. This concerned him greatly, and he prayed that God would strengthen them. He realized that something must be done to help these backsliders—but what?

After much prayer, an answer came to him: He had worked with them; he knew their problems, their weaknesses; he would be the best person to help win them back. He prayed for his leprosy to return. We stand amazed at such a prayer. The next morning Brother Raney found definite signs of active leprosy on his body and after a medical examination he was sent back to the colony.

Not only have the discouraged been won but several others have accepted the third angel's message as a result of Brother Raney's service. Completely blind, with crippled hands and legs, he continues to smile and praise God for His love—and even for the leprosy.

cial responsibilities and the loss of a year of college, should offer their services as student missionaries," believes Duane S. Johnson, associate secretary of the General Conference. He hopes that in the near future student missionaries will not always be dependent upon their college for financial support but will earn their own way. Placement of these students would still be handled through the college, the overseas division, and the General Conference.

Being a missionary is the fullest life a person can live, according to Jerry Mitchell. He is working with the Scofields on a medical launch in Brazil. The São Francisco river valley, with its 5.5 million inhabitants living in poverty, disease, and ignorance, challenges the enthusiastic student missionary.

Work is centered around *Lancha Luminar II* (the "Giver of Light"), a 40-ton floating medical center. Every day hundreds of suffering patients come to the launch for help. Jerry was even called upon to help a visiting dentist pull teeth. This future doctor is able to help treat diseases ranging from malaria to fungus, diabetes, and avitaminosis. All patients are treated for worms.

Perhaps the most valuable yet least tangible effects of the student missionary program are the subtle changes within the student himself. Almost unanimously the students state their desire to return to the mission field after their education.

Three 1967 appointees express the impact student missionarying had upon them: "The college years are a molding time in a student's life and there is no finer mold in which to place a college student than in service to others," says Jerry Mitchell.

Union College's summer missionary to the San Blas Islands of Panama, Karla Krampert, says, "I've discovered how wonderful it is to serve others; how delightful is a child's joy over a box of crayons; how sweet is the love of God when self is put aside."

"As a result of this year," writes Dan Rathbun from Colombia, "I've decided that my life will be dedicated to the mission field."



Pacific Union College sent out the summer's largest group of student missionaries.

American Twin Girls Help African Twin Girls

By GRACE DUFFIELD SHAFFER

"Besides sending money to pay the tuition of our adopted sisters in the African mission school, may we also send them some clothes, Mrs. Shaffer?" asked Karie and Sharie Penner, both trying to talk at the same time.

As a result of hearing mission stories and viewing colored slides depicting African mission schools, the 36 third graders of the Arthur W. Spalding Elementary School, connected with Southern Missionary College in Collegedale, Tennessee, enthusiastically launched a campaign to raise money to send to Burundi, Africa, to help educate boys and girls in the same grade.

One idea led to another, and soon the Penner twins had rounded up a carton of dresses, sweaters, skirts, and blouses to send to Africa—hoping that there might be twin girls, also ten years old in the third grade, who would become their adopted

sisters and could wear their clothes to a mission school.

Various activities and solicitations proceeded as the children worked to bring in their five dollars—the annual tuition fee of a third-year student in the Congo area now, after inflation has increased the cost from what it once was, 30 cents. Pen-pal letters were written to accompany the money and each child indicated whether he wanted to sponsor a boy or a girl.

At the other end of the line, Max J. Church, after reading the letters, recalled that he had attended classes at Andrews University with Jonathan Penner, whose twins were now helping in this project.

The Search for Third Graders

Sensing the potential of this child-to-child endeavor, Elder Church set out to find 36 African third graders who would like to attend Seventh-day Adventist mission schools but who lacked the money. When he learned of ten-year-old twin girls ready for third grade, he took the photographs of Karie and Sharie Penner, along with his camera, and proceeded to walk for two hours over mountain paths, among banana trees, and over creeks to a little grass house. There Twagirumukiza Beni (which means, "If we have the Saviour, we are happy") and Twagirayesu Benia (which means, "If we have Jesus, we are happy") lived with their parents, Andre and Esther, and seven other brothers and sisters.

Andre had been sick with lung trouble, and the doctor had said that he must do no hard work. Esther and the 19- and 17-year-old daughters supported the family by growing beans, sweet potatoes, sorghum, and corn. They had only one cow. Two of the boys were attending a Catholic school because they could not afford to go to the Adventist school.

The twins, Beni and Benia, jumped up

These African twin girls (left) are enrolled in the third grade at Gitwe primary school because of the personal interest of twin girls in Collegedale, Tennessee, Karie and Sharie Penner (below). With other members of their third-grade class, the Penner girls sent money and clothing to African children.

and down, clapping their hands with joy after Elder Church showed the photos of Karie and Sharie and explained that money for Beni's and Benia's school expenses had been sent by the American twin girls. He told them that arrangements were being made for them to attend the Gitwe primary school. They were to stay during the week with the preceptor and his family in a small house and return to their family on weekends.

Back in Collegedale, Karie and Sharie, with their classmates, prayed and waited for replies to their letters. After many weeks a large envelope addressed to Spalding School third graders arrived, containing letters from their African "brothers and sisters" who were enjoying a Christian education. Eagerly they read and shared them with one another. Some letters told of family poverty; others told of heathen backgrounds; many indicated a fear of having to attend a non-Christian school after the third grade because their mission school did not include grades 4, 5, and 6. All expressed appreciation and thankfulness for Adventist teachers and the privileges of attending a Seventh-day Adventist school.

Through further correspondence the children have learned of the tuition rates and book costs for other grades in that part of Africa:

Year	Tuition Fee
1	\$2
2	4
3	5
4	7
5	9
6	9
7	10

Grades 7-10 at Gitwe Seminary are \$70 a year, which includes board and room. A teacher's salary is about \$300 a year.

This project could have ended with the close of the school year, but Karie and Sharie and many of their classmates, who feel that their own education is just begun, will keep alive their interest in African missions and missions around the world through their Sabbath school offerings and prayers. They hope there will soon be a fourth grade classroom and teacher at Gitwe.



S. G. Sharp, district leader, New Orleans (Arkansas-Louisiana), from Illinois.

Irwin Hansen, administrative resident, Hinsdale Sanitarium and Hospital, a 1967 graduate of Walla Walla College.

Marty Moore, dean of girls, Indiana Academy.

New teachers in Michigan: Martin Dider to Battle Creek, Joan Twing to Ithaca, Mrs. Alma Canada to Hartford, all from Potomac Conference; James Howard from Missouri; Ronald Mallock to Benton Harbor from Georgia; Arliss Schroedermeier to Niles from North Da-



kota; John Llewellyn from Northern New England Conference; Anna Sawyer to Cadillac from New York; Arthur Johnson to Grand Rapids from Kingsway College, Canada.

Mr. and Mrs. Robert Fowler to the Raymond church school (Wisconsin), from Oak Ridge, Tennessee.

Grant Gunter, campaign manager for Detamore evangelistic team (Florida), formerly pastor in Montgomery, Alabama.

Mrs. Elizabeth Durichek, dean of student nurses, Hinsdale Sanitarium and Hospital, formerly assistant dean.

David Hayward, clinical supervisor, Kettering Memorial Hospital respiratory therapy department, Kettering, Ohio.

Norman Ault, pastor (Northern California), from Buckeye (Arizona).

Jacob Klotz, head accountant, Feather River Hospital, Paradise, California, formerly controller, Hadley Memorial, Washington, D.C.

Clifford Dewees, principal, Hilo School (Hawaii), from Washington State.

Mrs. Alberta Tuttle, Hawaiian Mission Academy elementary school, from California.

Ben Anderson, principal, Kauai Junior Academy (Hawaii), from La Sierra, California.

C. R. Morton, Newbury Park Academy (Southern California); formerly Bible teacher, Sunnysdale Academy (Missouri).

Mrs. Ruth Moline, coordinator of program of practical nursing, Porter Memorial Hospital, Denver, Colorado.

C. G. Fisher, pastor, Aurora (Colorado), formerly pastor (Potomac).

E. E. Christian, chaplain, Porter Memorial Hospital, Denver, Colorado, from same position, St. Helena Sanitarium and Hospital, California.

Brent R. Border, chaplain, Loma Linda University, formerly minister in Colorado.

G. H. Taylor, pastor, Miami Trinity district (South Atlantic), formerly pastor (Central States).

Bryon Blecha, pastor, Casper (Wyoming), from Colorado.

N. K. Harvey, secretary-treasurer (Kansas), from same position (North Dakota).

L. F. Sanders, assistant auditor (Pacific Union), formerly secretary-treasurer (Wyoming).

G. D. O'Brien, pastor, Stevens Avenue church, Minneapolis (Minnesota), from Walla Walla, Washington.

Lars Martinsen, litho platemaker, Pacific Press Publishing Association, formerly lithographer, College Press, Atlantic Union College.

William J. Keith, pastor, Jacksonville (Florida), from Takoma Park church (Potomac).

Roy J. Ulmer, pastor, Tampa Southside church (Florida), from Chesapeake Conference.

George Gantz, chaplain, Hialeah Hospital, Miami (Florida), formerly pastor, Tampa Southside church (Florida).

(Conference names appear in parentheses.)

FROM HOME BASE TO FRONT LINE

North American Division

Theodore G. Sample (UC '48), Mrs. Sample, nee Wanda Lazell Johnston (SJC '41), and son, returning after furlough, left Miami, Florida, for Puerto Rico, August 1. Mr. Sample is secretary-treasurer of the Antillian Union Mission.

Robert L. Heisler (AU '59), Mrs. Heisler, nee Anita Joan Engel (SHS&H '59), and three children, returning after furlough, left Phoenix Arizona, August 9, for Brazil. Elder Heisler is departmental secretary in the Minas Mission.

L. Delmer Wood (AUC '57) left Miami, Florida, July 18, returning to Lima, Peru, after furlough. Mrs. Wood, nee Rosamond Howes (NES&H '56), and two children left Miami for Peru on August 10. Mr. Wood is treasurer of the Inca Union Mission.

Leslie E. Anderson (Canadian Union College '66), and Mrs. Anderson, nee Mary Lane Anderson (Canadian Union College '66), of Berrien Springs, Michigan, formerly employed by the Ontario-Quebec Conference, left New York City on August 14 for Ethiopia. Mr. Anderson will serve as a mission station director in the Central Ethiopian Mission.

David C. Taylor (SMC '66), and Mrs. Taylor, nee Doris Ann McGhinnis (SMC '66), of Lumberton, Mississippi, left Miami, Florida, for Lima, Peru, August 15. Mr. Taylor is to be MV secretary for the Central Peru Mission.

Walter A. Bozak, M.D. (LLU '57), of Charlotte, Michigan, left San Francisco, California, August 16, for Penang. He will serve as a relief physician in the Penang Sanitarium and Hospital.

John T. Mason (Louisiana State University '41), Mrs. Mason, nee Iris Norrine May (PUC '50-'51), and two children, of Monroe, Louisiana, sailed from New Orleans, Louisiana, on the S.S. *Sue Lykes*, August 18, for South Africa. Elder Mason, formerly assistant publishing secretary of the Far Eastern Division will serve as publishing secretary of the Trans-Africa Division.

Harold D. Erickson, Jr. (WWC '50), Mrs. Erickson, nee LoRita Mae Lange (WWC '51), and three children, left Los Angeles, California, August 18, for India, returning after furlough. Elder Erickson is to be principal of the Lasalgaon High School.

C. Frederick Clarke (Michigan State University '62), and Mrs. Clarke, nee Esther Muira Barnhurst (Michigan State University '62), returning following a furlough, sailed from New York City on the S.S. *African Meteor*, August 18 for South Africa. Elder Clarke is principal of the Rusangu Preparatory and Junior Secondary School, at Monze, Zambia.

Arnold L. Petersen II, M.D. (LLU '66), and Mrs. Petersen, nee Karen Laurene Wagner (LLU '66) of Portland, Oregon, left Miami, Florida, August 18 for Georgetown, Guyana. Dr. Petersen is to serve as a physician in the Davis Memorial Hospital.

Albert M. Long (PUC '65), and Mrs.

Long, nee Myrna Maureen Shultz (WWC '64), of Coalings, California, sailed from New York City on the S.S. *France* August 18 en route to Central Africa. Mr. Long is to serve as a teacher in the Adventist Seminary of Central Africa, located at Burundi, Bujumbura.

Donald R. Bankhead (WWC '61), Mrs. Bankhead, nee Marjorie Jean Lange (WWC '58), and three children left Portland, Oregon, August 20 for Calcutta, India, returning after furlough. Mr. Bankhead will continue as industrial arts teacher in the Assam Training School.

Albert R. Parker (AU '60-'61), Mrs. Parker, nee Genevieve Marian Hughes, (Takoma Hospital '46), and two children, of Big Rapids, Michigan, left Miami, Florida, August 21 for Bolivia. Elder Parker is to be MV and education secretary for the Bolivia Mission.

Paul J. Rector (WWC '66), and Mrs. Rector, nee Carla Joanne Heid (WWC '63), of Loma Linda, California, sailed from New York City on the S.S. *Mormacape*, August 30 for Montevideo, Uruguay. Mr. Rector is to be cashier-accountant in the South American Division office.

Philip E. Giddings, Jr. (PUC '56), Mrs. Giddings, nee Violet Alice Blevins (attended OC '59-'60), and son, returning after furlough, sailed from New York City on the S.S. *African Rainbow*, August 30, for the Ivory Coast. Mr. Giddings is a teacher in the Ivory Coast Secondary School at Bouake.

Warren W. Runyan (WWC '49), Mrs. Runyan, nee Dorothy Alene Zielke (Portland Sanitarium School of Nursing '36), and two children, left Seattle, Washington, August 30, for Hong Kong, returning after furlough. Mr. Runyan is to be manager of the Hong Kong medical work, in the South China Island Union Mission.

Daniel R. Guild (LSC '46), Mrs. Guild, nee Lillian Ruth Miller (White Memorial Hospital School of Nursing '47), and two children, left Los Angeles, California, August 30, for Singapore, following a furlough. Elder Guild is president of the Southeast Asia Union.

Albert H. Watson (Newbold College '43), Mrs. Watson, nee Maureen May Williams (NC '45), and three children, of Granada Hills, California, left New York City on August 30 for England. They are British citizens. Mr. Watson will serve as mathematics teacher at Newbold College.

Charles P. Harris, Jr. (SMC '52), Mrs. Harris, nee Ruth Carolyn Dysinger (attended SMC '47-'49), and two children, returning after furlough, left New York City for Vietnam, August 31. Mr. Harris will continue as business manager of the Saigon Hospital and secretary-treasurer of the Vietnam Mission.

Norman E. Brown (SMC '62), Mrs. Brown, nee Stella Louise Nordstrom (attended SMC '62-'63), and daughter, left Miami, Florida, August 31 for Port-au-Prince, Haiti, returning after furlough. Mr. Brown is business manager of the Franco-Haitian Seminary.

W. R. BEACH

Workers Remain at Posts in Nigeria

By SHERMAN A. NAGEL, JR., M.D.

Director, Northern Ngwa County Hospital, Nigeria



The author continues his service at our East Nigeria hospital despite war problems.

[REVIEW readers are aware that the political situation in Nigeria has been unstable during recent months. The following report, giving an insight into conditions affecting our work, has been excerpted from a personal letter.—EDITORS.]

It has been months since we have heard from friends and loved ones. How we have longed for letters. Especially have we missed letters from our older children. It is a cross to have them thousands of miles away from us (because of schooling), but it is even worse not to be able to get mail from them, or from any of our folks, schoolmates, or friends. My, what I wouldn't give to have the joy of seeing the REVIEW again. It means so much to us, especially out here on the frontiers. We feel alone. However, God's grace has been sufficient for us, and we give Him the glory. . . .

We have felt impressed that we should stay by the work. Our young hospital continues to grow. Our daily bed occupancy runs around 70. Last year Dr. Ronald Krum and I performed more than 1,100 major operations, and this pace continues. We do a six-day-a-week clinic, and that, with surgery and hospital administration, keeps Dr. Krum and me occupied.

Just recently our church was organized at this young hospital. We have 40 charter members and about 100 in the Sabbath school. Mrs. Nagel has eight groups of new interests that she is studying with in the area and a number of these have joined our Sabbath school and are in the baptismal classes. I have

been asked to serve as the pastor of this church, and Dr. Krum is one of the two elders.

Dr. Krum and I have been thrilled to see such a large number (25-30 at times) of our ambulatory hospital patients coming out to the services. Wednesday night I showed a filmstrip, the *Climax of Earth's History*. What a blessed hope we have, the hope in Christ's soon return!

Last evening I spoke on the harmful effects of alcohol. We had a packed house. We use our outpatient department waiting hall as a chapel, for we have no funds for a church building yet, though we are praying that God will send us the means for this much-needed building.

Thursday night we went to a center of population about 20 miles from our hospital. It is a community of more than 50,000 people. I had been asked by the president of the antiliqor society of an organization in this city to give a lecture on the harmful effects of tobacco. There were between 1,500 and 2,000 people in the hall, counting the children who sat packed on the floor in the aisles. I was happy that the hall had a public-address system.

After speaking for a few minutes, I started my first film, *Time Pulls the Trigger*. However, the voltage was down, and the sound could scarcely be heard through the projector's amplifier. I was speaking through an interpreter as it was, and so I felt impressed to narrate the story of both this film and *One in 20,000*. It was another thrilling evening and the response was tremendous.

Going from the hospital, which is located in a rural area, to this city, we had to pass through numerous roadblocks and search points. Civil defense workers, soldiers, and police are courteous but thorough. They look under the seats and under the hood of the car, in the luggage compartment, and, of course, into any handbag or package that one might be carrying. Once I was asked to remove my shoes. This kind of inspection is time consuming, but of course, this country is at war, and these things one accepts. We even have trenches dug around the hospital.

On our way into town I told the personnel doing the searching why we were traveling and about the lecture I was going to give. Returning about 10:00 P.M., we were surprised as the searchers, having seen us about four hours earlier, greeted us with smiles and waved us on. There was little traffic on the road that hour of the night, and I can assure you we were thankful to get home safely. I speak "safely" with a special sense, for as I have said, we are living under war con-

ditions, and lawless elements do make their appearance. I have put on extra night watchmen to be on guard to discourage any who might like to break in, especially to get our drug reserves. Having been through World War II as a medical officer, I early anticipated some of our problems here. As far back as March I began buying reserves in drugs and dressings. Not all institutions foresaw their needs, and you can understand their problems. . . .

Two days from now, Dr. Ronald Krum leaves us. Eight days ago, through the American Embassy, a telephone call reached us that he had been awarded a fellowship to Harvard University in the field of public health and a grant to pay his tuition and living expenses for the school year. This offer comes only once in a lifetime and I have urged him to go, though I know full well the unlikelihood of getting a replacement for him right away. Dr. Krum has done a wonderful work here and is greatly loved by his fellow workers and patients.

Mrs. Nagel has been such an inspiration to me. Some time ago I pressed her to leave here. So many were leaving. She said, "No, I am not going. The Lord can protect me here as well as He can you." And so she has stayed. Mrs. Nagel is a nurse and helps me a great deal with many phases of the work.

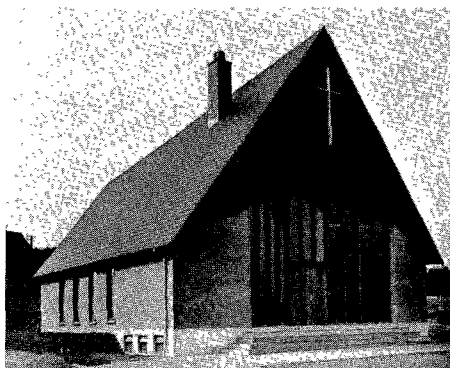
As we have observed the courage and enthusiasm of these people in their war efforts, from the littlest tots to the oldest, we cannot but feel that if more of this same courage, sacrifice, and hard work were manifested in the soldiers of the cross, how soon the battle would be over and the Prince of Peace could return!

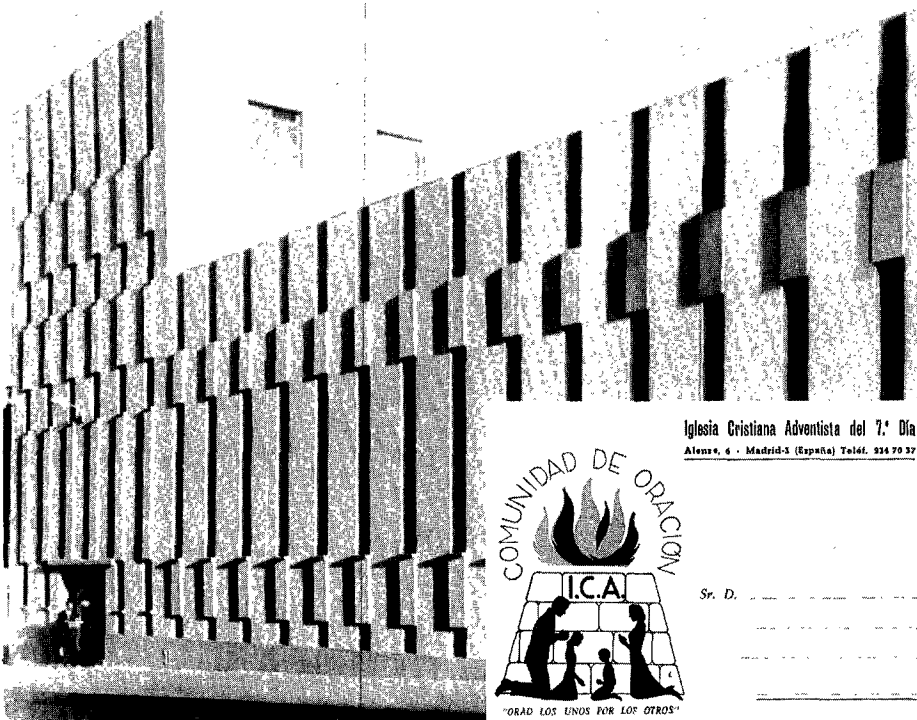
West Denmark's Twenty-fourth Church

The second church on the rough west coast of Denmark was dedicated June 10. This, however, is the twenty-fourth church in the West Denmark Conference, which has a little less than 1,800 members. The new \$23,000 church seats 100 people and has three rooms for the children and young people.

Guest speaker at the dedication was Alf Lohne, newly elected secretary of the Northern European Division.

H. MUDERSPACH
Conference President





The first Adventist house of worship designed to look like a church was recently opened in Spain. Inset: This post card shows that the day of Adventist anonymity in Spain is past.

Adventists in Spain May Now Worship Openly

By BENJAMIN RIFFEL
Sales Representative
Pacific Press Publishing Association

Until recently the Seventh-day Adventist Church, like other Protestant organizations, conducted its work in Spain under severe restrictions and difficulties. But conditions have changed. In a recent visit to that country I found optimism and progress among our members, and they face the opportunities of their new situation with high hopes.

According to official statistics, our denomination has 5,200 believers there, with more than 20 organized churches and about 80 groups scattered throughout the country.

I visited the Adventist Seminary in Madrid, which functions in uncomfortable, crowded quarters. But now the leaders have made plans to enlarge this institution and move it to some other part of the country.

The time of anonymity is past. Now Adventists are known and they work freely. The mission recently prepared an original post card on which is written in large letters "Seventh-day Adventist Christian Church." It is used to acquaint people with our church. It pictures a family on their knees with the caption "Community in Prayer." Our people also may now freely distribute religious books, such as *Steps to Christ*.

Until recently, when our Spanish members built their churches they had to disguise the buildings, using façades of offices or common houses. But this also has changed. The president of the mis-

sion, Angel Codejon, smiling broadly, told me, "You know, the first of July we opened our first house of worship that looks like a real church." He also told me that he had just organized the first Adventist church in the Canary Islands. There are about 1,000 Adventist be-

lievers in Barcelona, Spain's largest city. In a recent youth Week of Prayer there 1,000 people participated, most of them young people.

Spain has great needs. It needs more and better churches. It needs more adequate and roomy buildings for its seminary and schools. Some of these needs will be supplied by the Thirteenth Sabbath Offering overflow of March, 1968.

Ghana College Holds First Poster Contest

By J. M. HAMMOND
Sponsor, Temperance Chapter

Six hundred persons witnessed the judging of the first temperance poster contest at Bekwai College and Secondary School in Ghana. Eleven students had entries to be evaluated.

The purpose of the contest was to keep before the general public and the students the effects of tobacco and alcohol on the human body. In the college 78 per cent of the students are not members of the church and about 50 per cent of the secondary students are not Adventists.

Winners were A. Alfred Dua, first; James S. Clerk, second; and A. Richmond Frempong, third. Judges were: Opanin Ntuh Gyaami, chairman, junior student at the Adventist College of West Africa; Matthew A. Bediako, newly appointed Bible teacher at the college; and Mrs. Ida Johnson, principal of the American primary school.

Addition to Medical Center in Ceylon

The acting mayor of Kandy, Ceylon, opened the new wing of the Lakeside Medical Center, August 24. Room has been provided for a modern surgery, and an M 300 X-ray is already in operation. The wing will also accommodate ten inpatients.

The picture shows those who took part in the opening exercise. Left to right are M. E. Cherian, president, Spicer Memorial College; Dr. N. S. Fernando, medical director; C. J. P. Rajakariya (partially hidden), building contractor; M. Hameed, acting mayor; C. Ranasinghe, municipal member for the area; and L. G. Lowe, Ceylon Union president.

More than 300 were present for the function.

B. F. PINGHE
Secretary, Ceylon Union



Detroit Welfare Center Active During Summer Unrest

During last summer's civil unrest in Detroit, Michigan, Seventh-day Adventists not only helped the needy but also witnessed for their faith.

At the height of the disturbance W. W. Fordham, of the General Conference Regional Department, called C. B. Rock, pastor of the City Temple church, to inquire if the General Conference could help in any way. Almost simultaneously E. W. Moore, lay activities secretary of South Central Conference, called from Nashville and offered the use of their newly purchased medical-disaster unit. Pastor Rock expressed his thanks and asked for immediate help.

While Elder Moore was driving the van to Detroit, W. W. Fordham and E. E. Cleveland met with the General Conference officers, who voted to send \$2,000 to help with the welfare work. Upon his arrival in Detroit, Elder Moore set up headquarters at our welfare center. The center is on Grand River Avenue, the focal point of the disaster area. Buildings all around our center were damaged and some totally destroyed, but our building remained untouched. Mrs. Brown is director of the center.

For four days Pastors Rock and Moore were extremely busy hauling food and supplies for our own center and for the Interfaith church welfare group. On Sunday when the Interfaith Center's supply of milk and groceries was depleted and the directors were at their wit's end, Elder Moore called the largest milk company in the area. He was referred to the president of the company, who was willing to open his business that afternoon to supply the Interfaith Center. Wholesale grocers did the same.

From the Detroit Metropolitan church the Dorcas leader, Mrs. Shirley Holton, reported that there was one elderly woman living in the area of gunfire who called her home. Mrs. Holton and her family talked with the woman for more than an hour to keep her calm. A spotlight was shining through the front window of her apartment and even the Holtons could hear a helicopter hovering over the building in which she lived. They also heard gunfire. The building had a flat roof, and a sniper was thought to be on the roof.

The South Central Conference disaster van hauled food and supplies and even served as an ambulance during the strife that broke out in Detroit, Michigan, the past summer.



A member of the same church, an 86-year-old woman, and her two daughters, were driven from their apartment, and the building was burned. They lost all possessions except the clothes they were wearing at the time of the fire. The Dorcas, along with several members of the church, took care of her, trying to help her get started again.

Several Michigan Conference churches sent supplies to the health and welfare center on Grand River Avenue: the Metropolitan church sent sheets and blankets; the Ferndale church sent two carloads of clothes, food, and dishes; the Farmington church took a carload of clothing; the Livonia church took shoes, clothes, and food; and the Van Dyke church sent a check and clothes.

The Michigan Conference sent 500 sheets, 500 pillowcases, and 500 blankets along with a \$2,000 check.

Many valuable contacts were made with welfare workers of all faiths, as well as with the Salvation Army and the American Red Cross.

The van was even pressed into ambulance service when a pregnant woman fell on a main street and city ambulances were not able to get through to her. Community friends are still commenting on the good work of our welfare center, but their imagination was completely captivated by the colorful disaster van, which was seen all over the city at all hours.

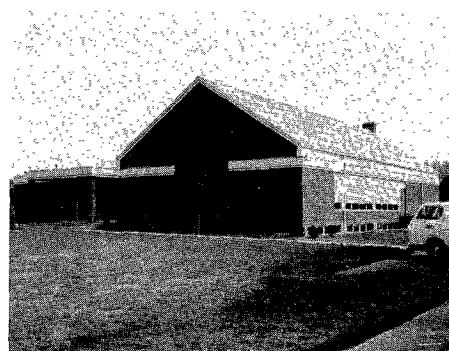
C. E. BRADFORD
President, Lake Region Conference

Atlantic Union

New School in Massachusetts

A church school complex officially opened at Hudson, Massachusetts, August 26. Named the Middlebrook Adventist Elementary School, the facilities will also serve as a place of worship. William A. Fagal, of Faith for Today, was guest speaker at the service.

The structure, which consists of four classrooms and a large auditorium, is designed to look like a church from the outside. The simulated "stained-glass" win-



dows, laminated beams, and appointments of the auditorium provide a worshipful setting for members of the Hudson congregation. During the week the auditorium will double as a gymnasium for the school's 45 students.

The 140 members of the Hudson church had met in their old church for 43 years. Long-range plans call for a sanctuary as the membership grows and funds become available.

RICHARD J. BARNETT
Departmental Secretary
Southern New England Conference

BRIEF NEWS

A TOTAL of 254 campers attended Northern New England's Camp Lawroweld this summer, according to K. W. Hutchins, conference youth leader. This is an increase of 47 per cent over last year. The boys' director was Roger Holton, principal of Pine Tree Memorial School, and the girls' director was Mrs. W. W. Menshausen, wife of the conference public relations secretary. Much-needed improvements were made at Camp Lawroweld this year, and a new septic system for the main lodge will be put in before another camping season starts. Elder Hutchins is planning on 300 campers next summer.

FIFTY-EIGHT have been baptized thus far in Rochester, New York, as the result of evangelistic meetings held in July and August by Elden Walter, guest evangelist, in connection with the field school of evangelism. Another baptism is scheduled soon as follow-up meetings are continuing with Rochester's pastor, H. E. Walsh, as speaker.

D. B. REID, pastor of the Hanson Place church (Northeastern Conference), and his church members have reached their goal of 50 baptisms for the year. A baptism on July 29, bringing 22 members into the church, enabled them to reach their goal.

EMMA KIRK, Correspondent

Central Union

BRIEF NEWS

N. R. DOWER, secretary of the General Conference Ministerial Association, spoke at weekend services held in the city audi-

torium September 29 and 30 for all the Adventist churches in the Lincoln, Nebraska, area.

J. F. KENT, union publishing secretary, reports that August deliveries were about \$35,000 more than for the same month a year ago. Also reported for the month were 40 baptisms that were the direct result of literature evangelists' work.

A SPECIAL fall training school for new literature evangelists was held September 18-22 in Lincoln, Nebraska. Three conferences sent 25 new recruits to the training school.

IRVING E. HAMILTON, assistant administrator of Porter Memorial Hospital, was recently advanced to membership status in the American College of Hospital Administrators at the annual meeting in Chicago.

A RIBBON-CUTTING ceremony September 3 at Platte Valley Academy, Shelton, Nebraska, marked the opening of the new administration building. F. O. Sanders, conference president, and Don Wesslen, principal, participated.

THE Pittsburg, Kansas, church was dedicated August 26. R. H. Nightingale, union president, preached the dedicatory sermon. The prayer of dedication was given by the conference president, S. S. Will. Former pastors R. R. Johnson and P. W. Kemper were present. The current pastor, J. V. Schnell, took part in the Act of Dedication. Three charter members still attend this church—Mr. and Mrs. Roy Epple and Mrs. Alice Morgan.

THE Missouri Conference workers' retreat was held this August at Roaring River State Park near Cassville. Evangelistic plans for the conference during the fall and winter months were laid.

B. J. FURST, Kansas lay activities secretary, recently conducted an American Red Cross first-aid class in Topeka. This community project was attended by five ambulance attendants, five school bus drivers, besides a number of other individuals. Elder Furst used teaching techniques found in our Sabbath school teachers' program.

CLARA ANDERSON, *Correspondent*

Columbia Union

BRIEF NEWS

FORTY-FIVE MV officers from seven academies in the union attended an MV officers' workshop on September 17 in Takoma Park. They and their sponsors learned how to develop an all-round program for Missionary Volunteering on the campus.

MEMBERS of the Dayton Ethan Temple church, Dayton, Ohio, broke ground for a new elementary school to be constructed on the lot next to the church's parking lot. W. A. Thompson, president of the

Allegheny East Conference, was the keynote speaker. Philip Follett, president of the Ohio Conference, R. L. Walden, treasurer of the Ohio Conference, and city officials also participated.

THE literature evangelists of the union have record Bible course enrollments of more than 30,000 for the first eight months of the year. Persons attending church as a direct result of their endeavors total 1,099.

THE CUC MV Society sponsored a weekend of MV emphasis September 15 and 16. About 100 students signed up for participation in the Urban Service Corps. This program, which was inaugurated last year, uses the services of the students in helping underprivileged children in District of Columbia institutions.

MORTEN JUBERG, *Correspondent*

Lake Union

BRIEF NEWS

ENROLLMENT in Michigan's five academies is up 5 per cent over last year. Cedar Lake, with 215 students, has the largest increase, 15. Battle Creek has the highest enrollment in its history, with 124 students, an increase of 11. Some academies have had to turn down applications because of lack of space.

A DORCAS and welfare leader, Mrs. Shirley Menhardt, noted a J. C. Penney Company sale with drastic price reductions. She suggested to her conference lay activities director that he ask the store manager about leftover clothes for the welfare work. As a result, they were given \$11,000 worth of new clothes, shoes, bedspreads, and other items.

U.S. SENATOR EVERETT M. DIRKSEN is scheduled to be the featured speaker November 12 at a meeting sponsored by the Hinsdale Sanitarium and Hospital. At this time the new 30-bed child-care unit and the new five-bed coronary-care unit are to be officially opened. M. J. Blair, the hospital's administrator, states that this meeting will climax a series of activities in which the hospital has paid tribute to community volunteer groups and to individuals for their continuing support.

THE Michigan Conference float received top honors in the Michigan State Fair, August 24. This entry was prepared by the public relations department and entered by the Adventist churches of metropolitan Detroit. The parade is one of the largest in Michigan each year. The theme of the float was "Religious Liberty, Our American Heritage." During the summer it also appeared in Midland, Traverse City, Port Huron, Davison, Ionia, Manton, and Allegan.

EACH year the congregation at Noble, Illinois' last country church, celebrates a homecoming and a reunion of the Foll family. Ten of the 12 sons and daughters

of the Foll family were present this year with most of their families, which now number nearly 125 members. Loy Foll, chaplain at the Hadley Memorial Hospital in Washington, D.C., conducted the Sabbath school lesson, and Merlin Foll, pastor of the Detroit Central church, spoke at the worship hour.

MILDRED WADE, *Correspondent*

North Pacific Union

BRIEF NEWS

JOHN WATERBROOK, instructor in physical education at Walla Walla College, attended a two-week physical fitness and dynamic health workshop in Portland, Oregon, under the direction of Dr. Thomas Cureton, member of the President's Council on Physical Fitness. Mr. Waterbrook was the only one of 90 West Coast physical education teachers and coaches to pass the 18-item two-day motor fitness test.

REUBEN HUBBARD and Alfred Kromminga have teamed up to present Living Faith Lectures, a new series of programs combining health education and Bible in the Hand lectures, in Pocatello, Idaho, September 23 to October 21. Elder Hubbard is speaker on the "One Minute Sermon," a daily telecast carried by KFIK-TV, promoting the Friendship Bible program.

A SPECIAL institute on Pathfinder leadership in the Upper Columbia Conference was held September 22 to 24 at Camp Mi-Voden. Instruction was given in basic leadership, child psychology, nature, Pathfinder administration and programming, wilderness survival, and crafts and skills. Speakers included Ed Webb and Charles Edwards of the union and local MV departments, respectively, Gordon Harris from Idaho, and Dr. George Thompson.

D. E. VENDEN of California held a special two-week prophetic series in Coos Bay, Oregon, September 23 to October 7.

IONE MORGAN, *Correspondent*

Pacific Union

BRIEF NEWS

THE south rim of Arizona's Grand Canyon was the setting for an elementary teachers' gathering recently. Most of the 28 elementary school teachers of the Arizona Conference attended the three-day meeting.

B. R. SPEAR, Northern California Conference evangelist, opened a large evangelistic campaign September 24 in Stockton. He is being assisted by singing evangelist John Kaikainahale. This cam-

paign is being supported by church members in a 50-mile radius of Stockton.

SOUTHERN CALIFORNIA CONFERENCE ministers and their families gathered recently at Cedar Falls youth camp in the San Bernardino mountains for a three-day conference workers' retreat. Speakers included N. F. Pease, Eric Ward, D. E. Rebok, Leslie Hardinge, and R. R. Bietz.

JAPANESE church members in Honolulu have moved into a new church home in Manoa valley. Purchased in 1965 and renovated by members on weekends, the 10,000-square-foot structure which now serves as the new sanctuary for the congregation may soon become obsolete. Plans call for immediate building of a new sanctuary that will seat 300 persons.

A **BOOTH** sponsored by young people of the Norco, California, church received the sweepstakes plaque at the Norco valley fair recently. Earlier the church received a first award for a float entered in the community's Labor Day parade. Featuring a stop-smoking theme, the booth presented facts that convinced 34 persons to attend a Five-Day Plan to Stop Smoking. Those who manned the booth gave out 1,600 pieces of literature about smoking and health problems.

NEARLY 60 students are members of a newly organized religious liberty club at Thunderbird Academy in the Arizona Conference. The club's membership includes about 20 per cent of the academy's enrollment.

PETER CHAN, who came to the United States from Malaysia in 1963, is the top student literature evangelist in the Pacific Union Conference for the summers of 1966 and 1967. A student at La Sierra College, Chan has sold literature for the past three summers. In 1966 and 1967 he sold a total of \$13,327.40 in the Las Vegas area of the Nevada-Utah Conference.

HERBERT FORD, *Correspondent*

Southern Union

BRIEF NEWS

SUMMER camps this year in the Southern Union set an all-time record. The 31 camps conducted nearly doubled the number held only two years previously. Total campers for 1967 totaled 2,677 as compared to 1,856 in 1966 and 1,561 in 1965.

THE new sanctuary at Savannah, Georgia, was occupied for the first time August 19. H. H. Schmidt, union conference president, delivered the worship hour sermon. Milton T. Reiber pastored the church through the building program and on the opening Sabbath handed the keys to the new pastor, Wayne Bolan.

A **NEW** church home, originally constructed for use as a funeral parlor, has been purchased by the members of Elizabethtown, North Carolina. After the build-

ing had been completed and was ready for use as a funeral parlor, the owner was forced to abandon the project because of ill health. A government loan of \$38,000 gave control of the property to the government. A \$20,000 sales agreement could not be reached by the church members, so the property went on sale at public auction where it was purchased for \$14,000 by the Adventist church.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

BRIEF NEWS

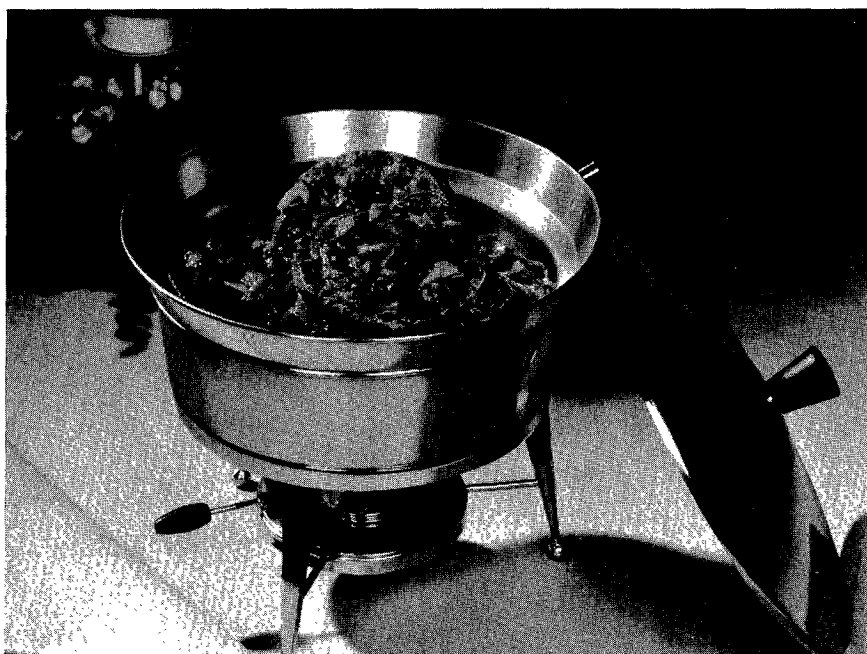
UPON completing his two years of Air Force service recently at Amarillo Air Force Base Hospital, Amarillo, Texas, Dr. Ronald E. Turk, local church elder, and captain, U.S.A.F., was presented the

Air Force Commendation Medal. The citation states that Dr. Turk's "outstanding professional abilities . . . added immeasurably" in identifying and correcting problem areas in the Air Force Clinics at Amarillo Air Force Base. In addition to his medical duties, he helped a number of our men with Sabbath problems and other difficulties.

MICHAEL PETRICKO, of the Lubbock, Texas, district, reports that his territory is now covered by Faith for Today, Voice of Prophecy, and Church News of the World over the same station, KCBD and KCBD-TV. These three programs are carried at no cost to the church.

THE Texico Conference has recently inaugurated a new financing program for church building called "One Cent for Every Tithe Dollar." Through this plan, for every dollar of tithe paid, church members are requested to turn in one cent for the "Building Better Churches Fund."

J. N. MORGAN, *Correspondent*



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Supreme Sauce

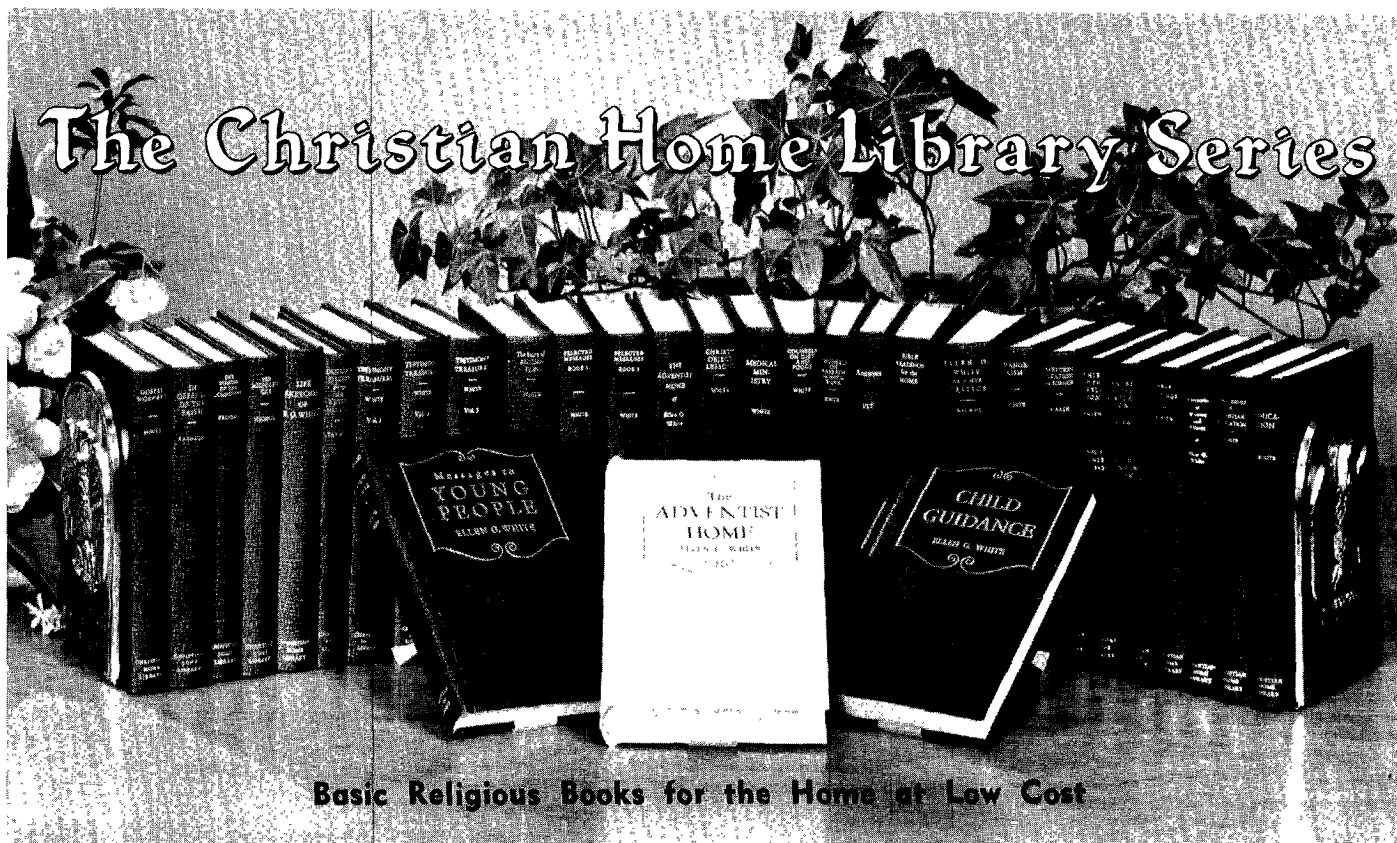
1 small Onion chopped
½ Green pepper chopped
2 T. oil
1 8-oz. can tomato sauce
2 t. sugar
Water and gravy to make ¾ cup
Saute onion and green pepper in oil until tender. Add tomato sauce, sugar, steak gravy and water. Simmer to desired consistency. Oregano or other seasonings may be added.



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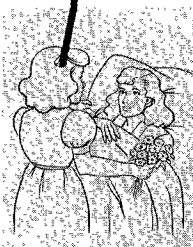
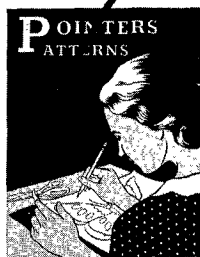
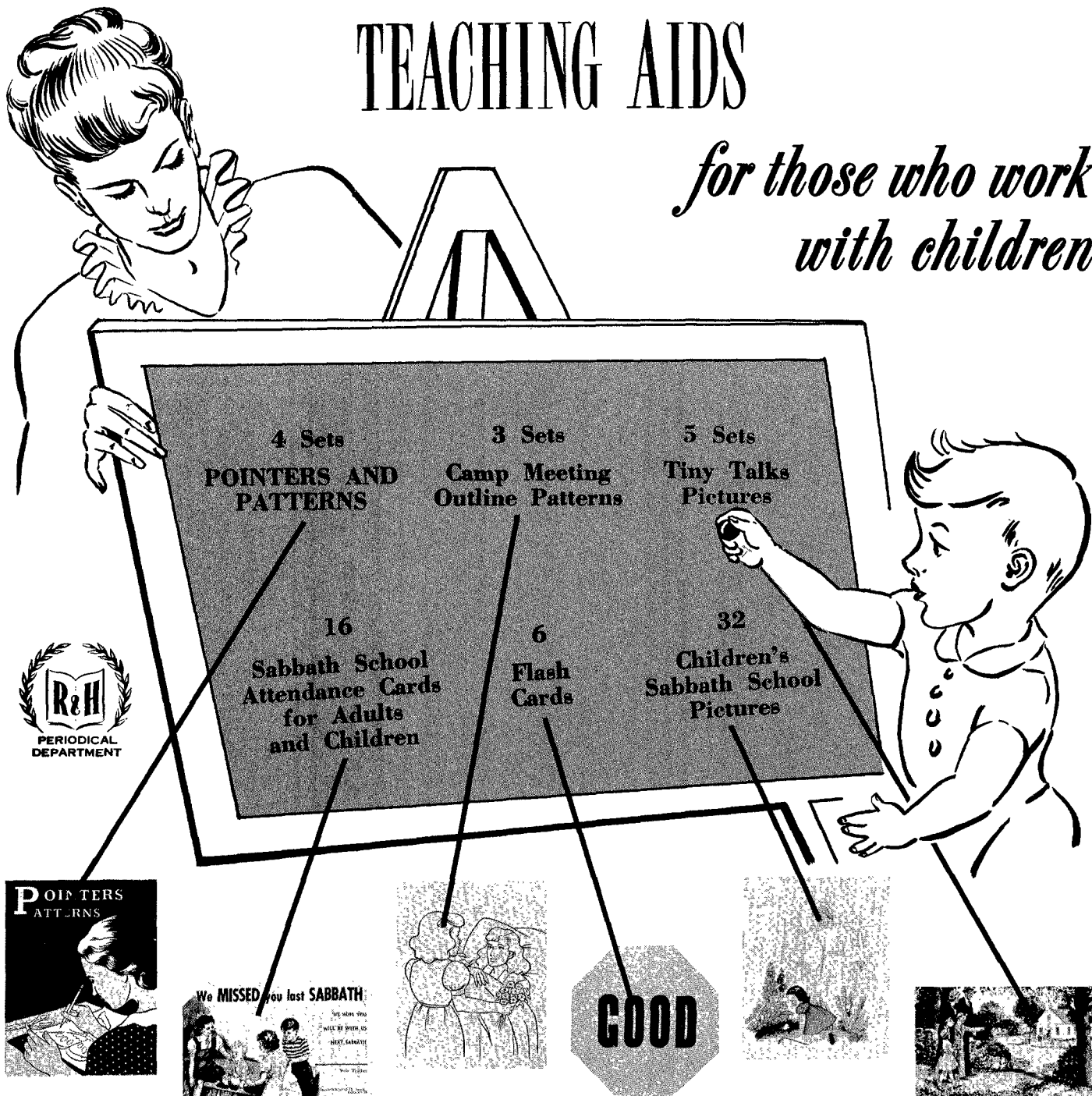
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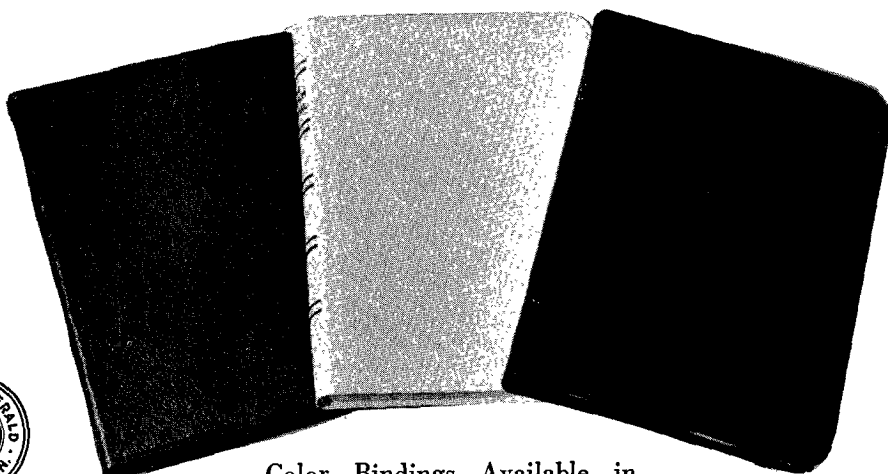
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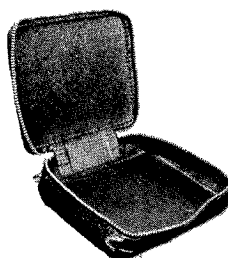
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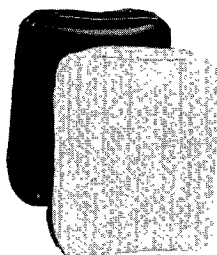
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[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—no monetary value. Destroy if not deliverable."]

DISCONTINUE sending tracts and other material to Josue Fofue, Banton, Romblon, P.I., for the present.

Send small books, Better Life pictures, Bible scenes to Enoch K. Tannor, SDA Primary School, P.O. Box 12, Baniantwe, via Kintampo, Brong Ahafo, W. Africa.

Moses Attah, SDA Mission, Box 133, Berecum, B/A, Ghana, W. Africa, and E. A. Acquah, SDA Mission, Box 22, Kintampo, B/A, Ghana, W. Africa, wish Christmas cards, books, films, tapes, records, *Signs*.

WANTED: *Life and Health*, *Signs, Guide*, periodicals, used books, and small books, Viola Walker, Rt. 1, Fairburn, Ga. 30213.

Mr. and Mrs. G. F. Palomares, SDA Elementary School, Tibanban, Gov. Generoso, Davao, P.I., need books for grades 1 to 7, Bibles, maps, globe, encyclopedia, library books, songbooks, *Guide, Instructor, Review*, and other papers.

Rene N. Fiesta, SDA Church, Inapoy, Kabankalan, Negros Occidental, P.I., desires Bibles, tracts, and periodicals.

Silby H. Coe, P.O. Box 436, George Town, Grand Cayman Is., W.I., needs *Satan, His Origin, Work, and Destiny*, *The Other Side of Death*, *Promised Land*, *The Christian Sabbath*, *Bible Readings*.

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Mr. and Mrs. Emmanuel Adjopong, SDA, Doniabra Konong, Ashanti, Akim, Ghana, W. Africa, wish books, Bibles, picture cards, Bible games, magazines, Better Life picture roll, missionary equipment.

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Church Calendar

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

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 . . .

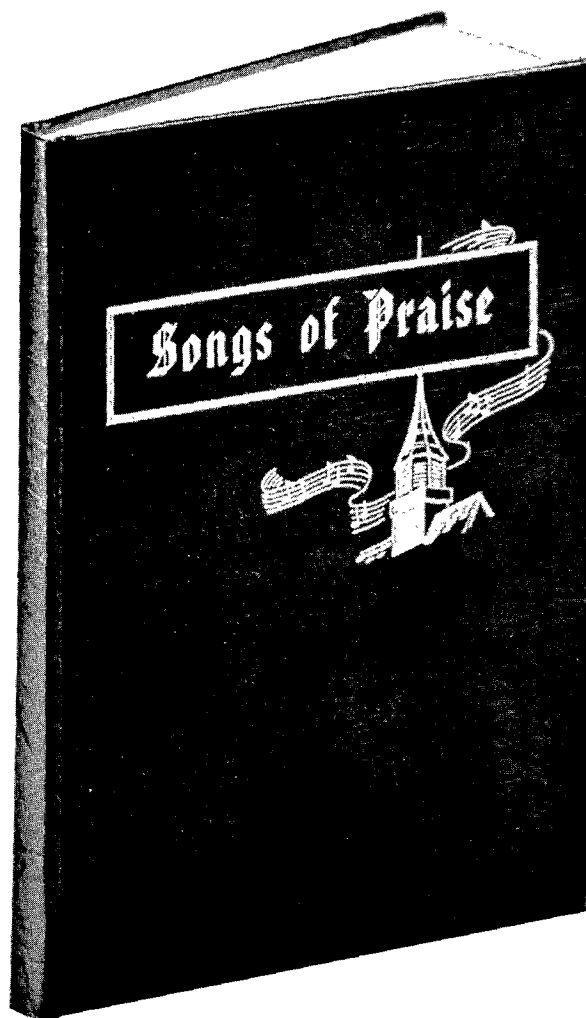
Four hundred and fifty years ago Luther posted in Wittenberg his 95 theses. An anniversary of sorts is celebrated this year. This week, under the heading "Luther—the Man of the Hour" (p. 2), appears the first of three articles by Daniel Walther on the Reformation. Dr. Walther was born April 5, 1902 in Bouira, Algeria, North Africa. He received the degree License ès-Lettres from the University of Geneva in Switzerland in 1927 and the degree Dr. ès-Lettres from the same university in 1932. He has served the denomination in various posts: publishing secretary, Latin Union, 1919-1921; history teacher, Southern European Division, 1921-1928, Union College, 1928-1931. Seminaire Adventiste, 1931-1934; president, Seminaire Adventiste, 1934-1941; dean of men and academic dean, Southern Missionary College, 1941-1946; professor of church history, Seventh-day Adventist Theological Seminary, 1946-1967; principal, Solusi College, Rhodesia, 1967.

Any information about the Laodicean church is of interest to Seventh-day Adventists, for they recognize that the messages to that church apply to them. In this issue Louis F. Cunningham, a retired minister, strikes an optimistic note as he deals with Christ's witness to the Laodiceans (p. 8). Elder Cunningham was born July 2, 1899, in Norwell, Massachusetts. He was a Catholic until in his early teens he

joined the Seventh-day Adventist Church. He entered the ministry in 1944 and during the 20 years of his ministry preached in the Chesapeake, Carolina, and Kentucky-Tennessee conferences.

How does a missionary feel when political unrest cuts him off from nearby communities and from loved ones at home? Dr. Sherman Nagel, a hospital director in Nigeria, is passing through just such an experience. A personal letter to the editor did arrive in Washington, and much of what it contains is shared with REVIEW readers on page 21.

In the January 19 REVIEW we mentioned that the Masanga Leprosarium in Sierra Leone needed knitted bandages. Recently we learned that "the interest and response has reached unbelievable proportions!" In six months some 57 people wrote to Mrs. Althea Turnbull at Masanga offering to participate in a bandage-preparation program. In our July 27 issue we suggested that in the future REVIEW readers who are interested in providing bandages write to the General Conference Lay Activities Department for the name of an institution that needs bandages. In this way the needs of institutions everywhere will be met more equitably. Address Miss Maybelle Vandemark, General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW., Takoma Park, Washington, D.C. 20012.



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News of Note

Saigon Hospital Praised in Soldier's Letter to Time

An article appearing in the September 22 issue of *Time* magazine briefly mentioned the Seventh-day Adventist Welfare Service and referred to the church's Saigon hospital.

The mention proved only the beginning. In the "Letters" section of the October 6 *Time* appeared a letter from Capt. Harte C. Crow of the U.S. Army in Vietnam. Speaking of American missions in Vietnam, Captain Crow wrote in part:

"Though I am by no means a religious man, I am proud of what these Americans are doing. I speak with special feeling of the Seventh Day Adventist Mission Hospital here in Saigon. In this institution American doctors are bringing ever more sophisticated medical care to Vietnamese. . . . In this dreary war, where it seems that the welfare of the Vietnamese individual is so often forgotten in the rush to preserve the independence of the Vietnamese nation, one takes pride in seeing these selfless Americans quietly doing good works in difficult and trying circumstances."

M. CAROL HETZEL

Evangelism and Education Moving Forward in Spain

Reports from Spain indicate that a new day may be dawning for the work there.

W. A. Wild, secretary of the Southern European Division, is currently conducting an evangelistic meeting in Zaragoza, Spain. More than 1,000 attended the first night.

In addition, the ministerial training program set up on a provisional basis two years ago now has an enrollment of about 50 students, with the prospect that it may soon be possible to set up the institution on a legal basis so that even foreign students will be able to attend. A permanent site has now been chosen for the school.

A. E. GIBB

MV Weekend at Kingsway Features Anniversary Song

More students than ever before participated in the MV Weekend, September 29 and 30, at Kingsway College, Oshawa, Ontario. Three MV secretaries, M. E. Erickson, J. W. Wilson, and C. D. Martin attended. The program was under the direction of Dorothy Gay, college MV leader.

A high light of the rally was the 1967 MV Diamond Jubilee song "Forward March, MV Youth!" presented by the college choir and the college band.

Panels of college students led the Sabbath afternoon discussion groups in considering leadership, evangelism, and social topics. On Saturday night Elder Wilson

led the young people in a "social to save."

MV Weekend is an annual event on most Adventist college campuses in North America.

C. D. MARTIN

North American Adventists Aid 2 Million in Six Months

Reports for the first half of 1967 reveal a substantial increase in all missionary activities of the church in North America.

During these six months nearly 8.5 million pieces of Christian literature were passed on to neighbors, an average of 22.1 per member. In connection with this, Bible studies given by lay members passed the half-million mark and show a 135,000 increase over last year's report.

To help more than 1.1 million unfortunate persons the church Health and Wel-



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

DEARBORN, MICH.—A 35-year-old Baptist pastor wrote a book on self-hypnosis. The technique recommended by Paul T. Adams is to influence the subconscious with "positive ideas, and clear wholesome incentives that 'feed back' into the conscious."

MADRID—Spain's Roman Catholic hierarchy has approved a message to the Pope announcing that it is "totally and completely in favor of renouncing whatever rights and privileges His Holiness may consider opportune." In addition to substantial financial and other support guaranteed the church under the Concordat, priests and religious enjoy a number of privileges—exemption from military service, payment of taxes on church property, and from legal proceedings in civil or criminal courts unless express permission of the local bishop is obtained. Another provision in the Concordat—a major stumbling block in Catholic-Protestant relations—specifies that only Catholic marriages are recognized by the state.

WILMINGTON, DEL.—Sweeping revisions of the Roman Catholic Church's practices regarding clerical celibacy were recommended to Bishop Michael W. Hyle of Wilmington by his diocesan clergy committee on renewal. It recommended that consideration be given to the possibility of allowing priests to marry and still continue to exercise their priesthood.

fare organizations gave nearly 2 million hours of voluntary welfare service to those in material need and spent close to \$1 million to provide the help.

If this trend continues, 1967 will be the greatest year in missionary activities for the North American Division.

V. W. SCHOEN

LLU Graduates Rank High in National Board Exams

Loma Linda University graduates placed unusually high in a recent test. Twenty-five per cent of the School of Medicine's last class completing their internship training scored honors in the National Board examinations.

Three of the class ranked in the top one per cent of the nation in their performance.

This achievement was reported at a meeting of the Society of Loma Linda University Surgeons, Hinsdale, Illinois, by Dr. Bruce W. Branson, speaking on behalf of Dr. David B. Hinshaw, dean of the School of Medicine.

RALPH F. WADDELL, M.D.

Northern Europe Reports on Evangelism and Ingathering

Seven thousand people attended the three opening sessions of an evangelistic campaign being conducted by John F. Coltheart, Northern European Division evangelist, in Bristol, England. One thousand were turned away.

For the past two years Elder Coltheart has preached at the New Gallery in London. His next campaign is scheduled for Stockholm, Sweden.

At the Junior College at Tyrifjord, Norway, the annual Ingathering campaign resulted in what must constitute a world record. In three days during September 175 students collected the equivalent of U.S. \$25,000.

R. R. FRAME

Temperance Day Offering

In many places where the opportunities of the church to present our peculiar message are restricted, we find that the important temperance truths are still received enthusiastically. Influential persons throughout the world are becoming increasingly conscious of the harmful effects of alcohol and tobacco. This makes the temperance work one of the most important avenues for the church in the moral and spiritual reform so needed today.

On Sabbath, October 28, the Temperance Day Offering will be received in all our churches in North America. We thank God for this opportunity to support this timely work. Won't you give from your heart?

KENNETH H. EMMERSON