

Review

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What Shall Our Children Read?

By ELLEN G. WHITE

WHAT shall our children read? is a serious question, and demands a serious answer. I am troubled to see in Sabbath keeping families periodicals and newspapers containing continued stories that leave no impress of good upon the minds of the children and youth. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to maturer years destitute of true piety and practical godliness. These dear youth need so much to put into their character building the very best material—the love and fear of God and a knowledge of Christ. They should copy his example in denying self, in living to do good, and in obeying all God's commands. Christ says, "I have kept my Father's commandments."

But many know little or nothing of the reasons of our faith, and have little of an intelligent knowledge of the truth as it is in Jesus. The mind is feasted upon sensational stories, and the brain is excited just accord-

ing to the food given it. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are restless or dreamy, and are unable to converse save upon the most commonplace subjects. Religious thought and conversation is a channel quite foreign to their minds. I have felt sincere pity for these souls when I have considered how much they were losing by neglecting opportunities for knowledge of the religion of Jesus Christ, in whom our hopes of eternal life are centered. How much precious time is wasted in which they might be studying the Pattern of true goodness and loveliness of character! They might become like Jesus, pure and undefiled in a world of fierce temptation, reflecting the rays of light from the character of our blessed Example. Thus confessing Jesus to the world, they would reveal on whose side they stand.

But when an appetite for reading exciting, sensational stories is cultivated, and the habit of reading any and every thing that is to be had, is established, the moral taste is perverted, and the mind is unsatisfied unless fed upon this trashy, un-

(Continued on page 10)

This article by Ellen G. White (1827-1915) appeared in the November 9, 1886, Review under the title "Mental Inebriates."



Camp Meeting in Retrospect

EACH summer the editors of the REVIEW attend a large number of camp meetings in North America. The past summer was no exception. The four Washington-based editors visited 20 camp meetings from coast to coast.

Our personal schedule took us to seven. We spent but a few days—even hours—at several, but we stayed at Central California's large camp meeting the entire ten days—the first time, incidentally, that we have had the privilege of being at an entire camp meeting since 1950, when we were on the staff of a local conference.

From what we saw and heard at camp meetings this year, here are a few thoughts and observations.

1. We think that camp meeting is worth all the time, effort, and expense that conferences invest in it. When those who hunger and thirst for righteousness attend camp meeting, God meets with them and satisfies their needs.

2. We were deeply impressed by the commitment and earnestness of the church members at camp meeting. Who can doubt the spiritual experience of people who sit through meeting after meeting, Bible in hand, determined to obtain every blessing God seeks to impart? The remarkable quality of the church members who attend camp meeting was well demonstrated at the Pennsylvania camp meeting. Rains from tropical storm Agnes were drenching the entire State. Rivers overflowed their banks. Highways were closed. The campground became soggy. Life in the tents became impossible.

But did the people pack up and go home? They did not. They retreated from the tents, but moved in to the rear section of the main auditorium, which had been cleared for the purpose. There they lived like refugees. Some received word that their homes had been flooded, that water was several feet deep in their living rooms. But still they stayed. Some said: "There's nothing we can do at home until the water goes down. We believe God wants us to stay here." And even though they knew that they faced an uncertain financial future, they continued to give generously to various offerings—even to an appeal to help other flood victims!

3. Adventists who attend camp meeting love good books and magazines. They believe in the products of our publishing houses. At book sales we overheard statements such as these: "I have a non-Adventist nephew who might read this book"; "I'm glad for this opportunity to build up my library of Ellen G. White books." Adventists who read denominational literature are strong Adventists. They are not tossed about by every wind of doctrine. They know both *what* they believe and *Whom* they believe.

4. Camp meeting demonstrates that creativity and imagination are still very much alive within the church. We participated in a number of services in which young men were set apart for the gospel ministry. But no two ordinations were alike. In some the ordinees had "sponsors," fellow ministers

who had strongly influenced the younger men. In some the wives of the candidates participated. In some the candidates offered brief testimonies about their experience and goals.

In past years ordination services, almost without exception, were held either on the first or second Sabbath afternoon of camp meeting. Not this year. Of the three ordinations in which we participated, only one was held on Sabbath afternoon. One was held on Friday night after a short sermon. One was held on Sabbath morning, at the close of the 11 o'clock service. Each of the three plans has advantages, but we must confess that we found it refreshing to have the ordination service tied in with the Friday night or Sabbath morning meetings. Change does not necessarily mean improvement, but obviously improvement cannot be made without change. Therefore, if change does not call for abandonment of principle, why not change some things in order to increase interest? The aphorism "Variety is the spice of life" holds true in the realm of church activities, as well as in secular affairs.

Adult Education Program

Another innovative plan in connection with camp meeting is the adult-education program. At the Central California camp meeting six classes were offered, five of them for credit. The topics were descriptive astronomy, health witness, last-day events, marriage enrichment, studies in Daniel, and the Advent Movement—its meaning, message, and mission. The writer taught the latter course. All classes met twice daily, except on Sabbath, in the morning from 9:00 to 10:30, and in the afternoon from 1:30 to 3:30. Instead of merely being exposed to a series of exhortatory sermons (valuable though these are), the members were offered an opportunity to be in a learning situation, with the option of acquiring academic credit. This program widened the intellectual horizons of the members, and thus increased the value of the camp meeting.

Camp meetings in North America are now over for another year. But their influence, we trust, will continue to be felt in the day-by-day experience of all who attended. Life cannot always be lived on the mountaintop. It also must be lived in the valleys, among the multitudes who need the hope-filled message of Adventism. Camp meeting is a foretaste of heaven—a foretaste that includes acquiring knowledge, fellowshiping with beings who delight to do God's will, communing with God and the angelic hosts, participating in and listening to music that lifts the spirit and draws the soul closer to God. We all look forward to the great "camp meeting" of eternity. But until the glorious day of Christ's appearing let us grasp and enjoy the opportunities and blessings offered to us by earthly camp meetings. And let us get on with the task of sharing with others the satisfying experience of knowing Christ, "whom to know is life eternal."

K. H. W.

NAZARENES ENTER EIGHT NEW FIELDS

MIAMI BEACH—Nazarenes have begun religious activities in eight new mission fields since the church's World Missionary Society last met four years ago, delegates to its 1972 quadrennial meeting were told here.

The new fields include the Bahamas, Ecuador, Indonesia, Singapore, Botswana, St. Lucia, Paraguay, and the Dominican Republic, making a total of 53 countries in which the Church of the Nazarene has missionary activities.

CLERGY ADVISED TO MANAGE BY COACHING

ST. PAUL, MINN.—Clergymen and other religious leaders should not try to do everything themselves but should seek to "manage by coaching," a management development consultant told 35 clergymen attending a seminar at Bethel Seminary in suburban Arden Hills. "The leader's role today is less to make all key decisions himself, and more to develop an organization and a process by which decisions can be made," said Arthur X. Deegan, a consultant to big business. No longer, he warned, can the religious leader "simply pick up the ball and run with it. . . . Such action is too impulsive and imprudent."

CZECHOSLOVAKIA PRINTS BIBLE

LONDON—For the first time since World War II, Scriptures have been produced in an East European Communist country for export to a Bible Society outside the continent, according to a United Bible Societies announcement.

The Czechoslovakia announcement said 1,000 copies of the Kuranko New Testament

are ready to be dispatched from Prague to Sierra Leone, West Africa, to fulfill an order made by the Bible Societies in West Africa.

BAPTISTS FROM 30 COUNTRIES CONVENE IN JAMAICA

KINGSTON, JAMAICA—Baptists from more than 30 nations gathered here for the annual meeting of the Baptist World Alliance's executive committee. General Secretary Robert S. Denny said the 220 representatives comprised both the largest attendance and most widespread representation of any of the annual committee meetings in the organization's 67-year history. Such East European countries as the Soviet Union, Hungary, Romania, and East Germany were represented.

POPE URGES FOR A UNITED EUROPE

CASTELGANDOLFO, ITALY—Pope Paul VI has called for the creation of a united Europe as a major step in the direction of world peace.

The pontiff made the suggestion in a brief statement issued as he accepted the credentials of the new ambassador from Belgium to the Holy See, Prince Werner De Merode. "Nothing is more important in the present agreement of nations than loyal and persevering action to promote peace," the Pope said.

AMERICANS TO PARTICIPATE IN MEETING OF HUGUENOTS

PARIS—Some 100 Americans attended the Third International Meeting of Descendants of Huguenots at Fontainebleau recently.

American participants are descendants of French Huguenots who fled from persecution in France during the seventeenth century.

"Huguenot" was the word used in sixteenth- and seventeenth-century France to denote Protestants. Harassment was common, with more than 30,000 Huguenots killed in a 1572 massacre in Paris on the eve of St. Bartholomew's Day.

This Week...

With a market flooded with literature—and much of it that could even be called *good* literature—the question is often raised, What is really worthy of a Christian's reading time? This week we republish an article written by Ellen White (cover). Her thoughts on the subject of reading are probably more important today than when she wrote them.

More than 40 years ago young H. M. S. Richards had the vision of using the radio as an instrument for telling the world about Christ's soon coming. Today as we think of Telstar and color television we have a difficult time thinking of radio work as ever having been visionary. But in those days when Elder Richards was facing church members who believed that the radio was the devil's own instrument, he was considered not only visionary but downright radical.

But with faith in God and the support of those who caught his vision, Elder Richards' voice has been on the air for all that time. He and his son, H. M. S., Jr., who is now the Voice of Prophecy director, continue to keep the radio work on the cutting edge of Adventist evangelism.

Those interested in statistics will be interested to know that the VOP is on 760 stations in North America.

Of that figure 606 carry the half-hour Sunday broadcast; 44 air the half-hour daily program; and 26 handle the quarter-hour daily broadcast. There are 42 stations carrying the Sunday program in Spanish, seven in Ukrainian, and one in Russian. The other 34 stations broadcast the program, "A Time for Singing."

Every broadcast carries with it the invitation to write for the Bible correspondence course. This week C. Elwyn Platner and Herb Ford tell a little about what is going on at VOP headquarters (p. 21).

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♦ Advent Review and Sabbath Herald ♦

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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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"GOD'S METHOD of saving man is marvelous in its simplicity. It is adapted to the needs of all—young and old, educated and uneducated, cultured and primitive, rich and poor. . . . It demands one thing alone—faith. It gives in return happiness, security, eternal life. Fortunate is the Christian who grasps the meaning of the great truth that men are saved by faith alone."—NORVAL F. PEASE, *By Faith Alone*, p. 241.

Is faith a possession, a tool, an act, an attitude? Or is it all of these? What is faith? Why is it so important? How does it operate?

A review of the basic controversy between Christ and Satan will bring this problem into sharper focus. Only as one keeps in mind this conflict of ideologies, which has existed for long ages, can its true significance be understood and evaluated.

In the beginning, according to the Scriptures, God's Creation was perfect in every detail.

T. E. Wade is a physician in Liberal, Kansas.

His system of government was perfect.

To His highest creatures God gave complete freedom of choice. In this situation government must be based entirely on faith, love, trust, and confidence. God is not arbitrary in requiring faith of His subjects. Faith and freedom complement each other. God's subjects must really believe that all of His rules and requirements are just and correct and that they were all made with the best interests of His subjects in mind. Only those who have absolute unwavering faith and trust in God can wholeheartedly and genuinely worship and obey Him.

Love to God and Man

If I genuinely believe that all of God's rules are right and that all are for my benefit I will follow them. I will love others as myself. I will love God supremely. I will follow the golden rule, turn the other cheek, go the second mile. I will not lie, steal, or covet. I will worship only God, and I will do it in the manner He suggests.

Those who are loyal with reservations are really not loyal at all. They merely tolerate God's rulership so long as it is convenient to their selfish interests to do so. "Without faith it is impossible to please him" (Heb. 11:6). This does not imply that God is difficult to please but rather describes the lack of capacity of the faithless one.

Only those who have absolute, unflinching, and unwavering faith and trust in God can wholeheartedly and genuinely worship and obey Him. They must know and believe that His plans and requirements are all in their best interests.

Jesus says, "If ye love me, keep my commandments" (John 14:15). He does not desire to be worshiped and obeyed as a matter of duty or because of being forced to serve, but in response to love. Whether God's rules are looked upon as restricting our freedom or as the "law of liberty" (James 2:12) depends entirely upon our attitude. In essence, the everlasting gospel is simply and clearly that God is love. It declares that God can be trusted, that every demand He makes upon any of His creatures is actually for that person's benefit.

Freedom's Hazard

God did not create evil. He did not create rebellion. He did create beings who are free. If they had been created without

LOYALTY

WITHOUT

By T. E. WADE

the ability to rebel, they would not actually be free. Loyalty with reservations is mild rebellion. Conversely, freedom with reservations is actually not freedom but concealed servitude. Allowing true freedom of choice carries with it the calculated risk of rebellion. Those who cannot disobey are not free. Those who trust God consider His rules the "law of liberty." To those who hate and distrust Him, these same rules are arbitrary and unjust.

Lucifer asserted that angels were of such lofty nature that their basic desires were naturally reliable. Therefore, to impose rules impaired their dignity, he claimed. He set about to improve God's order of things, saying in his heart, "I will be like the most High" (Isaiah 14:14). His insinuations were so subtle that even he did not at first fully realize where this course would lead.

The great rebellion basically involves this matter of faith, loyalty, and confidence. Satan accused God of dishonesty, implying that God was secretly a tyrant who wrapped Himself with an appearance of love so that He might more easily and effectively achieve the domination of His subjects. This challenge first appears in the Scriptures in Genesis 3:1-5. Doubt—lack of faith—was the basis of Adam and Eve's original sin. Eve began to suspect that per-

haps God had not told all the truth. She ceased to have faith, complete trust and confidence, in her Creator. She did what she had been warned would bring disaster.

Underlying all of Satan's assertions is the basic implication that God and/or His appointed leadership is unreliable, inefficient, and cannot be trusted. These implications are the opposite of faith.

Distrust of Moses' leadership overcame Miriam (Num. 12:1-15). However, Miriam and Aaron repented and were reinstated. Distrust was the contention of Korah and his associates in their dissatisfaction with Moses, whom God had chosen as leader. They refused to seek forgiveness and were destroyed for their defiant rebellion (chap. 16:1-33). Those who similarly challenge the leaders of God's work today imply that either God has ceased to guide His chosen church or that He is impotent to do so.

End of the Age of Rebellion

Satan asserts: Force, firmness, and death if necessary are the ultimate means of achieving and maintaining rulership. The application of these principles is demonstrated in the affairs of men, under the leadership of the prince of this world.

The present state of rebellion is not permanent. God will terminate it after the rightness,

justice, fairness, purity, love, and unselfishness of His character and of His requirements have been demonstrated beyond the faintest doubt and in the most minute detail. After these have been established so clearly that no reasoning creature can possibly suspect God to be a despot hiding behind a cloak of pretended love to trick His subjects into a state of servitude, then His authority will never again be contested.

Not only must God's righteousness be unequivocally vindicated but the ultimate result and outcome of the policies of His archenemy must be demonstrated just as clearly. The falsity of every lie must be shown.

Earlier termination could leave a little doubt somewhere. If any creature should serve with dread, fearing the fate he had seen befall the opponents of God, his heart would cherish distrust and hatred rather than love for the ruler. Serving with hidden resentment is really secret rebellion. Rebellion cannot remain secret indefinitely. Sooner or later another housecleaning operation might be required and then another and another indefinitely.

Recovery of a sinner requires restoration of faith. Without surrender and the seeking of forgiveness, pardon cannot be granted, because pardon requires restoration of loyalty. Loyalty must come from within the heart; it cannot be imposed from without. Faith and love are inseparable. God not only forgives but He will not cherish a grudge (see Ps. 103:12; Jer. 31:34; Heb. 8:12). Christ's plan of salvation was designed and is being executed for the purpose of demonstrating to all beings and for all time the truth that God is actuated genuinely by love (*agapē*). ♦♦

RESERVATION

Jewish Concepts of the Judgment

By W. E. READ

[In the first article of this series two points were considered, (1) "The day of atonement in the book of Hebrews," and (2) "The 'judgment' of Daniel 7 and the 'cleansing' of Daniel 8 compared." This article considers five more points showing the relationship between the terms *judgment* and *atonement* in the prophetic message of Daniel as it applies to our time.]

3. Ancient Hebrew Literature Recognizes Daniel 8:14 as Connected with the Work of Atonement. In his annotated translation Rabbi Isaac Leeser (1806-1868) renders the Hebrew expression translated "shall the sanctuary be cleansed" in the King James Version of Daniel 8:14 by the clause "*the sanctuary shall be justified,*" and, in an attached footnote he adds the following information: "Rashi explains, 'when the iniquity of Israel shall be atoned for.'"^{*}

Thus, by Rashi—Rabbi Shelomo Izaaki, or Solomon Bar Isaac (A.D. 1040-1105)—a highly revered Hebrew commentator on the Bible and the Talmud, the "justification" of the sanctuary announced in Daniel 8:14 is related to the work of atonement.

This being the case, what was to happen to the sanctuary as described in Daniel 8:14 is tied up with the concept of "atonement" by one of the greatest and most esteemed Jewish scholars.

4. Jewish Leaders Recognized a Relationship Between the "Judgment" in Daniel 7 and the Day of Atonement. The following state-

W. E. Read was a general field secretary of the General Conference at the time of his retirement in 1958.

ment, referring to the judgment described in Daniel 7:9, 10, 22 declares that on New Year's Day all men are judged and that the decree is sealed on the Day of Atonement:

"**DAY OF JUDGMENT** . . . : Name given to the first of Tishri, as being the New-Year's Day. In the Bible the Day of the Blowing of the Trumpet is the first day of the seventh—Sabbatical—month (Lev. xxiii. 24), and no mention is made of the Day of Judgment. The 'day of God,' in the sense of a time of divine judgment of the wicked, is the one that will appear at the end of days (see **DAY OF THE LORD: ESCHATOLOGY**); and a description of the divine judgment in heaven is found in Dan. vii. 9, 10, 22, where the 'Ancient of days' is depicted as sitting upon the throne while the books are opened before Him. . . . The Mishnah R.H.i. 2 contains the first known reference to the Day of Judgment. It says: 'Four times in the year the world is judged: On Passover a decree is passed on the produce of the soil; on the Pentecost, on the fruits of the trees; on New Year's Day all men pass before Him [the Lord] . . . ; and on the Feast of Tabernacles a decree is passed on the rain of the year.'

"This Mishnaic dictum is amplified in the Tosef. R.H.i. 11-13. Besides the Psalm (xxxiii. 15) quoted in regard to New-Year's Day, Ps. lxxxi. 4-5 is quoted, and then follows R. Akiba's dictum:

"'. . . On New-Year's Day the threefold prayer should be recited. . . . For on New-Year's Day all men are judged; and the decree is sealed on the Day of Atonement.'"^{—The Jewish Encyclopedia}, vol. 4 (New York and London: Funk and Wagnalls Company, 1907), p. 475, col. 2. (Italics supplied.)

The following statement also connects the judgment mentioned in Daniel 7 with an expected judgment on New Year's Day.

"On the day decreed [by the Sanhedrin on earth to be New Year's Day], the Holy One, blessed be He, takes His seat upon His throne and judges His world. . . . The thrones are put in place, the books are opened, and the heavenly Sanhedrin meets with Him, for it is said *I beheld till the thrones were placed, and the Ancient of days did sit. . . . and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened* (Dan. 7:9a, 10b). Some of the ministering angels are defenders, and others are accusers. And why all of this? Because *What is a statute for Israel is an ordinance for the God of Jacob* (Ps. 81:5).

The day decreed by Israel is the Day of the New Year for the God of Jacob who approves Israel's decrees and conforms to their decisions. Hence *I will call unto God Most High, unto God that approves the cause I have in hand, unto Him who conforms to the enactments of Israel.*"—*The Midrash on Psalms*, vol. 1, translated from the Hebrew and Aramaic by William G. Braude (New Haven: Yale University Press, 1959), p. 58.

5. Hebrew Literature Calls the Day of Atonement a Day of Judgment. In Hebrew literature the Day of Atonement, the day that calls for more heartsearching and more putting away of sin than any other day or time in the year—is called a Day of Judgment. This fact appears in the prayer books of the Jews. It appears also in their commentaries. A review of the following brief excerpts will make this plain:

"The Day of Atonement = the Day of Judgment."—J. H. Hertz, *The Authorized Daily Prayer Book* (New York: Bloch Publishing Company, 1948), p. 879; see also p. 914.

"The children of Israel were judged on the Day of Atonement."—Louis Ginzberg, *The Legends of the Jews* (Philadelphia: Jewish Publishing Society, 1909), vol. 1, p. 82.

Judgment is also described as taking place on New Year's Day, which preceded the Day of Atonement by only a few days.

"I will sit in judgment upon them on New Year's Day"—*Ibid.*, p. 285.

"On New Year's Day, the day whereon God sits in judgment upon the inhabitants of earth."—*Ibid.*, p. 368.

6. "This Is the Day of Judgment." Following is the declaration found in Jewish prayer books made to Jewish congregations on Rosh Hoshanah (New Year's Day), in the preparatory service for Yom Kippur (Day of Atonement), which follows some days later. The statement found below includes this declaration, and can be seen in all the prayer books of the Jews, and also in various other of their works:

"God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment: for His very ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every

living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. *On New-Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, et cetera.* But penitence, prayer, and charity may avert the evil decree.'—The liturgical piece "Unetanneh Tokef," ascribed to R. Amnon of Mayence (Zunz, "Literaturgesch," p. 107), as quoted in *The Jewish Encyclopedia*, vol. 2 (see above particulars), p. 286, col. 2, in the article "Atonement, Day of." (Italics supplied.)

The above-cited declaration "This is the day of judgment" made to the Jews on New Year's Day (Rosh Hoshanah), just a few days before the Day of Atonement (Yom Kippur) may be compared to the declaration in Revelation 14:7, "The hour of his [God's] judgment is come," announcing that God's great antitypical Day of Atonement, with its great antitypical "cleansing" of the heavenly sanctuary, "is come." When the apostle John heard the angel of Revelation 14 make the great proclamation that the hour of God's judgment "is come," as a Jew he may have thought of the Day of Atonement and thus may have connected the threefold message with it.

Incidentally, what person who is acquainted with the teachings of Jesus Christ can fail to note a marked resemblance between the above-presented picture of God causing every living soul to pass before Him in judgment, as a shepherd causing the sheep of his flock to pass under his rod, and Christ's word picture of the great judgment day when the Son of man shall separate "all nations" "one from another, as a shepherd divideth his sheep from the goats" (Matt. 25: 31, 32)?†

7. The Final Acts in the Great Final Day of "Judgment" and "Atonement." In the writings of the Spirit of Prophecy we read that, as "in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat," so "Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these

* This footnote can be seen in footnote "h" in column 2 of page 905 of the sixth edition of the twenty-four books of the Holy Scriptures carefully translated according to the Massoretic Text, on the basis of the English version after the best Jewish authorities, and supplied with short explanatory notes by Isaac Leeser, as published in 1914 in New York by Bloch Publishing Company.

† On this word-picture of Christ, see *The Desire of Ages*, p. 637, par. 1.

sins upon Satan, who will bear the final penalty."—*Patriarchs and Prophets*, p. 358.

In the same inspired writings we read:

1. That "the judgment is now passing in the sanctuary above."—*The Great Controversy*, p. 490.

2. That "when the work of the investigative judgment closes, the destiny of all will have been decided for life or death."—*Ibid.*

3. That "when the work of atonement in the heavenly sanctuary has been completed then in the presence of God and heavenly angels and the host of the redeemed the sins of God's people will be placed upon Satan. . . . And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness," and that "here is to be the home of Satan with his evil angels for a thousand years."—*Ibid.*, pp. 658, 659.

4. That "during the thousand years between the first and the second resurrection the judgment of the wicked takes place."—*Ibid.*, p. 660.

5. That "at the close of the thousand years the second resurrection will take place" (comp. Rev. 20:5), and that "then the wicked will be raised from the dead and appear before God for the execution of 'the judgment written.'"—*Ibid.*, p. 661.

"Loosed out of his prison" (Rev. 20:7) by the resurrection of the wicked, Satan—the great deceiver of men—urges the multitudes of the resurrected wicked host to make a final onslaught against the government of the Most High (Rev. 20:8). Then comes the climactic dazzling scene: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them" (Rev. 20:9).

And, says the servant of the Lord, "the fire that consumes the wicked purifies the earth. Every trace of the curse is swept away."—*Ibid.*, p. 674.

In this final act of judgment the universe is cleansed of sin.

The foregoing presentations show that in the Day of Atonement outline in Leviticus 16 and its book of Hebrews counterpart, in the parallel prophecies of Daniel 7 and Daniel 8, in Jewish thinking and Spirit of Prophecy statements, the concept of "atonement" in Leviticus 16 involves the concept of "judgment," and that these two concepts are closely related. ♦♦

(Concluded)

FOR THE YOUNGER SET

John's Home Run

By MARYANE MYERS

"PLAY BALL!" John exclaimed as he joined his friends on the vacant lot.

It didn't take long to choose sides and first batters. Soon the ball was flying into the air and the boys were shouting with excitement as they played.

"You're up, John!" Joe called.

John could hardly wait to get up to bat. Sometimes he could hit a home run, and that was what he intended to do now.

But when he was ready to swing he stopped.

"What's the matter?" yelled the pitcher.

"Somebody else'll have to take my turn. There's Mrs. Lacy. She needs me to carry her groceries for her."

"Can't she carry her own? She's not an old lady," the pitcher said. "Come on, let's play ball."

John shook his head. "She's not very strong. Besides, I like to do it. She's always doing nice things for others." He started across the lot.

"I'm going with you," Timmy said.

"Me too," several others called out.

Soon all the boys were beside Mrs.

Lacy. John and Timmy took her sacks, and they all walked down the street to her house.

"Now it is my turn to do something nice for you," she said after she had thanked them. She opened a box of candy.

"There will be enough for two pieces for everybody," said Mrs. Lacy.

The boys thanked her and turned to leave. She put a hand on John's shoulder and asked him to stay a moment.

"I appreciate your kindness," she said. "There's a special reward for a boy who thinks of others rather than himself." She placed a shining coin in John's hand.

John was surprised. He tried not to take the money, but she insisted.

"Life is full of gifts for those who love others as themselves," said Mrs. Lacy. "But remember this, John, the best gift of all will be a crown of everlasting life."

John thought of her words as he walked back to the lot. He wanted to remember them always, he told himself.

A few minutes later, back on the lot, John made a home run.

THE CHURCH'S COLLEGES?

By EUGENE RAU

Rau: Mrs. White, what kind of situation should I expect to find in school homes connected with Seventh-day Adventist colleges?

E. G. White: "Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are insubordinate and will not be controlled, they are better off at home, and the school is better off without them. Our college should not become depraved for the sake of a few lawless students."¹

Rau: Why do our dormitories insist on morning and evening worship?

Eugene Rau is academic dean at Southeast Asia Union College in Singapore.

E. G. White: "The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude."²

Rau: What type of service should I expect in the cafeteria?

E. G. White: "The need of carefulness in habits of diet should be impressed on the minds of all students. I have been instructed that those attending our schools are not to be served with flesh foods or with preparations of food that are known to be unwholesome."³

Rau: Will the college recognize me as an individual with particular aspirations?

E. G. White: "Each student should feel that, under God, he is to have special training, individual culture; and he should realize that the Lord requires of him to make all of himself that he possibly can, that he may teach others also."⁴

Rau: How important are Adventist colleges to the worldwide mission of the church?

E. G. White: "I wish I could find language to express the importance

of our college. All should feel that it is one of God's instrumentalities to make Himself known to man."⁵
Rau: Why does the college emphasize a work program even though my parents will pay all my expenses?
E. G. White: "The youth should have it plainly set before them that they must work their own way as far as possible and thus partly defray their expenses."⁶

"If facilities for manual labor were provided in connection with our school, and students were required to devote a portion of their time to some active employment, it would prove a safeguard against many of the evil influences that prevail in institutions of learning. Manly, useful occupations, substituted for frivolous and corrupting diversions, would give legitimate scope for the exuberance of youthful life and would promote sobriety and stability of character. All possible effort should be made to encourage a desire for moral and physical as well as mental improvement."⁷

Teachers That Care for Souls

Rau: What about Adventist teachers—how are they any different from teachers anywhere else?

E. G. White: "The world's maxims, the world's customs and practices, are not the teaching they [students] need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom."⁸

"The teachers in our college should be men and women of well-balanced minds, who have a strong moral influence, who know how to deal wisely with minds, and who possess the true missionary spirit."⁹

Rau: Is it true that in the dormitories there is a rather close regulation of the students' personal lives?

E. G. White: "Students should be taught how to keep in perfect order everything in the school and about the grounds."¹⁰

"If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition."¹¹

Rau: Why does the school have regulations regarding dress, especially in this day of individual expression?

E. G. White: "A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."¹²

"No education can be complete that does not teach right principles in regard to dress. Without such



TO YIELD

By CARL H. KOESTER

O Father above,
As the clay
Upon Thy wheel,
I humbly pray
That I might yield
To Thy impress.

A vessel of beauty
I wish to be
To adorn Thy house
That all might see
How Thou canst transform
Such miry clay
Into such lovely form
In Thine own way.

O Father of love,
As the clay
Upon Thy wheel
I humbly pray
That I might yield
To Thee today.

teaching, the work of education is too often retarded and perverted. Love of dress and devotion to fashion are among the teacher's most formidable rivals and most effective hindrances."¹⁸

Rau: What opportunities are there for leadership and extracurricular activity?

E. G. White: "Among the students in our schools there are those who have precious talents, and these talents

they should be taught to put to use. Our schools should be so conducted that teachers and students will constantly become more and more efficient. By faithfully putting to a practical use that which they have learned, they will increase in ability to use their knowledge."¹⁴

Rau: Thank you, Mrs. White, your answers have been very specific and sensible. I hope that I will find all that you have said in college this

fall and that I will also measure up to your standards. ★★

REFERENCES

- ¹ *Fundamentals of Christian Education*, p. 54.
- ² *Education*, p. 186.
- ³ *Counsels to Parents and Teachers*, p. 298.
- ⁴ *Fundamentals of Christian Education*, p. 373.
- ⁵ *Testimonies*, vol. 4, p. 425.
- ⁶ *Ibid.*, vol. 6, p. 214.
- ⁷ *Ibid.*, vol. 5, p. 90.
- ⁸ *Fundamentals of Christian Education*, p. 115.
- ⁹ *Testimonies*, vol. 5, p. 555.
- ¹⁰ *Counsels to Parents and Teachers*, p. 211.
- ¹¹ *Our High Calling*, p. 228.
- ¹² *Education*, p. 248.
- ¹³ *Child Guidance*, p. 419.
- ¹⁴ *Counsels to Parents and Teachers*, p. 545.

When You're YOUNG

By Miriam Wood

WOMEN'S LIB—2

Last week we attempted to discuss, in a general way, the fact that both men and women were created by God; that they are equal but different; that marriage and homemaking and child-rearing is completely rewarding and fulfilling for many women, and they should not be put down for enjoying this career. I also stated my feeling that children simply must have a steady adult hand at the wheel of their lives during their formative years, and my reading of the Bible and the writings of Ellen G. White convinces me that a mother must be that steady hand. One has only to look about him in every country where conscientious motherhood has been abandoned to see what irreparable damage has been done by this abdication. My own profession has put me in such direct contact with so many shattered youthful lives that I am speaking from experience, not hearsay.

Now we come to what is probably the core of the Women's Lib problem from a Christian girl's viewpoint—employment and equal opportunity. The plain truth is that not all women marry, either by choice or by circumstance. Not all marriages produce children, again either by choice or circumstance, so that a woman with skills to offer may very well find that not nearly all her energies and ambitions are satisfied with house-keeping. Even in the case of marriages with children in them, a woman may wish to work outside her home, for reasons other than economic.

Now I'd like to make one more thing "perfectly clear." I'm not acting as judge or jury on this point. Primarily, I am a realist. I know that this is the case; therefore, we must consider what IS, not what ISN'T. Choosing to work for noneconomic reasons is choosing a career other than homemaking, as we have intimated earlier. Where children are involved a young Christian mother will have to sit down and think some long thoughts about how she can give enough of herself to her children and husband. She'll have to do the same kind of thinking if the outside job is forced upon her for economic reasons, but somehow working women in this category feel more deeply about seeing that their homes do not suffer unduly. At least that's how it seems to me. (I'm sure some of you will set me straight if I'm wrong!)

When a female applies for a job she should be considered on the basis of qualifications alone; her sex should have nothing to do with it, any more than should color. It follows naturally that salary levels should be on the same basis—job classification. It is not the prerogative of the hiring agency to make judgment as to whether men "need more money" or whether women do. There is a job to be done. A qualified person should be hired.

The classic question "Can you type?" is probably the most well-known inflammatory battle-cry of Women's Lib advocates. If I were applying for a position as a personnel director, for instance, the question would nettle me considerably, but

if I were applying for a secretarial position I'd expect to be asked about my typing and asked to give a demonstration. I think, however, that the question is meant to indicate that in the great majority of cases females aren't even considered for positions other than secondary. This I resent. Denominationally speaking, every time I hear a church leader worriedly exclaim, "We're understaffed—we just must add another man to our department" I suffer from an almost irresistible urge to retort coldly, "Have you ever thought of adding another person? There are two varieties, you know."

I can see no valid reason why women should not qualify themselves for any of the appropriate professions or jobs available in our highly diversified world. Even as far back as Shakespeare there must have been women lawyers (*Portia, Merchant of Venice*). And now in an age of computer programming, public relations firms, investment counseling, et cetera, females, if they wish, should expect to be hired in those fields when they are qualified, and promoted on the same basis when promotions are indicated by satisfactory performance.

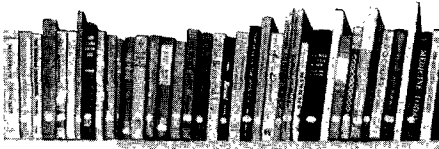
Having made it clear, I assume, that I do not consider women inferior to men, nor one type of woman superior to another, I am now about to offer a few words of caution to my fellow females. (Somehow those two words don't seem to go together, but you know what I mean.)

However efficient a woman may be, she ought to resist any inclination toward an abrasive, loud demeanor. There's nothing wrong with being feminine and efficient; she won't, of course, expect to "trade" on her femininity, but in the social realm I, for one, would prefer to have a male open the door for me. If that's betrayal of Women's Lib, so be it. Also, if a woman is sincere about being hired for a job that—for instance—requires travel by herself, she can hardly flinch from the prospect of lonely miles. And she'd better learn fast that when the red generator light flashes on she's probably thrown a fan belt, and that's *trouble*, which has to be solved without whimpering or handwringing.

From my viewpoint, the disheveled, foul-mouthed, unisex-appearing female is beyond my comprehension. I can't imagine that any Christian girl would want to become a professional football player, or eschew the wearing of certain undergarments (the latter practice being a sign, supposedly, of "liberation," but more realistically of lewdness) or any of the other preposterous things proposed by the more "far-out" Women's Lib leaders.

In the Rochester, New York, *Democrat and Chronicle*, Des Stone, a columnist for the paper, summed it up beautifully:

"If ever women become like men to the point of losing their qualities as women, then this country is in big trouble. Particularly are we in trouble if we lose the blazing idealism and the humanizing influence that have marked so many social reform movements initiated by women over the years."



What Shall Our Children Read?

(Continued from cover)

wholesome food. I am pained to see young men and women thus ruining their usefulness in this life, and failing to obtain an experience that will prepare them for an eternal life in heavenly society. I can think of no more fit name for them than mental inebriates. Intemperate habits of reading have a similar effect upon the brain to intemperance in eating or drinking.

I am personally acquainted with some who have lost the healthful tone of the brain through wrong habits of reading; and they will go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice, will become to them unendurable trials and insurmountable obstacles, and life will be to them a constant shadow. The nerves of the brain are constantly and unnecessarily taxed by this passion for reading. The nobler powers of the mind, adapted to higher pursuits and contemplation, are educated to be contented with commonplace, yes, worse than commonplace, things, and are thus abused, debased, and dwarfed. Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. When the intellect is fed and stimulated upon this depraving food, the thoughts become impure and sensual. Youth and even those of mature age have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn and refused to act, some of its fine mechanism gave way, and paralysis was the result. There are men and women now in the decline of life who have never recovered from the effect of intemperance in reading. The habit, formed in early years, grew

with their growth, and strengthened with their strength. Determined efforts to overcome this sin of abusing the God-given power of intellect were partially successful; but many have never recovered the vigor of mind God bestowed upon them.

Others continue as they began. All desire to be practical Christians ends with the wish; for they cannot be truly Christ-like, and continue feeding mind and soul upon the class of literature they have chosen. Professedly obeying God and loving his word, they are crowding their minds with all kinds of sensational reading, until their moral powers are perverted, they become useless in the world, and God is dishonored. I have seen Sabbath-keeping young ladies fairly unhappy unless they had on hand some new novel or some paper with an exciting, fascinating story. During their leisure moments the mind craved stimulation, as the drunkard craves intoxicating drink. These youth manifested no devotion; no heavenly light reflected upon their associates to lead them to the Fount of knowledge. They had no deep religious experience. If this class of reading had not been constantly before them, there might have been some hope of their reforming; but they craved it constantly, and must have it.

Persons who indulge the habit of story-reading make no progress mentally or morally. The time so devoted is worse than wasted. The gospel seed that is sown in the heart remains unfruitful, or is choked by the weeds sown by such reading. Seed that does not spring up and bear fruit loses its power of germinating. The fig-tree which bore no fruit was doomed to be cut down, condemned as an encumbrance to the very soil it occupied. God requires healthy growth of every tree in the garden of the Lord. But story-reading dwarfs the intellect. Childhood and youth are the time to begin to store the mind, but not with the chips and dirt found in modern newspapers and sensational literature. The mind should be guarded carefully. Nothing should be allowed to enter that will harm or destroy its healthy vigor. But to prevent this, it should be preoccupied with good seed, which, springing to life, will bring forth fruit-bearing branches. If all kinds of seed are sown—good and bad indiscriminately—the mind's soil will be impoverished and demoralized

by a wild and noxious growth. Weeds of every kind will flourish, and good seed attain no growth at all. A field left uncultivated speedily produces a rank growth of thistles and tangled vines, which exhaust the soil and are worthless to the owner. The ground is full of seeds blown and carried by the wind from every quarter; and if it is left uncultivated, they spring up to life spontaneously, choking every precious fruit-bearing plant that is struggling for existence. If the field were tilled and sown to grain, these valueless weeds would be extinguished, and could not flourish.

The similarity between an uncultivated field and an untrained mind is striking. Children and youth already have in their minds and hearts corrupt seed, ready to spring up and bear its perverting harvest; and the greatest care and watchfulness are needed in cultivating and storing the mind with precious seeds of Bible truth. The children should be educated to reject trashy, exciting tales, and turn to sensible reading that will train their minds to be interested in Bible story, history, and arguments. If their imagination becomes excited by feeding it upon highly-wrought fictitious stories, they will have no desire to search the Scriptures or obtain a knowledge of truth to impart to others. Truth is what our youth should read and study, not fiction—truth to be practiced every day, that truth which Christ prayed might sanctify his disciples.

Stored With Bible Truth

When the mind is stored with Bible truth, its principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature, that enfeebles the moral powers, and wrecks the faculties God has bestowed for usefulness. Bible knowledge will prove an antidote for the poisonous insinuations received through unguarded reading.

Parents are asleep as to the importance of this subject. Instead of recommending your children to read "Robinson Crusoe" or fascinating stories even of real life, such as "Uncle Tom's Cabin," open to them the Scriptures, and have hours of reading God's word and searching the Scriptures for evidences of his truth. Parents can choose, if they will, whether or not their children's minds shall be filled with pure and

holy thoughts and sentiments; but their tastes must be disciplined and educated with the greatest care. They must commence early to unfold the Scriptures before the expanding minds of their children, that proper habits and tastes may be formed. The Bible would not be neglected as it is if parents would take the proper course in teaching it to their families. The elements of evil cannot be exterminated except by the introduction of food for pure, solid thought.

The Bible should be a book for study. The precious pearls of truth do not lie upon the surface, to be found by a careless, uninterested reader. Christ knew what was best for us, of whatever age, when he commanded us, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jesus, the greatest teacher the world ever knew, would have men and women and children and youth reach the highest standard of excellence of character. He would have them become fully developed mentally, morally, and physically.

The holy Bible is neglected in many homes because so many other things are allowed to crowd it out. Center tables are covered with fictitious literature, newspapers, magazines, albums, and trinkets; and although the Book of books may be there also, its covers are seldom if ever opened by the younger members of the household, because of the ever-present temptation in the form of some alluring tale. Love for solid thought and reading is little cultivated by such literature.

Men who are under the power of the evil one, are inspired by him to write overwrought fictitious stories, with which our world is flooded. In this they are fulfilling Satan's own plan; for if left to itself, the mind naturally chooses such food, to the neglect of the important saving truths of God's word. Our youth and children, and even those of mature age, should firmly pledge themselves to abstain from indulgence in reading the fascinating novels and sensational literature of the day. They delude the imagination, and fill the mind with such an amount of trash that there is no room for storing the sacred utterances of the prophets and apostles, who wrote as they were moved upon by the Holy Spirit.

The Lord, in his great mercy, has revealed to us in the Scriptures his rules of holy living, his commandments, and his laws. He tells us therein the sins to shun; he explains

to us the plan of salvation, and points out the way to heaven. If they obey his injunction to "search the Scriptures," none need be ignorant of these things. The actual progress of the soul in virtue and divine knowledge, is by the plan of addition,—adding constantly the graces which Christ made an infinite sacrifice to bring within the reach of all. We are finite; but we are to have a sense of the infinite. The mind must be taxed, contemplating God and his wonderful plan for our salvation. The soul will thus be lifted above commonplace things, and fastened upon things that are eternal. The thought that we are in God's world, and in the presence of the great Creator of the universe, who made man in his own image, after his own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that he loves us, and cared so much for fallen man as to give his dearly beloved Son to redeem us, that we might not miserably perish, is a great one; and whoever opens his heart to the acceptance and contemplation of these great themes, will never be satisfied with trivial, sensational subjects.

Light in Darkness

Light and truth are within the reach of all, and those who have the knowledge of the truth are to be as light in darkness; but if they do not set their minds to searching God's word, Satan will find chaff to fill their minds, leaving no room for the growth of the precious seed of truth. Amid the perils of these latter days, every individual member of the church should understand the reasons of his hope and faith, which are not difficult of comprehension if the mind is only kept free from the perverting and paralyzing influence of modern romance and fiction. There is work for the brain to do if we would grow in grace and the knowledge of the Lord Jesus Christ. Then let us labor most earnestly to impress and urge upon our children the necessity of understanding the reasons of our faith. We are surrounded with temptations so disguised that they allure while they taint and corrupt the soul. Satan varies his enticements to suit different minds; and he takes advantage of every circumstance to make his plans for a soul's destruction successful.

God inspired holy men to record for our benefit instruction concerning these dangers that beset our salvation, and how to escape them.

The great needs of the soul will be felt upon becoming acquainted with God's word. The Bible declares that obedience to all God's commandments is essential to our salvation. It teaches us our duty to him, and his will concerning us. We are pointed to the cross of Calvary, and the voice of God says, Look in faith upon Him whom your sins have pierced, and live. Direct the eye of faith to the Lamb of God, and the sins that bruised the blessed body and broke the tender heart of God's dear Son will become hateful and abhorrent. The heart must realize its sins and repent of them. If there is faith in the pardoning blood of Jesus, who is full of compassion and divine love, gratitude and heavenly joy will fill the heart. Confidence in the power of Christ to save will steal into the soul, and thoughts of heavenly things will fill the mind. Jesus, precious Jesus, will become the chief among ten thousand, and the one altogether lovely. Have we individually opened the door of our hearts to welcome the blessed Redeemer? If we have, we shall find no satisfaction in feeding upon husks; for we feast with Christ, and he feasts with us. Nothing more is wanted for the soul's comfort or salvation.

I call upon the children and youth to empty their minds of foolish vanities, and make Jesus their everlasting friend. Be sure you have a well-grounded hope. Nothing short of this should satisfy the soul. Make no mistake, for we are working for eternal results. It is insanity to be quiet and at ease as so many are at the present time, having no assurance that they are indeed sons and daughters of God. Eternal interests are at stake. Put away that story, fall upon your knees in prayer for strength to overcome temptations, and devote your time to searching the Bible. And when Jesus reveals himself to you as a sin-pardoning Saviour, reflect the heavenly radiance upon others. You need not remain in suspense; true light shines from God's word upon all hearts that are open to receive its precious rays; and it is your privilege to say, "I know that my Redeemer liveth." The Spirit will bear witness with your spirit that you are indeed children of God. You may commune with Christ, who will be within you a hope of glory. This is true religion. All else is deception, a delusion. Let us open our hearts to its influence, that when Christ comes, we may be ready to receive him in joy and peace? ♦♦

Nîmes, France.

TEACHING CREATIONISM IN PUBLIC SCHOOLS

An organization that receives funds from the United States Government and which made a grant of \$7 million to a university that resulted in a textbook series presenting only Darwin's theory of evolution as the explanation of the origin of man is being sued by a newspaper journalist. The books are used by about 45 per cent of the nation's high school students.

The lawsuit has been filed against the National Science Foundation and the University of Colorado Board of Regents by William Willoughby, religious editor of the Washington, D.C., *Star-News*. By not giving equal treatment to the teaching that man was created by design, the books, called the Biological Sciences Curriculum Studies series, are "anti-religious" and "hostile" to his beliefs and those of his children, Willoughby contends.

A Call for Fair Play

Mr. Willoughby is not opposed to the teaching of the theory of evolution in public schools, but is of the opinion that the Government should "play fair," and give the Creation theory equal treatment "as another credible theory held by many credible scientists." "As it is now," Mr. Willoughby states, "evolution is taught as a fact. . . . Children who believe in creation are put on the defensive or put up to ridicule."

For decades creationism has been virtually a dead issue so far as the public school system is concerned. Evolution, even though many scientists admit it to be only a theory, is taught as if it were unchallengeable. Evidence in favor of the creation viewpoint is deliberately ignored.

Recently, some efforts have been made to give creationism an airing in the public schools. About two years ago the California State Board of Education voted that creationism must be given equal time with evolution in the State's public school classrooms. Some people think that this is a step forward. They believe that although it must be admitted that scientifically many problems confront the creationist, a case can be made for creationism if it is presented in a fair and accurate manner. For the Christian, confidence in the Word of God makes up for what is not yet understood, just as the evolutionist's confidence in evolution must make up for what he does not understand.

Creationists, however, are generally divided among themselves. There are fiat creationists, progressive creationists, and theistic evolutionists.

Theistic evolutionists—and there is a variety of ideas among this group—believe in the evolutionary process essentially as do the atheistic evolutionists. The difference is that instead of the evolutionary process being a result of chance, they believe it is a result of God working within the process. A variation is that the theistic evolutionist may believe that instead of God working continually, through a slow evolutionary process, He merely stepped in from time to time to add to it. For example, that He selected an evolving creature, gave it a soul, and it became a man.

Another group, the progressive creationists, tries to, in the words of Bernard Ramm, "avoid the arbitrariness of fiat creationism and preserve its doctrine of the transcendence of God in creation; and . . . to avoid the uniformitarianism of theistic evolution."—*The Christian View of Science and Scripture*, p. 76.

The fiat creationists believe in general that Genesis 1 describes events that took place in six 24-hour periods. Seventh-day Adventists belong to this group.

There are a number of problems regarding the approach to teaching creationism that would have to be faced should Mr. Willoughby win his lawsuit. At the same time we sympathize with him for saying, Why should just one explanation of the origin of man and of the universe be presented in the nation's schools? Why should not a logical statement of Biblical views, and others for that matter, be presented as an alternative? After all, there are many scientists who, while not subscribing to the Biblical account, cannot accept the theory of evolution.

We believe that if the evidence for a planned universe, for the manifestation of mind in the formation of our world, were presented as scientifically and as convincingly as evolution often is, many a youth would see God in the universe, and thus would find new meaning to life for himself.

T. A. D.

How Is Confidence in a Book Born?—2

UNSHAKABLE CONFIDENCE IS POSSIBLE

We have been discussing the subject of how a person develops confidence in a book. Specifically, how does a person in the twentieth century get to that point where he is willing to change his entire way of life, forgo pleasurable and immediate gratifications, because of what he reads in a very old book called the Bible—a book written by persons he has never met? Or because of what he reads in the writings of Ellen G. White, a person whom most people alive today have never met? We discovered in a previous editorial that feeling in itself is not a reliable guide by which we can determine the truthfulness and reliability of the Bible or any other book.

Let's try trust. Often we hear, "Everyone has to believe in something. The Bible is as good as anything else we can trust." How does trust begin? Do we believe that God is "up there" and that the Bible is "truth" because we believe our teachers and trust our parents because they "believe in" the Bible?

If one answers Yes, he is fortunate indeed; there is so little trust today. To trust teachers and parents for one's concepts of God and duty is an admirable trait—for children. But to stay on this level of second-hand faith makes for spineless adults or outright rebels—depending upon the young adult's way of expressing his emotional immaturity. Anyhow, trusting someone else doesn't make that other person right. Besides, who told our parents that what they believe is the truth? Their parents? Who told them?

In other words, if we believe the Bible to be the truth, on whose authority do we build such confidence? Whom do we trust so much that we can throw our life on this conviction? As these words come to us over the centuries, whether written by Moses or Isaiah or John, how do we know that such words can be trusted? Every man who has ever heard about the Bible—even the disciples of Jesus—had to answer this question. Even those fortunate people who heard Paul preach had to ask, "How can I be sure that I can trust what this man is saying? He means well, but is it the truth?"

But we still have reason and research left. Sounds safer.

Let us see truth as it is, with our own eyes and ears and brain, reason says. But the history of thought over the past 300 years has exploded the tantalizing myth that unaided, human reason can arrive at truth, especially with questions about the meaning and purpose of life. Even empirical "truth" carries only tentative credentials while waiting for the next discovery and the junking of previously "settled" conclusions.

The beatniks of the 50's, the hippies, yippies, and copouts of the 60's and 70's, are not strange, unexplainable ingrates but the logical consequences of the total collapse of certainty and confidence in human reason and the morality of scientism. The age of permissiveness, supported by naturalism or agnostic existentialism in the West, and pantheistic idealism in the East, is the logical conclusion to several centuries of progressive rejection of authority as once claimed, each in their turn, for reason, romantic feeling and intuition, historical re-

search, or laboratory investigation. Men have always wanted the assurance of certainty, the confidence of knowing that what they believe is for real. The human mind and heart crave truth. They were made to be at home with truth. Not knowing the truth induces homesickness, alienation, and a feeling of lostness in a world without meaning.

But man is not adrift in a meaningless existence. There has been a way to find truth and certainty so that man can face the problems of life with confidence that he indeed has confronted truth. To reach men who sincerely want to know the truth about life, about themselves, and about the future, God has used books, 66 of them in the Bible and others written by Ellen G. White. In these books men do find confidence in Him and in the truth they seek. Unshakable confidence is possible. How does this happen?

H. E. D.

(Continued next week)

LETTERS

...to the Editor

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

HAIR LENGTH

In your Homemaker's Exchange column [May 18] an interesting discussion on hair length appeared.

We have two boys, 18 and 20 years of age. They have been the envy of their friends because their mother and I have not hassled them about hair length or style. I told the boys they could wear their hair as they wished so long as it was in line with three general principles.

One is that the styles should not be so far out that they would distract observers from the Christian witness.

Second, I pointed out that they should not wear their hair in any style or, in fact, do anything else that is an act of rebellion.

Third, the hair should always be neat and clean. This seems to have worked quite well so far as our interpersonal relationships are concerned.

Do I approve of the hair styles they have chosen? Well, they are not what I would choose for myself at my age, but I might have been tempted to do something similar when I was a young man. Furthermore, I am not sure that they would care to wear their hair in the style I wear mine, particularly since the front third or so is missing!

B. A. MICHAELIS

Fredericktown, Missouri

BOUQUETS TO AUTHOR

Triple A and a double gold star to Robert H. Parr and the REVIEW both for the article "Watch It, Dad, You May Be Raising a Delinquent" [May 4]. I for one thoroughly enjoy the Family Living section of the REVIEW, and "Watch It, Dad" was one of the best that has been printed.

LOREN E. FENTON

Taichung, Taiwan

DELIGHT IN DEATH?

Thank you for "Have a Christian Heart!" [May 4]. It has always seemed to me that killing for fun is utterly un-Christ-like, especially for the Seventh-day Adventist Christian, who is supposed to believe the Bible and worship the Creator. Ellen G. White, describing the character of Nero, says of those whom he tortured, that "in [their] extremest anguish he found satanic delight" (*The Great Controversy*, p. 667). Is there any real difference between that delight and the challenge and pleasure the fisherman and the hunter take in the contest with wild creatures who try to protect themselves? And the greater the skill with which they seek to live, the greater the joy of their murderers.

MARY H. MOORE

Nashville, Tennessee

GRATEFUL

I felt I must write to add my vote of appreciation for the blessings the REVIEW brings to my home and heart. I am very grateful for this message, especially now in these last days.

DON MADDY

Wildwood, Georgia

NEGLECT PRODUCES STUPOR

I have read and reread the article "Paralyzed by a Stupor" [June 29], but every time I read it I became more deeply impressed by the urgency of our need to prepare for the coming crisis. Although we have been given many details of the crisis before us in *The Great Controversy* and other writings, they are largely neglected, which is one cause of our present "stupor."

MRS. GRACE ROOSE

Mesa, Arizona

MEANINGFUL WORSHIP

Re "The Danger of an 'Edifice Complex'" [July 27]: Since formalism restricts fellowship, I was interested in the plan of worship recommended by Ellen G. White (this was when the Sabbath services permitted much more freedom on the part of the individual worshiper):

"Everyone should feel that he has a part to act in making the Sabbath meetings interesting. You are not to come together simply as a matter of form, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment, that you may know God, and Jesus Christ."—*Testimonies*, vol. 6, p. 362.

So often now the size of our congregations and the dignity or formality of the Sabbath service rule out the divine plan as given above. Nor is it likely that we shall decide of ourselves to revert to this earlier and humbler practice.

Observe the growing discontent today in many non-Adventist churches because of the dearth of active membership participation in devotional fellowship. On the other hand, note the Jehovah's Witnesses, who, wiser than we, strictly limit the size of their local congregations, and for very profitable reasons. Perhaps we are missing something that we cannot afford to lose.

LOUIS F. CUNNINGHAM

Kernersville, North Carolina

CALL FOR JEREMIAH

I am so grieved that in God's remnant church is seen such a following of worldly standards of dress. I sometimes fear to invite my dear ones to attend because of what they may see. How I wish we had Jeremiahs in our pulpits.

CLEO WALCH

Tacoma, Washington

TREATMENT NEEDED

Kudos for your needed treatment of "Football vs. Bach" [July 20].

WILLIAM WIRTH

Pasadena, California

VINDICATED

The article "Fats in the Foods We Eat—'Affluent Malnutrition'" in the *Consumer Bulletin* (July, 1972) should be read by every Seventh-day Adventist. The dietary principles taught by Moses and Ellen White are again vindicated. STEPHEN RIEHLE

Santa Maria, California



The River Plate Sanitarium, in Argentina, is the oldest and largest of the 14 Adventist sanitariums and hospitals in the South American Division.



Brazil College is the division's largest school of the 22 senior colleges and secondary schools. On the college level it offers degrees in theology, education, nursing, and music.



Children as well as adults participate in The Bible Speaks program, which is contributing greatly to the evangelistic program of the division.



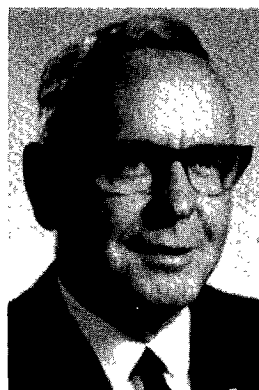
The Brazil Publishing House, one of the largest Adventist publishing houses outside the United States, prepares Seventh-day Adventist literature for the Portuguese-speaking people of the world.



Hundreds of radio stations in the South American Division transmit the Adventist message to the multitudes.

One of a Series Featuring World Divisions

South America



R. A. WILCOX
President
South American Division

The South American Division is made up of all the countries in South America with the exception of Colombia, Venezuela, and the Guianas. It has an area of 5,890,423 square miles and a population of 160 million. It was organized in 1916 with 4,903 members. On December 31, 1971, it had a membership of 292,619.

Portuguese and Spanish are the major languages of South America. In addition, Guarani is spoken in Paraguay.

The traditional religion of the continent of South America is Roman Catholic. However, discontent, resulting in spiritual, economic, and

social uncertainty, disturbs a large percentage of the population. This gives an opportunity and a necessity to present a Christian faith solidly based on the Holy Scriptures. More and more Christ must be offered as the only solution to South America's needs.

In South America the Spirit of God is increasing the spiritual thirst of a growing number of men and women of all ages, and is awakening evangelistic zeal in a growing number of ministers, leaders, and members of the Adventist Church. In the past few years baptisms have reached some 30,000 annually. The number is increasing. By the grace and power of God, all of South America will soon know the good news of salvation and of the imminent return in glory of our Lord Jesus Christ.

"South America for Christ" is the motto and fervent desire of the workers and laymen of the South American Division. One people, one gospel, and one task are concepts that unite and energize our thoughts and actions.



Above: A sick person is put aboard a plane in the Peruvian jungle for transportation to a hospital. Right: A launch and plane, representative of the 12 launches and five planes that help the multitudes of people of the rivers and jungles of South America.

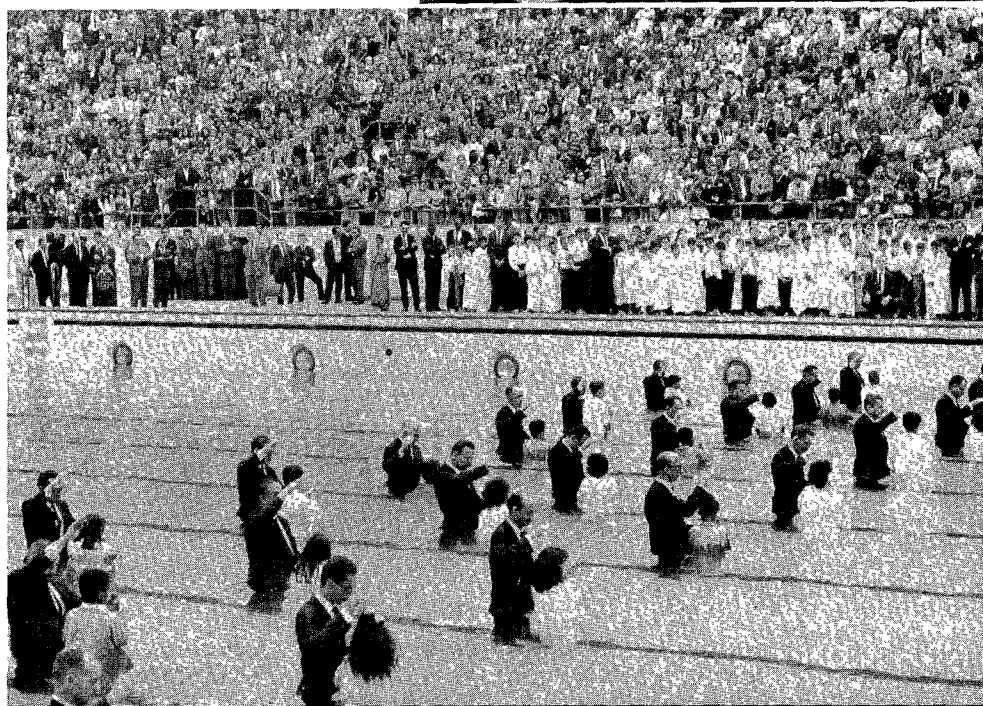


for Christ

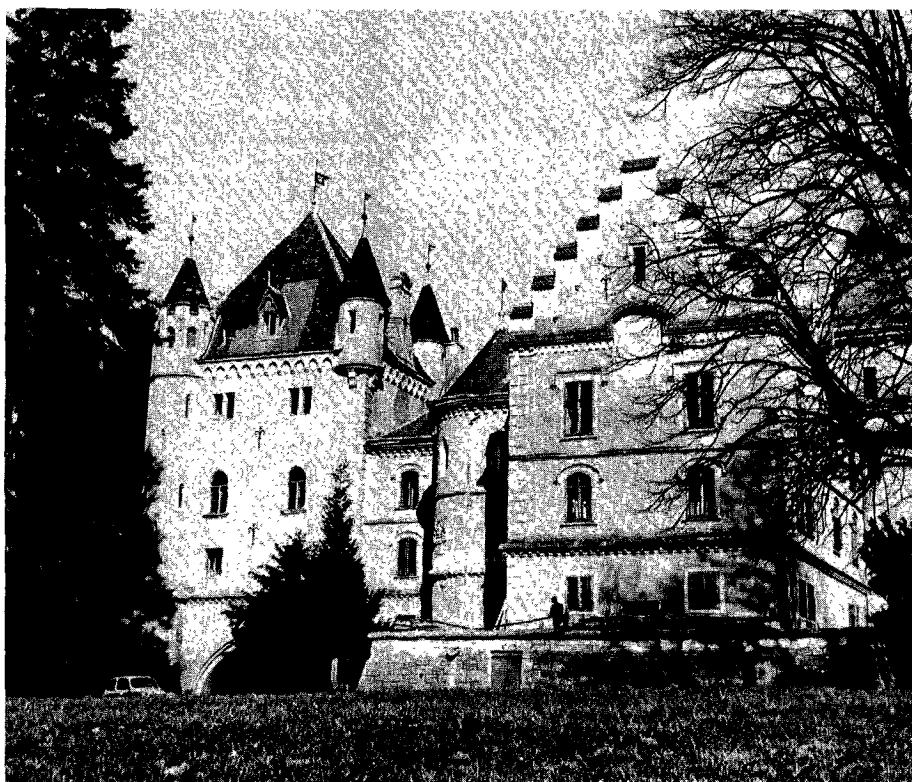


There are about 4,250 Pathfinders, in 118 clubs, in South America. In 1971, youth of the division won almost 4,800 converts.

The Central church, Montevideo, Uruguay.



Right: A youth baptism in Brazil. On September 25, 1971, almost 6,000 youthful converts were immersed during a baptism.



A lovely centuries-old castle houses the Marusevec Secondary School in Yugoslavia.

Visiting Adventist Schools
in Africa and Europe—4

Adventist Schools in Mansions and Castles

By WALTON J. BROWN

From Spain, accompanied by E. E. White, educational secretary of the Euro-Africa Division, I went to Geneva, one of the great centers of the religious reformation of the sixteenth century. A walk along the Reformers' Wall, near the University of Geneva and a short distance from Calvin's church, demonstrates the widespread influence of the Reformation. Statues and declarations of such men as William the Elector, William the Taciturn, Roger Williams, the Pilgrim Fathers, and others surround the four central austere figures of Calvin, Bezel, Knox, and Farel. The names of Luther and Zwingli are inscribed on side columns.

The French-speaking Adventist college, the French Adventist Seminary (Séminaire Adventiste du Salève), is found at Collonges, six miles from the center of Geneva. From Geneva you must cross the Swiss-French border to reach this senior college (theology, education, and history majors). The view from the college is inspiring. A tall mountain

furnishes a backdrop. To one side are seen the snow-covered Alps, with Mont Blanc dominating. To the other side is the city of Geneva, lying on the western tip of Lake Lemman, with the Jura Mountains in the distance. To the right, along the lake's shore and sprinkled across the Swiss and French valleys, are many villages and towns. Halfway down the northern shore is Gland, where a Seventh-day Adventist hospital has operated for almost 70 years, and where a simple monument is found reminding us of the establishment of the Young People's Missionary Volunteer Department in 1907.

The French Adventist Seminary serves the entire French-speaking world field. Its senior college courses cover a three-year period and are based on the completed official Baccalaureate. Special courses, based on lower admission standards, are also offered. There is also a secondary school and a primary school on the campus. The 309 students (of which 153 are on the higher college level) are taught by a well-qualified faculty of 38.

A good library is in the process of development. But possibly one of the

greatest advantages of Collonges students is that each post-secondary student receives a card giving him the use of the great University of Geneva library on the same basis as that of the university's students.

At the time of our visit there were 30 students from North America enrolled under the Adventist Colleges Abroad program. Graduates from Collonges are to be found in all French-speaking areas of the world.

A flight to Frankfurt from Geneva, a train to Darmstadt, and a car a little ways out to the Aufbaugymnasium (secondary school) and Seminar Marienhoehe, and we say *Guten tag* instead of *Bon jour* or *Buenos dias*. This school near Darmstadt serves the German-speaking constituency. At the time of our visit there were 238 students enrolled in the seven-year secondary course, and 80 (including 20 Adventist Colleges Abroad students) in the theological course. The school is beautifully situated, and the facilities are good. A new building is under construction. When it is finished it will provide for new administration offices, a library, a dining room and kitchen, and a music department.

Springtime in Austria

A half-day's train ride through beautiful springtime southern Germany brought us to Braunau, Austria, which is just across the Salzach River from Germany. The Seventh-day Adventist school for this country is four miles from Braunau, in a rural setting. The main campus is not large, and the students are few: 29 in the secondary and commercial course, nine in the lower and higher theological course, and 22 who have come from the North American Division to learn German.

Our itinerary now led us via Munich, Germany, to Zagreb and Varazdin, Yugoslavia. H. Plesco, educational secretary of the Yugoslavian Union, met Dr. White and me and presented us with the latest copy of the Yugoslavian *Znaci Vremena* ("Signs of the Times"). One of the four-color pictures on the cover showed Mary Irwin, Seventh-day Adventist wife of Apollo 15 Astronaut James Irwin, with the public relations officer of Yugoslavia and an official translator, visiting J. Slankamenac, president of the Yugoslavian Union Conference. A front-cover article said that on the Sabbath morning, while Mrs. Irwin's husband was plodding across lunar areas, she was at her usual place as teacher of a Sabbath school class.

The 55-mile-trip from Zagreb to Dvorac Marusevec in the Croatian section of Yugoslavia, ended at one of the most attractive schools—the Marusevec Secondary School—visited on this itinerary. It is a beautiful, four-century-old castle with turrets topped by metal pennants reminding present inhabitants of former owners, the first of whom was the Duke of Wrajovec. The castle is surrounded by tall trees in an attractive

Walton J. Brown is an associate secretary of the General Conference Department of Education.

park in which at least 20 varieties of birds were singing. As the principal, M. Golubic, escorted us around the campus he told us that the former owners had brought in trees from 40 world areas. They included a *Ginkgo Biloba*, from Japan, and a California pine. Two gnarled oaks are 600 years old. There are 300 kinds of pines.

Ten additional acres have been purchased to expand the school facilities.

Home Is a Castle

The 63 students in attendance at the time of the visit (total enrollment is 68) are housed in two dormitories. The boys and several teacher families live in remodeled farm buildings. The girls live in the upper floors and turrets of the ancient, but modernized, castle. The girls have to climb up a steep, circular stairway to the little tower rooms. But such a view they have of the Yugoslavian countryside when they get there! On their way up they pass a floor with five Monacelli tapestries, plus a painting possibly 300 years old. Many rooms are lighted by old-style chandeliers, and the floors are of inlaid wood.

The Marusevec Secondary School, which serves the four Yugoslav conferences, is now in its second year of operation. Within two years it will be preparing the students to sit for the *Matura* examination that qualifies them to enter the university. In the first examination presented by students, 17 of 18 passed, which is a good record. The school has proved to be a blessing to the Seventh-day Adventist youth in Yugoslavia, who previously had been unable to receive this level of preparation, owing to the fact that three Sabbath absences from classes resulted in the loss of the entire school year. Classes, incidentally, meet six days each week, for a total of 210 days in a year.

Once the course is completed at Marusevec, students may continue higher theological studies at Belgrade, about 240 miles eastward. At the Yugoslavian Theological School at Rakovica, a suburb of Belgrade, 53 students are preparing for future service.

The growth of the Yugoslav capital has led to the building of new super-highways, one of which has cut the campus of Yugoslavian Theological School in two. Consequently, the union

committee is giving study to moving the school to a better location in the near future. Standards at this school were of the same nature as at the secondary school.

Adventists in the Eternal City

The visit to Rome coincided with the arrival of some of the working force of the new Southern European Union. This new union, which resulted from the streamlining efforts of the denomination, combines the former Spanish church and the Italian and Portuguese unions. Incidentally, the Eternal City now has two churches and two smaller groups. Prospects are bright for a much greater growth there.

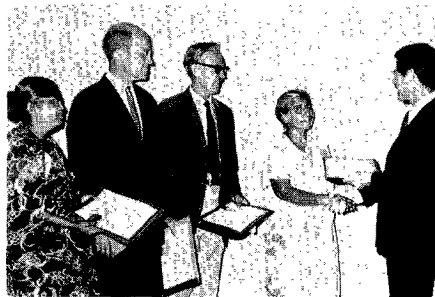
Two of the new union areas have experienced great development in the establishment of church schools within recent years. This is a breakthrough for Adventist thinking in Europe. Reference was made to the educational development in Spain in our previous article. Three years ago we had five church schools in Italy. Now there are seven, the last of which was opened at Palermo, Sicily, with an enrollment of about 100 students. Michele Buonfiglio, the new union secretary and promoter of most of these church schools, reported that the 1972-1973 school year should see the beginning of the eighth elementary school in Rome itself. The names of 80 Adventist students are already on the list for enrollment.

This development of lower level schools in Italy has naturally made itself felt in the Italian Secondary School situated on a fine 50-acre property on the outskirts of Florence. The four-building complex is centered on a building whose foundations were laid by the Medici family seven years before Columbus discovered America. This fact has generated a problem, for the government insists that the old, falling-to-pieces, space-wasting building must be maintained as a historical monument at the owner's cost. This is a backbreaking expense. The fact that the main building cannot be remodeled limits occupancy to four classrooms and the girls' dormitory. Though the property is large enough to provide an entirely new campus, if necessary, present zoning laws do not permit it. Unless these barriers are removed, the brethren in Italy may have to consider finding a new campus, for it is certain that there will be an increase in enrollment from the 56 students in the present six years of secondary work, and the 27 in the worker-training course. Plans are to offer the entire eight-year secondary course and follow it with a year or two of post-secondary work.

Our long itinerary was concluded by a visit to Newbold College, England. This school is affiliated with Columbia Union College, in North America. In coordination with the General Conference and Andrews University, Newbold is developing a plan whereby a good part

of Master's-degree level of studies may be done in England, concluding with the conferring of a Master's degree by Andrews University after a period of studies at the latter institution.

(Concluded)



Four Teachers Are Honored in India

Four teachers who have contributed many years and notable service in the field of education in India were presented with Citations of Excellence at Spicer Memorial College, Poona, recently.

The citations were given by Dr. R. S. Lowry (right), president of the Southern Asia Division, to (from left) Mrs. S. S. Pandit, a teacher for almost 30 years; R. L. Rowe, who has for 20 years ably taught the Spirit of Prophecy at Spicer Memorial College; F. H. Nash, presently on the Spicer College staff (he capably administered the Assam Training School, in North India, for many years); and Mrs. D. M. Rai, who has retired after 35 years of teaching.

E. A. HETKE
Educational Secretary
Central India Union

JAMAICA:

Membership Grows in West Indies Union

The West Indies Union Conference in the four years 1968-1971 had an increase in membership of more than 15,400 members. H. S. Walters, the union president, reported this to delegates at the union's quadrennial session held in Mandeville, Jamaica, July 26 to 29. Twenty-eight new churches were organized during the same period. At the end of 1971 the union membership was more than 63,200.

Elder Walters was re-elected as were also M. G. Nembhard and L. Herbert Fletcher, executive secretary and treasurer, respectively.

D. W. Hunter, an associate secretary of the General Conference, and B. L. Archbold, J. H. Figueroa, Jr., and A. R. Norcliffe, president, secretary, and treasurer, respectively, of the Inter-American Division, were present for the meetings.

C. A. HOLNESS
Educational Secretary
West Indies Union Conference



Mary Irwin (second from left), wife of U.S. Astronaut James Irwin, visits in the Yugoslavian Union Conference office.

World Divisions

AUSTRALASIAN DIVISION

★ R. W. Taylor, Australasian Division temperance secretary, was one of the lecturers for a seminar on smoking and health for senior high school students conducted for the New South Wales Government Department of Health in Sydney the first weekend in August. The temperance department of the division was also asked to supply 200 copies of the August *Alert* for those attending the seminar.

★ Australasian Division church members distributed almost 1,080,000 pieces of literature during the second quarter of 1972.

★ The Australasian Division committee has approved the formation of a Home Study Institute, which will be a branch of the parent organization in Takoma Park, Maryland. The branch organization will operate under the direction of a board of management appointed by the division committee. Initially the institute will provide noncredit courses of study.

★ Fifty-four people were baptized at a recent British Solomon Islands' camp meeting, held on the island of Malaita. This was the largest baptism ever conducted on the island. Fifty-four of the group were converted by lay workers.

★ A young convert from a stronghold of another church on the Sepik River, Papua New Guinea, baptized at Sonoma Adventist College, Kokopo, New Britain, returned to his home as witness for his new faith. As a result, 140 have been baptized, several of whom were teachers in his former church.

★ The Cabramatta, Sydney, Australia, church recently held a special service marking the liquidation of its debt in a period of four years. The service, which was attended by important government officials, was reported by radio and TV.

M. G. TOWNEND, *PR Secretary*

EURO-AFRICA DIVISION

★ A new chapel seating 170 persons was dedicated recently at Oertlimatt, Switzerland, where the German Swiss Conference operates a Book and Bible House and an old people's home. This sanctuary, which also houses youth and welfare rooms, overlooks Lake Thun and the mountains beyond.

EDWARD E. WHITE, *Correspondent*

FAR EASTERN DIVISION

★ Two hundred and sixteen students signed up for the new language school at Phnom Penh, Cambodia. Many more could have been accepted if more teachers were available. The school is under the direction of Ed Moore, a veteran at starting English-language schools. He is

assisted by Rick Harris, a student at Far Eastern Academy.

★ The *Japanese Cook* magazine, with a circulation of 80,000, recently featured the food program and the vegetarian cafeteria of Japan Missionary College and college foods in an illustrated eight-page article.

★ Shirou Kunihiro, former psychology professor at Loma Linda University and now vice-president and secretary of the Japan Union, read a paper at the Twentieth International Congress of Psychology, held in Tokyo, Japan, August 13. In its 83-year history, this was the first time the congress was held outside the Western Hemisphere. More than 1,000 scholars from 53 countries besides Japan attended. The theme of the congress was "What Is Man?"

★ The Negros Mission of the Central Philippine Union Mission has set a goal of 800 baptisms for MISSION '72. So far more than 400 have been baptized.

★ Twenty-three inmates of the Dumaguete City, Negros Island, Philippines, prison were baptized recently.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

★ More than 70 certificates were awarded at the cooking school held at the Barquisimeto, West Venezuela, central church under the supervision of Hannelore Niemann, Dr. Daniel Gonzalez, and Jorge Gonzalez.

★ During the month of June of this year the literature evangelists of Inter-America won 295 converts for the church.

★ Thirty-five people have joined the church as a result of evangelistic meetings held in French Harbour, Bay Islands, by Roger Holley and H. V. Boling.

★ The first quadrennial session of the West Indies Union was held in Mandeville, Jamaica, July 26 to 29. D. W. Hunter, an associate secretary of the General Conference, and B. L. Archbold, J. H. Figueroa, and A. R. Norcliffe, president, secretary, and treasurer respectively of the Inter-American Division, attended the session. All the officers were re-elected.

★ Israel Kent, of Spanish Town; Vassel G. Kerr, of St. Elizabeth; and Bertram Melbourne, of Westmoreland, were ordained on July 29.

★ During the first quarter of 1972, Geronimo Irizarry, of the West Puerto Rico Conference, sold \$18,000 worth of literature and won 18 persons.

★ Two hundred and seventeen people were baptized in Tegucigalpa, Honduras, as a result of evangelistic meetings conducted by Bobby Roberts.

★ A church was dedicated on the Island of St. Vincent on August 6. The Honorable Victor Cuffey, Minister of Health;

the Honorable A. A. Dennie, Minister of Education; and His Excellency the Governor, Sir Rupert John, were present for the occasion. The dedication sermon was preached by B. L. Archbold, Inter-American Division president.

L. MARCEL ABEL, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

★ Tony Brownlow, enthusiastic and tireless worker in Ulster, Northern Ireland, is ensuring that every home in his territory has Seventh-day Adventist literature. Thus far, a large number of families have a copy of *The Great Controversy*.

★ Newbold College, in England, has students from Austria, Australia, Belgium, Bermuda, Brazil, Canada, Denmark, Eire, Ethiopia, Finland, France, Germany, Great Britain, Greece, Iceland, India, Iran, Italy, Liberia, Netherlands, Poland, New Zealand, Norway, South Africa, Sweden, Switzerland, the United States, and Yugoslavia.

★ The Northern Europe-West Africa Division is planning an International Youth Congress in the city of Edinburgh, capital of Scotland, next year to celebrate the centenary of the death of the famed Scottish missionary-explorer David Livingstone. It is hoped that the meetings, to be held July 24 to 28, will fan into greater flame the missionary zeal of Adventist youth.

PAUL SUNDQUIST, *Correspondent*

Atlantic Union

★ Seven young people were baptized at Camp Lawroweld, youth camp for the Northern New England Conference, recently.

★ Dr. Michael L. Weaver has joined the staff at Parkview Memorial Hospital, Brunswick, Maine, after four years of surgical training at Hurley Hospital in Flint, Michigan. Prior to this he resided in Brunswick, where he was in general practice since 1954.

★ A film showing camping in Bermuda, screened at the Olympic Games in Germany, featured the Seventh-day Adventist Junior MV Camp held at Port's Island July 14 through 20. The Adventist camp was chosen by the Bermuda Government as one of the four camps to be represented from a field of more than 20.

★ The Dakota Bake-N-Serv, Inc., which has factories at several Seventh-day Adventist academies in the United States, is preparing a new branch at Pioneer Valley Academy in New Braintree, Massachusetts. The building is now under construction, and plans call for the industry to begin its operations some time in November of this year.

★ Youth of the Northeastern Conference assembled at the Victory Lake Camp in



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Hyde Park, New York, recently for a conference-wide youth congress. Ralph P. Peay, MV secretary of the conference, coordinated the meetings.

✦ Earl R. Torres, who has been canvassing in the Greater New York Conference, has been called as an assistant publishing secretary for the Southern New England Conference. He will be working with the Spanish literature evangelists.

EMMA KIRK, *Correspondent*

Canadian Union

✦ A literature evangelist trophy for outstanding achievement was presented to the publishing department of the Ontario Conference during a literature evangelist summer institute held at Camp Frenda, South River, Ontario, August 17 to 20. The presentation was made by Clifford K. Okuno, newly arrived publishing secretary of the Canadian Union.

✦ Twenty-one persons joined the West Toronto and Perth Avenue, Toronto, churches by baptism and profession of faith August 19. B. G. O. French, educational secretary of Caribbean Union Conference, was guest speaker during the service.

✦ Four provinces were represented at the Eastern Canadian Youth Congress held at the Maritime Conference campground at Pugwash, Nova Scotia, August 31 to September 3. Many of the 36 young people attending from Newfoundland had never been to a youth congress before. Guest speakers included John Hancock, MV secretary of the General Conference, and Authoresses Maria Hirschmann and Alice Princess Siwundhla.

THEDA KUESTER, *Correspondent*

Central Union

✦ Enterprise Academy, Enterprise, Kansas has added drafting, woodworking, and auto mechanics to its manual arts program.

✦ Seven persons were recently united with the Thermopolis, Wyoming, church as a result of the three-week series of meetings held there by Les Fowler, pastor of Rock Springs, Wyoming, and Mike Burton, local pastor.

✦ A Spanish camp meeting will be held at Glacier View Camp, Ward, Colorado, September 29 to October 1. Guest speaker will be Isaac Lara, Texico Conference evangelist and director and coordinator of Spanish-American work in the Texico Conference.

CLARA ANDERSON, *Correspondent*

California Woman Celebrates 100th Year



Mary D. Burwell, of Loma Linda, California, celebrated her one hundredth birthday at Redlands on June 29. Mrs. Burwell was born in Leavenworth, Kansas. She has been a Seventh-day Ad-

ventist for 65 years.

She was married to Charles Dyson when she was 18 years old. Mr. Dyson died after 40 years of marriage. She later married T. L. Burwell, who died 19 years later. Mrs. Burwell kept her own home and garden until she suffered a back fracture three years ago.

S. A. YAKUSH

*Departmental Secretary
Southeastern California Conference*

Lake Union

✦ Health emphasis was placed on the Lake Region camp meeting program this year. The Hinsdale Sanitarium and Hospital health-education team conducted a Be Kind to Your Heart testing program Sunday, August 20, during which 202 people were examined.

✦ Delegates to the constituency meeting held in conjunction with Michigan's camp meeting learned that membership could top the 20,000 mark before the year ends. Conference President R. D. Moon revealed to the 359 delegates August 17 that the membership figure was within 238 of 20,000 and urged members and workers to continue the spirit of MISSION '72 in order to reach and surpass that objective.

✦ Pathfinders at the Raymond, Wisconsin, church have been busy this summer making nature trails and bridges on a tract of wilderness land recently willed to the church.

✦ A conference-wide church officers' training session was held from September 22 to 24 for all Wisconsin church officers at the conference's campground in Portage.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Glenn Coon began a ten-day series of meetings in the Edmonds, Washington, church September 22.

✦ Following a Hospital Medicine for Ministers seminar conducted by the

Portland Adventist Hospital, Chaplain Calvin Hartnell was invited to take the pulpit of a non-Adventist church during the vacation of its pastor. This was one of many positive results of the recent seminar, that was attended by 40 ministers of several denominations.

✦ MISSION '73 plans are firming up in all the churches of the North Pacific Union Conference, according to Paul Nelson, Ministerial secretary.

CECIL COFFEY, *Correspondent*

Northern Union

✦ "Foods of Tomorrow Today" was the slogan displayed by the Minot, North Dakota, church at their booth at the State fair. Vegetarian meals were sold to more than 10,000 fairgoers.

✦ The Northern Union exceeded the two-per-member goal in the recent *Signs of the Times* crusade. The North Dakota Conference reached an average of 3.5 subscriptions for every member, which made it the highest per capita for the magazine in North America.

L. H. NETTEBURG, *Correspondent*

Southern Union

✦ Don L. Aalborg, educational secretary of Georgia-Cumberland Conference, reports the opening in the conference of 42 elementary schools with 1,700 students and 116 teachers. This is a record student enrollment.

✦ More than 100 Sabbath school leaders of the Georgia-Cumberland Conference attended a workshop held August 27 at Collegedale, Tennessee. The program was directed by Jack Price, Kentucky-Tennessee Conference Sabbath school secretary.

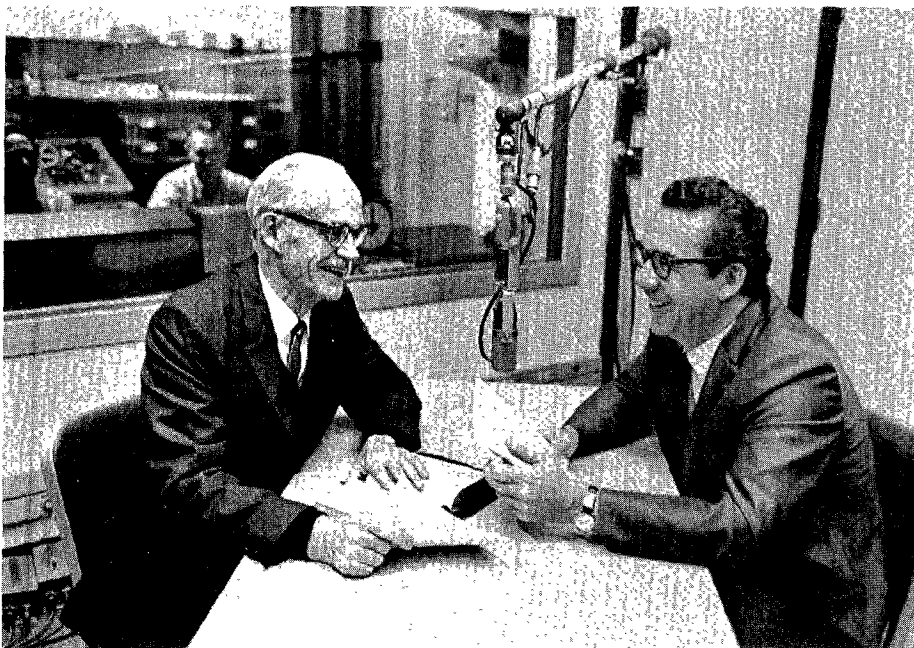
OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ A new recording studio has been completed recently at Keene, Texas. Bob Seamont, the builder and technical engineer, is recording for Bob Thrower's Hour of Prophecy broadcast and also for a Spanish program for which Norberto Mulinari is the speaker.

✦ Nineteen Southwestern Union College graduates and students have received scholarships. In addition, 18 of the recent graduates have been placed in denominational employment as ministers, teachers, or administrators.

J. N. MORGAN, *Correspondent*



H. M. S. Richards (left) and H. M. S. Richards, Jr., Voice of Prophecy speaker emeritus and speaker, share a pleasant thought as they get ready to record a broadcast.

The Voice of Prophecy Speaks Through the Night

By HERBERT FORD

Fred Hatfield is the skipper of a commercial fishing vessel operating out of Mattapoisett, Massachusetts. He has a lot of time on his hands during the long night watches as his ship moves through the ocean to and from the fishing grounds.

"I became interested in psychic phenomena and read quite a bit about them during those hours," he says. "Then I started reading about Eastern religions such as Zen Buddhism. This study began to attract me, but the fact that I was supposed to be a Christian made me pause. I thought, I'll read the Bible through at least once before I accept these philosophies completely."

One night during the dark hours of watch aboard his ship Fred tuned his radio to station WWVA in West Virginia. The Nite Owl program of the Voice of Prophecy, broadcast to reach the more than 30 million North Americans who work or are awake during the middle-of-the-night hours, came on.

"It was an inspiring program," Fred said. "Now I listen to it often. I am taking the Voice of Prophecy Bible correspondence course, and I've discovered that not only is there a doctrine to believe in but also I can feel the power of God working in my life. This power has been the real clincher for me to continue searching His Word and to draw ever closer to Him."

Herbert Ford is public relations officer for the Voice of Prophecy.

There are many Fred Hatfields—perhaps millions of them—searching for God right now throughout North America, and their numbers are growing. The Voice of Prophecy is reaching out to a potential 64 million people each week in North America alone.

In many areas where the Voice of

Prophecy once beamed its truth-filled messages only once a week, now it is broadcasting daily on some 100 stations, a number of them situated in the largest cities—New York, Chicago, Los Angeles, Atlanta, Denver, Houston. These everyday broadcasts are more than 20 times as effective in response as are the once-a-week programs.

The everyday broadcasting to which the Voice of Prophecy has turned is typical of the advancing thrust in each of its outreaches—broadcasts, Bible schools, and public evangelistic crusades, as is indicated by the box below.

"Naturally we are thankful for this accelerating growth," says H. M. S. Richards, Jr., director-speaker of the Voice of Prophecy. "We are thankful but not content. God has far greater victories in souls won to His cause just ahead, and we are impatient to claim these victories."

October 14, the one day of the year in which the Voice of Prophecy can appeal directly to every member of the Seventh-day Adventist Church, is "Opportunity Day" to claim such victories. Funds received from the annual offering go directly into the broadcasts, which plant the seed; into the Bible schools, which water it; and into the public Bible crusades, which bring the seed to fruition.

Despite the encouraging growth, contributions to the Voice of Prophecy during the first seven months of this year were well below what they were in 1971. A continuation of this downturn in funding would, of course, mean that cutbacks in some areas of the growing outreach for souls would need to be made.

It is our prayer that every Seventh-day Adventist will give on October 14 in such a way that those "greater victories" of the future will be assured.

More than 2,700 graduates of Voice of Prophecy Bible correspondence courses were baptized during the first half of 1972, according to Daniel R. Guild, manager of the Voice of Prophecy. This figure, nearly double the baptismal total for the comparative period in 1971, corresponds with similar growth in applications for the Bible courses, enrollments, and the number of graduates. In these three categories for the six-month period there were 190,162 applications (29,544 more than 1971), 38,755 enrollments in courses (nearly 10,000 more than 1971), and 14,069 graduates (1,500 more than 1971).

The enrollment-to-application ratio jumped to one in every five this year. Previously it had been one enrollment to each six applications. (An application is a request for a course. An enrollment is the completion of Lesson One of a course.) The highest number of enrollments came from the Ohio Conference, where there were 1,051 in six months.

A newly designed Bible course was introduced in June by the Voice of Prophecy. Entitled "New Life," its lessons are printed in two colors with contemporary art and type face. This new course, with captivating illustrations from the Bible and daily life, appeals to both youth and the older person.

Until the "New Life" course was introduced, "Focus on Living," an 11-lesson, full-color introductory series, received the most applications in 1971 and 1972, Elder Guild stated. Now "New Life" is almost equal in popularity.

Some 11 free Bible correspondence courses in English are now available from the Voice of Prophecy. Each is designed for either a specific age group or a particular area of Bible study (e.g., Daniel and Revelation) or handicap (Braille, alcoholics). Also available are courses in 21 foreign languages.

Doctor of Ministry Program to Be Offered at Andrews University

By RICHARD HAMMILL

Beginning with the summer session in June, 1973, Andrews University will offer a special curriculum for ministers leading to the Doctor of Ministry degree.

This degree, which will be fully accredited, is for practicing ministers. It is in widespread acceptance today in America as the final professional degree, providing training for ministers that is on an equality with, and as demanding as, that required of men in other professions. It is a professional degree requiring a period of training equal to or longer than that required for the professional degrees of Doctor of Medicine, Doctor of Dental Surgery, Doctor of Jurisprudence, and the Doctor of Education degree, which are the degrees designed for the professions of medicine, dentistry, law, and professional educators. The course of study for these professional degrees is designed particularly for developing competence in the individual to practice that profession, and, as such, are distinct from the academic Ph.D. or the Th.D. degree, which is designed more for training a person for research and teaching in a particular area of human knowledge.

There are a number of reasons why the board of trustees of Andrews University authorized the university to offer this course of study. In America, as in many other countries of the world, the level of education of the general populace has been rising rapidly in the past several decades. More and more people are expecting their ministers to have a level of preparation equal to that which they expect of those who render their professional services in the areas of medicine, dentistry, law, and education. Large congregations have been developed in various Adventist centers, composed to a large extent of professionals who prefer to have ministers who not only are godly and dedicated but who also have a level of professional training equal to their own.

More pressing is the fact that with the passing of the years we have developed a need in our denomination for specialized types of ministry. We have organized our church work into departments and entrusted to certain individuals responsibility of giving leadership in these particular areas. Our church has found this to be a practical means of assuring that all aspects of its work are kept before

our people, and that programs in these areas are adequately developed to strengthen the church's witness and service. In each local conference there are men who bear special responsibility to assist the conference president as leaders and trainers of the laity in lay witnessing, welfare ministry, health education, public relations, stewardship education, temperance education, Sabbath school development, and other specialized ministries designed to produce church growth.

Designed for Special Training

Our church also has appointed certain of its ministers to lead out in what is called Ministerial association work, encouraging and counseling the ministers in developing stronger evangelistic programs. Furthermore, it is the plan in our church that young ministers spend at least one year under the tutelage of an older, more experienced minister. This new Doctor of Ministry program is designed to give specialized training to experienced pastors to enable them to guide and direct the young minister. It is also designed to help prepare minis-



Three Ordained at Texas Camp Meeting

B. E. Leach, president of the Southwestern Union Conference, gave the charge to three pastors who were ordained to the ministry during the Texas camp meeting. Receiving the sacred rite were (front row, from left) Marvin V. Ponder, Gayland D. Richardson, and Kenneth E. Oliver. Assisting in the service were (back row) V. L. Roberts, treasurer, Southwestern Union; G. Charles Dart, president, Texas Conference; Duane S. Johnson, associate secretary, General Conference.

DON R. CHRISTMAN
Secretary
Texas Conference

ters to give leadership in the training of indigenous pastors in countries around the world.

Also, some outstanding ministers in the Adventist Church are being chosen for leadership positions in the administration of the church. Their work is a combination of spiritual, administrative, and executive leadership. The Doctor of Ministry program is designed especially to prepare ministers for these various types of ministry.

In the planning of the new program, the most consideration was given to developing the course of study so that practicing ministers would have opportunity to study how to improve their own soul-winning ministry. The course will be adapted to the special interests and needs of the minister as he plans to improve his work of pastoral care, spiritual nurture, preaching, and soul winning so that more members may be added to the church and that the most spiritual growth of all his parishioners may be encouraged.

The program of study will make available to the individual minister—

1. Opportunity to develop further his capacity for integrating his Biblical, theological, and social studies into pastoral-evangelistic ministry.

2. Opportunity to increase his skills and insights in the practice of ministry in the areas of preaching, teaching, and leading in worship, in pastoral care and nurture, and in leadership for church growth.

3. Opportunity for assessment of personal strengths and weaknesses under trained supervision, before faulty habit patterns are too firmly entrenched.

4. Training in research for obtaining solutions to problems in the life and work of the church.

5. Opportunity for updating some of the areas covered in his previous ministerial training toward further integration of theory and practice at the local church level.

6. Opportunity to upgrade individual patterns of ministry and help in the development of new patterns, even new gifts.

7. Exposure to wide possibilities to be found in paraministerial disciplines and professions toward integrating the content of these disciplines into ministry at the parish level.

8. Experiences that will deepen his understanding of, and give wider experience in, Christian commitment and Christian vocation.

Required Qualifications

Admission to this new course of study is open only to ordained ministers who have a Master of Divinity degree or its equivalent. The Master of Divinity degree represents a course of study of three school years beyond his undergraduate degree. The new Doctor of Ministry program will require an additional year of study, making in all a total of four years of intense post-Bachelor's degree study.

We recognize, of course, that not all

Richard Hammill is president of Andrews University, Berrien Springs, Michigan.

Seventh-day Adventist ministers will need this course of study. It is planned specifically for those of our ministers who must fulfill specialized tasks and who are equipped to bear major responsibilities of leadership within the church.

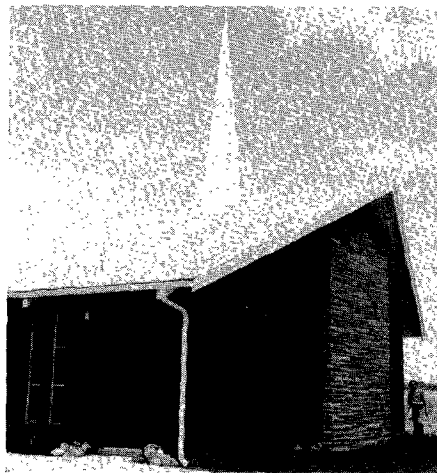
We at the Theological Seminary firmly believe that God uses dedicated men in the ministry with much less preparation than this to achieve wonderful results in the building up of His kingdom. We know that God still calls men from the plow to be ministers of the gospel. We also know, because of the special function we serve in the Seventh-day Adventist Church, that there are specialized ministries for which our pastors do not have adequate training to enable them to fulfill their responsibilities as fully as they should and as they would like. It is for these reasons that we have planned this special program.

We emphasize that this new course of study is not designed for teachers (except for those giving ministerial training in our colleges) or school administrators, but for practicing ministers. In the years that lie ahead, Andrews University will offer similar programs of study for Bible teachers as soon as our faculty can work it into their already heavy program of teaching. We want our church members to know that the faculty of the Theological Seminary is carrying many responsibilities besides teaching. They are constantly called upon to conduct workshops for ministers, give series of talks in workers' meetings, and conduct extension schools for the training of our indigenous ministry in various parts of the world.

Why Accreditation Is Necessary

This new Doctor of Ministry program is fully accredited, along with other programs already offered at Andrews University. At times our people ask me why such a program should be accredited. An institution like Andrews University must be accredited because so many of the youth that it trains enter into lines of work that require State licensing; and this licensing is not available to youth who graduate from an unaccredited school. Long ago Ellen G. White stated that our schools should provide that their course of study be such that their graduates who enter the profession of medicine could be licensed by the State. Since that time numerous professions in which Adventist youth serve have come to be licensed by the State. Nurses, X-ray technologists, engineers, accountants, food service directors, teachers, and many other vocations today require licensing.

It would be virtually impossible for Adventist young people to enter into scores of vocations if our schools were not accredited. Furthermore, very few Adventist youth could be admitted to graduate schools for special preparation for professions unless they were graduates of an accredited school. Church members may be interested to know that



Alamosa, Colorado, Church Dedicated

The Alamosa, Colorado, Seventh-day Adventist church, with a seating capacity of 150, was dedicated June 10. H. V. Reed, president of the Colorado Conference, presented the dedicatory sermon at a special Sabbath afternoon service. Donald Ham is the present pastor.

ARTHUR R. LICKEY
PR Secretary
Colorado Conference

usually more than one-half of the young people who graduate from Andrews University each year go on for further graduate study to prepare them for the types of work in which they will engage for the rest of their lives.

When an institution like Andrews University is accredited for one aspect of its activity, all of the curricula that it offers must be accredited. Under the voluntary arrangements of colleges and universities in America that constitute the accrediting process, and particularly in the area of the country in which our institution is situated, it is not possible to offer one program that is accredited and another that is not. Our new Doctor of Ministry program is fully accredited because this is vital in order to be able to offer it at all. The accrediting associations make no stipulations whatsoever as to what we should teach or what we should not teach. Their examination of the program was merely to discover whether the quality of instruction and the level of difficulty were equal to that of other doctoral programs. The fact that they fully accredited it the first time we proposed it is an indication that those who enroll in this new program will have to perform at the level of the general expectation in America for those who earn a doctor's degree.

Our board of trustees has authorized Andrews University to offer this program because it believes that this will make available to Seventh-day Adventist ministers a type of training the church needs in order that the message may be more fully preached, that more souls may be won for eternity, and that the coming of our Lord may be hastened.



Victor Fitch, director of admissions and records, Walla Walla College (North Pacific Union), formerly academic dean, Canadian Union College.

Ron Kwiek, art department, Review and Herald Publishing Association, formerly staff artist (North Pacific Union).

From Home Base to Front Line

North American Division

Orval Rollin Scully (PUC '44; AU '66), to direct relief work in Bangladesh, of Redford, Michigan, left New York City, July 19.

John F. Harris (SMC '55), returning to be Bible teacher, Far Eastern Academy, Singapore, Patricia Ann (nee Cobbe) Harris (SMC '53), and four children, of Melrose, Florida, left New York City, July 26.

William E. Tyndall (SMC '64, LLU '68), to be physician, Tokyo Sanitarium-Hospital, Tokyo, Japan, Gloria Dawn (nee McComb) Tyndall (SMC '64), and two children, of Collegedale, Tennessee, left Los Angeles, July 28.

Victor P. Kluzit, returning as publishing secretary, Southern Union, Trans-Africa Division, Johannesburg, Transvaal, Jean Laverne (nee Simnett-Pratt) Kluzit, and three children, of Lancaster, California, left New York City, July 29.

Philip Gordon Miller (AU, University of Alberta), to be president of Franco-Haitian Seminary, Port-au-Prince, Haiti, and Margaret (nee Shannon) Miller, of Beiseker, Alberta, Canada, left Miami, Florida, July 30.

Beverly Jean Runnals (SMC '72), to be nurse-floor supervisor, Bella Vista Hospital, Mayagüez, Puerto Rico, of Wilmington, Maine, left Boston, July 31.

Ronald Eugene Fritz (LLU '67, '72), to be dentist, Bella Vista Hospital, Mayagüez, Puerto Rico, and Lonna Louise (nee Crane) Fritz (LLU '69), of Loma Linda, California, left Los Angeles, August 3.

Robert Lee Marsh (LLU '44B), to serve as relief physician, Sopas Hospital, Wabag, New Guinea, Marguerite Marsh, and son, of Glendale, California, left Los Angeles, August 3.

CLYDE O. FRANZ

Church Calendar

Thirteenth Sabbath Offering (Southern Asia Division)	September 30
Decision Day for Lay Evangelism	October 7
Church Lay Activities Offering	October 7
Health Emphasis Week	October 7-14
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Community Relations Day	October 21
Temperance Offering	October 28
Church Lay Activities Offering	November 4
Week of Prayer	November 4-11
Annual Sacrifice Offering	November 11
Ingathering Crusade Launching Day (Campaign dates Nov. 18, 1972-Jan. 6, 1973)	November 18
Ingathering Crusade	December 2
Church Lay Activities Offering	December 2
Stewardship Day	December 18
Thirteenth Sabbath Offering (Trans-Mediterranean Division)	December 23

SAWS Provides Clothes for Distressed Areas

Reprocessed clothing totaling 226 tons is headed overseas to distressed areas by action of Seventh-day Adventist Welfare Services.

Responding to requests from six countries, SAWS voted supplies for shipment from its East and West Coast depots. Countries listed for aid were Korea, Peru, Chile, Laos, Cambodia, and Eastern Rwanda.

The clothing going to Rwanda will help to meet the needs of the Burundi refugees who have fled tribal warfare in their homeland.

War has also created the need for clothing in Laos and Cambodia. In Korea floods destroying 22,000 homes and leaving 473 drowned, 77 missing, and 633 injured, initiated the request for help. The Korean Government recently indicated it could get along without help in the way of food, clothing, and other materials. However, the recent rampage of nature changed the picture.

In South America, where the continent's western coast has been a frequent target of natural disaster, SAWS depots are almost empty. Action now will enable them to be ready to step in without delay should help be needed again.

M. CAROL HETZELL

Detroit Meetings Draw 85,000; 210 Baptized

An estimated 85,000 people attended an eight-week-long evangelistic series that ended recently in Detroit, Michigan. Two hundred and ten new members have been baptized. Another baptism is scheduled.

The series began June 17 when 2,700 people from the United States and Canada entered the Ford Auditorium on the banks of the Detroit River for the opening meeting.

E. E. Cleveland, an associate secretary of the General Conference Ministerial Association, was the speaker. F. L. Jones, secretary of the Lake Union Conference, laid the groundwork for the campaign. Kenneth Mead was coordinator. The pastors of the Detroit area and Windsor, Canada, worked together as a well-organized team in the many-faceted operation of the meetings.

A children's meeting was run concurrently with the nightly program and a large number of children attended. Orval R. Scully directed the program.

During the meetings the Southwest Region Conference permitted the use of their medical and dental van for three weeks in the city of Detroit. Physicians, nurses, and dentists volunteered their services. These people gave freely of their time in the treatment of the sick and in giving physical examinations. In 21 days a total of more than 1,270 adults and children were examined. In one day in Ecorse, Michigan, 99 persons were treated at the van.

In addition, more than 700 units of food were distributed to needy persons during the campaign. These major social outreaches witnessed to the city of Detroit what a church can do for the uplift of humanity. It is well that, as a church, we are geared for this spiritual-social outreach. It might be well for us to make this program a year-round one.

There were three television appearances during the meetings. In addition, Channel 7 in Detroit did a television documentary on our total program. There were two radio talk shows, and the religion editor of the *Detroit Free Press* ran a highly favorable feature story on the campaign.

During one of the television interviews on which I appeared, the moderator asked, "Do you believe that the Bible and the church and public evangelism are relevant to today's need in today's world?" I answered, "The lesser must relate to the greater. Therefore, your question might be, 'Is man in this age, and life in this generation, relevant to God, to the church, and to the Bible?' We must not look upon God and religion and church and the Scriptures as something that must be adapted to meet the peculiar needs of man, but rather that God, the church, and the Bible have already provided for man's basic needs and that man needs voluntarily to relate to Bible solutions. It is man who needs changing—not the Bible—not religion—not God."

A group of Seminary students from Andrews University participated in the campaign.

N. R. DOWER

Afro-Mideast Division Shows Gratifying Growth

A comparative report from the Afro-Mideast Division shows that in many areas the division is growing in a gratifying manner.

The following report compares the first five months of 1971 with the same period this year. The left column indicates present statistics. The right column gives the percentile increase over the first five months of 1971.

Number of Sabbath Schools	2,211	14
Sabbath School membership	264,544	2.5
Literature Evangelists	398	8.5
Sales (in U.S. dollars)	\$90,810	31
Tithe—Division (3 mos.)	\$129,226	25
Youth Enrollment	29,439	2
Church Membership (3 mos.)	130,650	7
Baptisms (3 mos.)	3,275	55

THEODORE CARCICH

Student Missionaries Serve in 38 Countries

One hundred and sixty-nine student missionaries from 11 North American colleges are serving this year in 38 countries. The majority of these young people are teaching, but others are working as nurses, builders, business assistants, agriculturists, pastor-evangelists, and secretaries.

Five colleges outside North America are sending out student missionaries, and the Euro-Africa Division has an active volunteer service program in operation.

CHARLES MARTIN

Wyoming Reports \$24,000 Raised for Evangelism

An evangelism offering taken at the recent Wyoming camp meeting totaled more than \$24,000, according to William Hatch, conference president.

The Wyoming Conference has shown an encouraging membership growth over the years. In 1925 there was one Adventist in the State for every 7,400 population. In 1944 the ratio increased to one out of 2,800, and in 1970 it was one out of 206. The conference membership now stands at 1,610. Although Wyoming is one of our smallest conferences, with the second smallest population in the United States, it shows what can be done when members and pastors unite their efforts for the purpose of soul winning.

J. R. SPANGLER

IN BRIEF

★ **Deaths:** R. H. Adair, 73, September 17, Australia. Elder Adair began his denominational service in 1918 in Australia, serving in various capacities for more than 40 years. From 1946 to 1962 he served as an associate auditor of the General Conference, treasurer of the China Division, and finally as assistant treasurer, retiring in 1962 to Australia. • C. A. Edwards, 74, September 2, Tryon, North Carolina. Elder Edwards contributed more than 30 years to denominational service in publishing and treasury work. He served as publishing department secretary of the Caribbean Union Conference and the Northern European Division.

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