

# REVIEW and Herald

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## "The Adventists Showed Me How to

# BREAK

## the Tobacco Habit"

*A report on the Five-Day Plan pioneered in the Atlantic Union as a public service to help smokers crush their nicotine enemy and be free.*

By Elman J. Folkenberg  
Secretary, Ministerial Association  
Atlantic Union Conference



HARRY BAERG, ARTIST

WITH many world governments alarmed over the relationship between smoking and ill-health, now could well be the time for Seventh-day Adventists to come forward with their own proved techniques for freeing tobacco slaves. Are we not the logical ones to do so? Has not this denomination for many decades been successfully aiding smokers to break from this defiling habit in preparation for church membership? Therefore, amid growing international alarm over smoking, Seventh-day Adventists can now step to the forefront with a set of principles used with undeniable success for many years.

While the average smoker manifests little apparent interest in Adventist religious views, experiments conducted in the Atlantic Union during the past two years prove that many worried smokers are ready and eager to utilize an essentially Adventist plan in order to free themselves from this health-destroying habit.

After intensive experimentation over a period of two years we have developed what we call the Five-Day Plan to Stop Smoking. Let us examine its impact on the average participant in the plan. Here is the average smoker with a good job, wife and family, insurance policy, and in addition a two-pack-a-day slavery to Lady Nicotine. Thinking man that he is, he reads disturbing newspaper accounts of tobacco's relationship to cancer and heart disease, plus warnings echoed by his physician. Yet, owing to business stress and social pressure he finds himself drifting steadily into an ever larger consumption of cigarettes.

Many of us have little idea of how worried smokers feel, trapped as they are in the toils of this complex neuromuscular habit. Typical of many is the man who told me recently, "I asked my doctor how to stop smoking. He sat there with a cigarette dangling from his fingers and replied, 'When you find out how to stop, come and tell me too, because I can't stop either.'" The man continued, "I asked my pastor for help only to find him smoking the same brand I do." A distraught Vermont woman begged, "Can't you help me? Six months ago I had one lung removed with cancer and now I'm smoking more than I did before."

Obviously, then, the Five-Day Plan to Stop Smoking may be viewed as a lifesaving blessing to multitudes of tobacco addicts. For five consecutive evenings

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CLYDE PROVONSHA, ARTIST

In the judgment the life of every person will be measured by Heaven's moral standard, the Ten Commandments. And in a unique way God places Himself on trial in the judgment. Read about it in this article.

ONLY Adventists, among all Christian believers, preach that the judgment is now in progress. This teaching has been called by some, our sole original contribution to theology. Do we fully understand the nature of this message? Can we clearly show that this teaching is no mere face-saving device but an integral part of the everlasting gospel?

What is the meaning of the prophetic declaration: "The hour of his [God's] judgment is come" (Rev. 14: 7)? Certainly it means all that we have ever asserted it to mean—that the names of those who have professed Christ are now passing in review be-

fore the heavenly court so that when Christ comes He can "give every man according as his work shall be" (Rev. 22:12). But is this all that is meant by the announcement of the judgment?

An almost breathtaking text in the New Testament asserts a different facet of judgment from the one already mentioned. It declares that God Himself is to be judged. "Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome *when thou art judged*" (Rom. 3:4). *The New English Bible* has it: "God must be true . . . for we read in Scripture, 'When thou speakest thou

By Desmond Ford

Bible Department  
Australasian Missionary College

shalt be vindicated, and win the verdict *when thou art on trial.*"\* While we can readily see the appropriateness of creatures being called to account by their Creator, the fact that the Creator should deign to give account to His creatures is something wonderful indeed.

What beams of light such a concept throws upon the character of God! That the Infinite One should submit to investigation! That He should permit His ways to be questioned and examined! This verse casts light on the age-old problem as to why God permitted sin, and why He has permitted it so long.

As Adventists we have ever taught that God did not destroy sin immediately but permitted it to continue so that good and evil might be manifested in their true colors before the angels and unfallen worlds; but we have not always linked this concept with the judgment-hour message. It is the judgment, with its revelation of God's long-suffering and His efficacious grace, that will justify God before the universe.

The purpose of the judgment is not only to reveal the righteous *saints* but also to reveal the righteous *God*. At its close all created beings will exclaim: "Great and marvellous are thy works, Lord God Almighty; *just and true are thy ways, thou King of saints*" (Rev. 15:3).

As a people we speak much about the origin of evil. We describe in detail the apostasy of Lucifer—his surreptitious libeling of God as selfish and tyrannical, and his accusation that God is neither just nor loving. We usually describe these happenings in the language of the Spirit of Prophecy. The name *devil* means "slanderer." His work has ever been that of slandering God to men and

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

# Creator in Court

*The teaching of the investigative judgment is not a face-saving device but an integral part of the everlasting gospel.*

angels, and man to God. The narrative of Genesis 3 has for its essential characteristic the representation of God as an arbitrary and tyrannical ruler, desiring only His own good, and not that of His creatures. Thus man was stirred up to seek an apparently desirable independence, while imputing both falsehood and cruelty to God.

These reminders enable us to see the breadth and significance of the issues involved in the great controversy. The very character of God, and consequently the happiness and safety of all created beings, is at stake. The purpose of the plan of salvation is not merely to rescue a few million beings from this planet but rather to safeguard the myriads of created beings throughout the universe by giving them a revelation of their Maker's holy and just character. God is to be revealed as One who can indeed be trusted and who therefore should be implicitly obeyed.

It seems apparent from Scripture that the Creator is permitting the conflict, which began in heaven, to demonstrate its complete outworkings in an entire world—this world—before the curtain is rung down. The conflict between good and evil, which in this earth began in a garden, is to extend to earth's remotest bounds before God intervenes to put an end to rebellion. When the entire wicked world rejects the last message of grace in the loud cry, and condemns the messengers to death (Rev. 13:15), then probation will close as the Holy Spirit is withdrawn. This is the significance of Christ's statement: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The witness of the people of God will have the same result as the witness of righteous Abel. It will provoke those who would worship God in their

own self-appointed way. These will make war on the remnant "which keep the commandments of God," just as Cain made war on Abel. Then the universe will behold the final outworking of Satan's principles, when the same murderous spirit manifested at the gates of Eden, and again at Calvary, will rage forth on a world-wide scale.

"The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law. When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life. And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them."—*Patriarchs and Prophets*, p. 77.

"To the angels and the unfallen worlds the cry, 'It is finished,' had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. . . . Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds."—*The Desire of Ages*, p. 758.

"Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed."—*Ibid.*, p. 761.

"The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. . . . Then the end will come. God will vindicate His law and deliver His people. . . . Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences."—*Ibid.*, pp. 763, 764.

Contemporaneously with the climactic events here foretold, the work

of the investigative judgment will draw to a close, and thus to the angels and unfallen beings it will be revealed that the very ones whom Satan and the world would destroy are in verity a righteous and holy people. (The situation will thus parallel the crucifixion when the malignity of Satan was manifested by his murder of the holy Son of God.)

In the midst of a perverse and crooked generation—the last generation—will shine forth the remnant church, showing God's praises by lives wherein that love which alone fulfills the law is fully demonstrated. That law, which as a transcript of God's character was—along with the Creator Himself—stigmatized by Lucifer as unjust, will be revealed as perfect and holy by a Christ-possessed people. At that time the eternal purpose of God will be fulfilled that "through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places" (Eph. 3:10, R.S.V.).

## Purpose of Judgment

Thus we should carefully note that the judgment is not carried forward to enlighten God regarding those to whom He should give eternal life. The Lord knows those who are His. But the judgment, by its opening of the records of God's dealings with men, will vindicate Him before the universe. At the same time that Satan is manifested as the destroyer, God will be revealed as a gracious and long-suffering Saviour.

Others besides Adventists have recognized that such is the chief purpose of the great heavenly assize. Consider the following words from John Dick, a well-known theologian of earlier years:

The justice of a governor belongs to the public, who claim not only that it should impartially execute the laws, but that it should be exercised in such a man-

ner as is most conducive to the general interests. The rewards to which meritorious individuals are entitled ought not to be conferred, and the punishment which transgressors have incurred ought not to be inflicted, in silence and secrecy, but both should be openly dispensed for the honour of the governor's character, and the advantage which will redound to the community from the salutary influence of example. As God is the Governor of the world, *it is not sufficient that he is just, unless he also appear to be just. . . .* Hence a general judgment . . . seems necessary to the display of the justice of God, to such a manifestation of it as will vindicate his government from all the charges which impiety has brought against it, satisfy all doubts, and leave a conviction in the minds of all intelligent creatures, that he is righteous in all his ways, and holy in all his works. It is expedient that at the winding up of the scheme, all its parts should be seen to be worthy of Him by whom it was arranged and conducted. In this way, those who have witnessed, with many disquieting thoughts, the irregularity and disorder in the present system, will have ocular evidence that there never was the slightest deviation from the principles of equity, and that the cause of perplexity was the delay of their full operation. . . . There may be another reason for the public exercise of justice in the final allotment of the human race. It may be intended to be a spectacle to the universe; it may be an act of the divine administration, which will extend its influence to all the provinces of his empire. We are sure that the angels will witness it; and if there are other orders of rational creatures, it may be a solemn lesson to them, by which they will be confirmed in fidelity to their Creator, and filled with more profound veneration of his infinite excellencies.—*Lectures on Theology*, vol. 3, pp. 209, 210. (Italics supplied.)

In this connection we should meditate upon another text that emphasizes God's perfect justice and His desire to remove every doubt from the minds of His creatures. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). That member of the Trinity who alone has partaken of human nature and known our temptations, He it is who makes the final decision for each member of the race that He has adopted. Perhaps assisting Him in judgment are that "multitude of captives" which He raised from the grave at His resurrection and which He took with Him to the heavenly courts (Matt. 27:52, 53; Eph. 4:8; Rev. 5:8-10).

An extension of this thought is found in Revelation 20:4: "And I saw thrones, and they sat upon them, and judgment was given unto them." Here is the judgment of the wicked during the millennium, and it is a judgment in which their peers partic-

ipate. Thus Paul wrote to the Corinthians on one occasion: "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2). He thus refers to what might be styled an "investigative judgment" of the wicked before their resurrection, a judgment whose work of examination is to make justice manifest rather than to make decisions. In this way God will not leave the slightest possibility for the questioning of His wisdom.

At this point we would draw special attention to the fact that the popular concept of the judgment as an event that takes place after Christ's second advent must be erroneous. Of necessity, the judgment decisions must be reached first, and then the resurrection of the dead saints, and the translation of the living ones, will constitute the *result* of such judgment. The events of resurrection and translation are the freeing from prison, so to speak, of those acquitted by Judge and jury.

#### Not New Doctrine

In view of these things, the appropriateness of the message of a judgment hour now in progress becomes apparent. The Adventist doctrine of the investigative judgment is a doctrine demanded by the analogy of Scripture. This teaching of an investigative phase of judgment before the coming of Christ is required by the scripturally stated principle that God Himself consents to be judged—that He opens the records of His dealings to the entire universe *before* admitting erstwhile sinners to mingle with the heavenly flock.

It should never be forgotten that the doctrine of an investigative judgment is implicit in the revelation concerning the two resurrections. The very fact that *two* resurrections are to take place as shown by Revelation 20 implies that a distinction must be made between the two groups of the dead *before* the first are raised. Others besides Adventists have seen this truth. J. A. Seiss, for example, who wrote what Dr. Wilbur M. Smith describes as "the most famous expository work on Revelation in our language" writes as follows:

The common idea is, that all men, those that have died, and those who are found living at the time, shall be judged alike, and in one and the same great congregation. It is conceived that the dead will all be simultaneously resurrected, and all the living simultaneously changed, and that only then the judgment will sit for the adjudication of the eternal destiny of each. Painters and poets have outdone themselves in their efforts to portray the overwhelming majesty and terror of so

grand and universal an assize. But it is not according to the plain letter of the Scriptures. . . .

And even as respects of the judgment of "the dead," there lurks in the popular idea mischievous and confusing error. People take the resurrection as a mere preliminary of the judgment, and view the judgment itself as something distinct from the resurrection, and coming after it. The language of the last trump they conceive to be: "Awake, ye dead, and come to judgment." They consider that the dead are to be awakened for the purpose of being judged. . . . We accordingly if the popular view is correct would have the anomaly of the chief work and result of the judgment accomplished and concluded, before the judgment itself sits! The truth is, that the resurrection, and the changes which pass "in the twinkling of an eye" upon the living, are themselves the fruits and embodiments of *antecedent judgment*. They are the consequences of adjudications then already made. Strictly speaking, men are neither raised nor translated, in order to come to judgment. *Resurrections and translations are products of judgments previously passed, upon the dead as dead, and upon the quick as quick. . . .* He does not come first to raise "the dead," and then to judge them, but he judges them as dead, that they may rise in their appointed lot, and share the resurrection of the just. He does not come to change "the quick" in order to judge them; but to judge and discriminate between them while yet living, in order that those accounted worthy may be "changed," and caught up together with the resurrected ones, and that those adjudged unworthy of so high a portion may be cut off from it.—*The Apocalypse*, pp. 130-132. (Italics supplied.)

Other writers could be quoted who shared this view. This repudiates the charge that Seventh-day Adventists invented the investigative judgment teaching, to explain the "error" of 1844. On the contrary, it becomes evident that we, as the people heralding the Second Advent, have been entrusted with special light regarding happenings associated with that great event. Our proclamation of the anti-typical cleansing of the sanctuary declares that the great Yom Kippur of the universe has come, and that it will result in the vindication of God's character. The blame for all evil will be seen to belong to Satan, and to him alone.

The judgment-hour message is indeed a part of the "everlasting gospel." Its "good news" is the revelation of God's holy character and His perfect justice. Soon the whole universe will ring with the anthem: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. . . . For thy judgments are made manifest" (Rev. 15:3, 4).



BURTON HOLMES FROM EWING GALLOWAY

St. Peter's in Rome, site of the Second Vatican Council, now in progress.

# The Great Church Councils

By B. B. Beach

[Dr. Beach here presents certain background material that will better enable our readers to understand the import of the Second Vatican Council now in progress in Rome.—EDITORS.]

WHEN Pope John XXIII announced on January 25, 1959, that he intended to call an ecumenical council—the Second Vatican Council—both Catholics and non-Catholics were somewhat surprised. No such council had been held for almost a century, and many took it for granted that ecumenical councils were no longer needed in the Catholic Church. Since this council is the first of its kind within living memory, people everywhere are asking: What is a Roman Catholic ecumenical council?

First of all, let us give a brief definition of terms, and then look back across the centuries to gain a bird's-

eye view of past Catholic general councils. Time and space do not permit us to be comprehensive, but we would like to point out certain significant landmarks in the rather checkered history of these councils.

The Latin word *concilium* ("council") has about the same meaning as the Greek term *synodos* ("synod") and indicates a meeting or place of meeting. In its ecclesiastical use it suggests a deliberative assembly of church leaders. The adjective *ecumenical* comes from the Greek and refers to the inhabited world. Thus an ecumenical council of the Roman Catholic Church is a universal assembly of Roman Catholic bishops, representing all parts of the world where Catholicism has penetrated, meeting to deliberate and legislate on ques-

tions that concern the whole church.

Already in the second century A.D., especially in Asia Minor, there were meetings of the clergy to consider problems facing the churches. These were rather local or provincial councils with a limited scope. Such councils or synods made decisions on doctrine and discipline, but the local bishops or communities had the power to accept or reject their legislation. It was not until later, when the councils became more ecumenical in nature and were held under the imperial authority, that their decisions were considered binding upon all bishops and churches.

The Roman Catholic Church recognizes officially 20 ecumenical councils. The eight ecumenical councils of the early church, beginning with the

First Council of Nicaea (A.D. 325), were largely concerned with a definition of trinitarian dogma and the nature of Christ.

These councils, it should be noted, were convoked by the emperors and not by the bishops of Rome. The Council of Nicaea was the first general council of the whole church. It was called by Emperor Constantine to define orthodox doctrine and combat Arianism and its denial of the full divinity of Christ. The formulation of an orthodox statement regarding the doctrine of the trinity was finally accomplished at the next general council, that of Constantinople, in 381. After having decided that Christ was truly divine, there remained the thorny question of the relationship between His divinity and humanity.

The third ecumenical council was held in 431 at Ephesus and met to discuss this problem and to settle the related doctrinal controversy between Nestorius, patriarch of Constantinople, and the violent polemicist, Cyril of Alexandria, who, among other things, was advocating that Mary be called the Mother of God. By using unfair means and a fanatical mob to intimidate the opposition, Cyril's party was victorious and deposed Nestorius.

But this was not the end of the Nestorian controversy. In 449 a second council was held at Ephesus (not recognized as ecumenical by Roman Catholics). This council was so violent with intimidation and bodily injuries that it is called the "Robber Synod." Two years later (451) Chalcedon was the scene of a disorderly and tumultuous assembly. This council represented a victory for the Papacy, for it adopted the Roman bishop's doctrinal epistle on the nature of Christ. The council proclaimed that Christ was one person with two complete and perfect natures. It granted Rome a privileged position, but also raised Constantinople to the same rank.

The last of the early councils was called upon the initiative of the patriarch of Constantinople to achieve unity between the split Western and Eastern churches. This council met in Nicaea in 787. It did not achieve the hoped-for reunion, but did make image worship once again lawful by claiming that bowing down before and kissing images was only veneration, not worship. As a result image worship became quite degrading in the East, perhaps more so than in the West, where Charlemagne, a few years after this council, strongly condemned image worship.

There is a considerable difference between these early church councils and the one that is now convened in

## The Old "Review"

By Weldon Taylor Hammond

If we love the Advent Message  
As we should in word and deed,  
There's a journal published weekly  
That the Lord would have us read.  
'Tis the old *Review and Herald*—  
Faithful guardian of the fold.  
Do you read it, brother, sister?  
It is worth its weight in gold!

As we search for timely counsel  
In the old *Review* each week,  
God will often, through His servants,  
Words of light and comfort speak.  
It may be some point of doctrine,  
Or a trial we're passing through,  
That will seem not strange, but glorious,  
As we read the old *Review*.

In the days that lie between us  
And the coming of the King,  
There is much that could befall us  
Through the serpent's deadly sting.  
But the loving eyes of Jesus  
Are upon His faithful few,  
And He'll safely guide the remnant,  
As they read the old *Review*.

Rome. All eight early councils were held in the East, which indicates the strong position of the Eastern churches at that time. Relatively few delegates were in attendance from the West, and the dominant figure was the emperor, not the pope.

The early councils were an experiment in what we might call a form of parliamentary church government. Since the bishops could not agree what the orthodox position was, they came together in general councils and tried through voice and vote to establish orthodox Christian belief.

As the monarchical-papal form of church government (an imitation of and succession to imperial Rome's secular government) took hold, the ecumenical councils after the fifth century gradually lost their significance. Through a long evolutionary process the popes virtually succeeded to the imperial Roman throne and occupied at church councils the place formerly taken by the Roman emperors, as witness Constantine at Nicaea.

"The medieval council, unlike the early Church councils, was in fact no deliberative assembly at all, but hardly more than a rubber stamp for the pope." The medieval councils were summoned by the popes, who determined the business and confirmed the councils' decisions. The canons or chapters (legislation) of the councils were little more than glorified decretals of the popes. It was not really until the beginning of the fifteenth century that a serious at-

tempt was made to transform the councils into general church legislative assemblies and thus introduce an effective control of the papal curia.

During the century between 1123 and 1215 there were four ecumenical councils, all of them held in the Lateran palace in Rome. These were the first to be held in the West. The church had grown rich and powerful. It is said that power corrupts. This was certainly true in regard to the Catholic Church. Abuses of every kind were rampant. Clearer and clearer came the demand for reform, often in the form of such movements as those of the Waldenses and Albigenses. The four Lateran councils made some unsuccessful efforts at reform, but seemed to be more worried by "heresy" than by the need for church renewal.

The Third Lateran Council (1179) refused to recognize the Waldenses. It was here that the Inquisition first raised its ugly head. Christians were assured of full forgiveness of sins in case of death if they joined the armed struggle against heretics.

The Fourth Lateran Council held in 1215 a few months after Magna Charta was forced from King John by the English barons, was perhaps the most important, certainly the most splendid, council of the Middle Ages. It was held when Innocent III, the mightiest of all popes, presided over the Catholic Church at the zenith of its power. Well over 1,000 prelates were in attendance. Besides the planning of a crusade to recover Palestine, reform of the church was the council's main burden. It legislated against such revolting abuses as pluralism and trade of relics, but with little success. It forbade priests to officiate as judges at ordeals or judicial combats and thus helped to open the way for more rational civil justice.

On the other hand, it increased anti-Semitism by requiring Jews to wear a distinctive ensign. This council imposed on every member of the church the solemn discipline of confessing his sins at least once a year and attending Easter Communion. As one historian puts it: "The Church had attained a point of prestige where it felt that with one stroke of the pen it could subject the consciences of western European Christendom to its supervision and control."

### Problem of the Schism

At the opening of the fifteenth century the Catholic Church was in a very precarious situation. For several decades it had been divided by the Great Schism. There was a Roman pope, recognized by England and Germany, and an Avignonese pope, to whom France and Spain paid

obedience. Bitter struggles developed between the rival pontiffs. It seems it was at the University of Paris that the idea originated for calling an independent council to heal the schism. Many went a step further and argued that what the church really needed was a sort of parliamentary government. This is the basis of the Conciliar Theory that dominated the councils held during the first half of the fifteenth century, which is known as the Conciliar Period. This theory asserts the superiority of the councils over the pope.

No council had met for nearly a century when under the protection of Charles VI of France two sets of cardinals and scores of archbishops, bishops, and abbots met in 1409 at Pisa (not included in the papal list of 20 councils.) Their task was to put an end to the schism. The cardinals present deposed and excommunicated the two rival popes and elected a new pope. Now there were three popes instead of two, for the deposed popes did not recognize the action taken! The new Pisan party in 1410 elected John XXIII (same title as the present pope) as supreme pontiff. He was an excellent military leader, but because of his rather scandalous private life, hardly a spiritual leader, and he was not able to enforce the deposition of his two rival popes.

It was under these circumstances that the greatest of the councils of the period was held at Constance (1414-1418). This council was convened by Emperor Sigismund and Pope John XXIII. This was not just a meeting of church leaders, but a "European Congress," in which the political rulers were very influential. John XXIII was not happy about the calling of the council. Neither did he approve of the location. He called Constance "a trap for foxes." He feared, and rightly so, that he might not be able to dominate the council.

He tried to dominate it by packing Constance with papalist Italians. But instead of following the usual procedure of voting by head, the council decided to vote in four nations. Thus France, England, and the Empire could easily outvote Italy. It is claimed that 18,000 clergy were present and the population of the city increased by at least 40,000.

The council had three main purposes: (1) Unity; ending the schism; (2) Reform; (3) Faith; elimination of the Hussite movement. The schism was virtually ended by the forced resignation of all three rival popes and the election of Martin V. In reform virtually nothing was achieved. The methods used to achieve unity of faith and to eliminate the Hussite movement are most shocking.

Wycliffe's bones were ordered dug up and burned. Huss was decoyed to Constance by the promise of the emperor's safe conduct, but he was burned alive "as a martyr for the free conscience of mankind" under the medieval theory that the end justifies the means, and thus no promise should be observed when made "to the prejudice of the Catholic faith."

The Council of Constance proclaimed the superiority of the council over the pope and in its decree *Frequens* called for regular decennial council meetings. However, the new pope immediately proclaimed his supremacy as the Vicar of Christ and thus openly defied the theory of conciliar supremacy.

The Council of Basel (1431-1449) carried the claims of the conciliarists still further and issued several bulls asserting its supremacy over the pope in church affairs. The pope was strenuously opposed to this council and tried to dissolve it as soon as it met. Protracted meetings were held in Basel and finally the council ended in open rebellion to the pope. A minority of the council went to Ferrara and then to Florence and was recognized by the pope. The rump council in Basel elected another pope, who failed, however, to get recognition by

the great powers, and abdicated in 1449 to become a cardinal.

By 1440 the pope was pretty well in control and the conciliar movement had collapsed. There had been a real danger of another schism, and ecclesiastics and laymen alike were tired of that.

For a time it seemed that both the Councils of Constance and Basel would succeed in replacing the monarchical, autocratic rule of the church by an episcopalian or synodal form of government. However, by the end of the fifteenth century both the conciliar movement and church reform had failed. The Protestant Reformation was just around the corner. Reform was neglected, and this reform was thrust upon the church.

The victory of the pope over the council was in some ways a kind of pyrrhic or phantom victory, for the Papacy lost to the state many of the powers it exercised in the thirteenth or fourteenth centuries. It was during the periods of the Great Schism and the conciliar movement that the transition largely took place from the all-powerful international church-state of the Medieval Age, to the national state churches of the Renaissance period.

(Concluded next week)

## THE WAYSIDE PULPIT

*"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).*

Ever since the church at Smyrna honored the bones of Polycarp "above silver and gold," veneration of relics has gone on apace, and canonization of saints has established an impressive roster in the church that claims authority through Peter. Now, despite a hoary tradition that the apostle's remains are buried under the high altar in St. Peter's Cathedral at Rome, a press dispatch from Israel declares that a bone box exhumed on a spot near a Franciscan monastery in the proximity of the Mount of Olives bears the clear Aramaic inscription SIMON BAR JONA. Much excitement has attended the discovery, for the monks really believe that the true remains of Peter have at last been found.

In view of the potential repercussions of this reputed find, it is comforting to turn to the epistles of Peter for confirmation as to whom and what men should venerate. God's counsel through the apostle is clear: "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Peter 2:6). Men may dispute the identification of relics, but Peter was not confused about who was made head of the corner of the apostolic church. All through these letters to "the elect," to those of "like precious faith," the apostle sounds his triumphant faith in the Lord Jesus Christ—in His sacrificial blood (1 Peter 1:2), in His resurrection (verse 3), in His coming again (verse 7). Nowhere in his epistles do we find any merit ascribed to "holy" bones, his own or anyone else's. No concern is given to dead saints, but all the focus is on a living Christ, for whose coming again he admonishes the church to be joyously prepared (2 Peter 3:12-14).

H. M. TIPPETT



# The Five-Day Plan to Stop Smoking

(Continued from page 1)

smokers assemble for group therapy in a centrally located hotel banquet room or other auditorium, at which time an intensive mental, physical, and spiritual assault upon the smoking habit is launched, involving films, lectures, demonstrations, diet control, will-power exercises, and organization of a buddy system of pairing off smokers for mutual encouragement.

In various Eastern towns several newspaper reporters have taken the course to break the habit, and as a result the plan has made front-page news in many instances. Offered as a community service by the local Adventist church, the plan proves an immediate blessing.

Near the end of the Five-Day Plan in Claremont, New Hampshire, a gentleman arose to say, "Five days ago I was smoking two and a half packs a day. For years now I've tried to break this filthy habit. Now, five days later, I haven't the slightest desire to smoke." Pausing a moment he continued, "Tonight marks the conclusion of group therapy." With a puzzled look on his face he continued, "But doesn't this lead to some sort of religious program?"

"Once each year," I replied, "Adventists solicit funds in this community for their worldwide uplift work, so now the local church is coming back to this community with something free in return." At this point it seemed that a mental dam burst as he continued, "My friends all warned me against this Five-Day Plan, and frankly I almost stayed away, but I wanted to stop smoking so badly I decided to attend anyway." With earnestness he went on, "I'm an officer of the local Knights of Columbus, and if you plan another series in this community I want fifty brochures to distribute among my friends in the lodge," whereupon he launched into a thrilling testimonial of what Adventists had done for him.

## A Vital Principle

At this point let us consider a vital principle: Jesus' medical ministry consisted of locating and aiding physically needy people. We are told that He worked in "a disinterested manner." Does this imply that our Saviour was disinterested in people's eventual acceptance of divine truth? No. He was deeply interested in their spiritual welfare, but His healing benefits were not dispensed with visible connection to the doctrines He

taught. His miracles were not seen by the multitudes as bait on a hook.

On the contrary, His ministry was characterized by genuine love for the individual. Consequently, when His ministry for the body removed walls of human prejudice, people later sought Him to hear the truths He taught. Herein lies the very essence of genuine medical missionary work.

Intensive experimentation with the Five-Day Plan over the past two years has produced certain conclusions. First, here is something essentially Adventist in its basic philosophy and operation. While multitudes feel little need for an adjustment in their religious views on the Sabbath or the state of the dead, they earnestly desire freedom from the chains of tobacco.

Second, the Five-Day Plan combines the physician and the minister into a powerful, natural relationship that helps to fulfill God's plan for uniting both the right and left arms of this message. This doctor-minister partnership strikes the public mind as eminently sensible and basically right, which immediately instills a strong sense of confidence so needful in those fearfully beginning to break the smoking habit.

Third, it has been our privilege within the space of five days to see the public image of Adventists undergo a dramatic change, even in prejudiced Eastern cities.

Fourth, the plan teaches people how to strengthen will power, how to exercise faith, how to manage the seemingly irresistible urge to smoke, the basic principles of correct diet, and the principles of hydrotherapy. In other words, while breaking the smoking habit people discover great laws of life designed to clear up the mind, tone up the body, and sharpen spiritual perceptions.

Fifth, we as a people realize that ahead of us lie stormy days wherein will occur definite limitations on ministerial labors. Is not the present the time to devise methods of labor adaptable to the troublous times ahead?

While stationed in the New Gallery

## Harvesttime

By Harry Silbaugh

It seems all nature broods and grieves,  
With lanes piled high with russet leaves;  
While yet from field and meadow fold  
We gather in the harvest "gold."  
For bearing tree and yielding sod,  
We bow in thanks to Thee, O God.

in London, England, several years ago, we had the privilege of showing the film *One in 20,000* to large numbers of people. During the entire period one question loomed large in our minds, Would it be possible to adapt denominational techniques used to help baptismal candidates break the smoking habit, to the non-believer who wished to stop smoking? Obviously the average smoker is not religiously motivated, and his physical habits probably militate against his breaking the habit easily.

Upon returning for service here in the States we launched an extensive house-to-house survey probing into the smoking habits of the average American, from which survey a host of basic facts began to emerge. At this point Dr. J. Wayne McFarland joined forces with the Atlantic Union, bringing with him many years of interest in the vital subject of smoking and health. As a specialist in the field of physical medicine and rehabilitation, Dr. McFarland has made significant contributions in the field of tobacco and health through various articles in medical journals throughout the country. As a result of this minister-doctor relationship, organized under the leadership of W. J. Hackett, president of the Atlantic Union, the Five-Day Plan began to take form. Let us follow the average smoker through an evening of group therapy.

## Group Therapy

Following a welcome by the evening chairman and the showing of a film designed to strengthen individual determination to stop smoking, the program proceeds directly into the psychological aspects of the smoking habit, presented by the minister half of the team. The smoker is told how the will is strengthened, what attitudes are needed to strengthen his mind, and how the mind can help to lessen the craving for tobacco. Next, the doctor launches into the physical aspects of the addiction, revealing to the group exactly what steps they can take to lessen the craving, through increased fluid intake, dietary control, and rhythmic breathing as a tool in lessening the urge to smoke.

After an audience question-and-answer period the buddy system is organized, and finally a personal-control book is distributed, which will guide the smoker through every hour of the coming day, telling him what to eat, how much to drink, will-power exercises, what to do when smoking companions offer cigarettes, what to do during coffee break, how to get by periods of low resistance, and many additional points designed



to strengthen his resistance during the first few critical days.

What the average smoker does not know is that the pastor has organized a prayer band for those participating in the plan. One woman who had tried previously to break the habit arose one night to say, "I can't understand why I'm breaking the habit so easily. It seems to me there are strange forces at work here."

She was right! God's power combined with great principles of healthful living often gives startling deliverance from the smoking habit. We frequently hear testimonies like this one: "For twenty years I had been smoking more than two packs a day and was unable to stop. For three days I haven't smoked now, and today I decided to try a puff to see how it tasted. Would you believe that my first puff made me dizzy?"

By the fifth night each participant has signed an attractive decision card as a permanent decision not to smoke again. By now his mind is keener and sleep is deeper. Said one prominent executive who had broken the habit after only a few days, "I feel like a brand-new man. I've already made one fortune, and I feel so good that instead of retiring I'm going out now to make my second one."

What a thrill for participants to see their bodies being brought under the kingly control of reason. No longer are they like a rudderless ship blown about with every urge to smoke. Instead they stand on their own bridge as captain in command. We can never forget one prominent woman who tried the plan. She declared she smoked two packs a day, took numerous tranquilizers washed down with twenty cups of coffee each day, and then needed sleeping pills each night in order to rest. Needless to say, it was thrilling to observe God's power deliver this woman from tobacco and several other defiling habits within the space of five days. "And above all," she declared, "the Seventh-day Adventists showed me how to break the habit."

During a series held on the outskirts of Boston, the famous Dr. Paul Dudley White, wishing to attend in-cognito to observe firsthand testimonials from participants in the plan, was unable to restrain himself and asked to say a few words. Launching into a thrilling commendation of what he had seen and heard, for forty minutes he extolled the plan, the denomination, and its medical principles.

Invited into the Stoneham public high schools, we conducted the Five-Day Plan under the sponsorship of the teachers' association, for some 275 teachers and high school students

wishing to break away from the habit.

Interested in its possible application to American industry, we arranged group therapy to be conducted for forty executives of a large Massachusetts printing establishment during lunch hour for five consecutive days. After the fifth noon-hour period we were thrilled to discover that out of 40 men, 34 had not smoked since the course began, three others had attended only for the purpose of cutting down their smoking, while only three had been unable to break the habit. Needless to say, the plan stirred the entire town. Subsequent urgent invitations came for us to operate the plan in behalf of the 1,700 employees working in the plant itself.

Nor will we forget being taken to lunch by executives of CBS television in New York City as they plied us with questions, finally asking for the privilege of observing an actual session of the Five-Day Plan. After being thrilled by the evening's program, these executives requested the privilege of filming a group-therapy session, whereupon the next night an

entire CBS television camera crew arrived to film the Five-Day Plan.

As a denomination we have been favored by Heaven with great physical truths far in advance of the times. Here, then, is a golden opportunity for us to be the head and not the tail, by going forth in many lines of true medical missionary endeavor. It is our desire in the Atlantic Union to share the five-day program with anyone who personally needs it and with those who are qualified to use it in their ministerial or medical labors. Through months of trial and error in its development, Elder Hackett and his committee have stood loyally by us, launching out by faith into the preparation of the Five-Day Kit. This kit contains everything necessary for instructions on how the plan operates, with printed lectures for the entire five days, instructions on how to set up and operate the plan, sample brochure for advertising, and a sample personal-control booklet used in the program. Further information can be obtained by writing directly to the Atlantic Union Conference, South Lancaster, Massachusetts.

CONDUCTED BY PROMISE JOY SHERMAN

*For Homemakers*



Preparing Children for Eternity—4

## Home, the Sabbath School, and the Hereafter

By Josephine Cunnington Edwards

**P**REPARING the children for their audience with King Jesus on Sabbath should continue all week long. Never for a moment should we, through negligence or carelessness in preparation, lead the children to think that the Sabbath school is unimportant. It should be more than the church at study. It can be the precious means of binding the family together in plans and in objectives.

It is not pleasing to the Lord to have parents scramble and tumble things all about, hunting for the *Lit-*

*tle Friend*, or the *Junior Guide*, or the *Lesson Quarterly* on Sabbath morning to get some idea of what the lesson is about. "As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath-school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—*Education*, pp. 251, 252.

Carelessness on the part of parents in this matter does serious damage to the child. Only the miracle of conversion can undo the evil. Children see and hear and live these things. They know what is important, what is significant, through you, parents, and through your actions.

Careless, slipshod study of the Bible has its effect on the child. He cannot, with this type of preparation, attach much importance to the lesson study in his Sabbath school class. He will jostle, whisper, or tiptoe out for a dozen trivial reasons. The lesson period is a bore and the minutes drag for him, because he has not been prepared for its import and its significance.

Nothing is more chilling to a teacher than to stand in front of a row or two of inattentive stumps, or a few giggling, distracted, disinterested children, who have never learned by precept or example how they must act in Sabbath school if they would prepare for "the one sabbath to another" of the heavenly kingdom. How different would it be, if the parents would do their duty before God!

"The Sabbath school affords to parents and children an opportunity for the study of God's word. But in order for them to gain that benefit which they should gain in the Sabbath school, both parents and children should devote time to the study of the lesson, seeking to obtain a thorough knowledge of the facts presented and also of the spiritual truths that these facts are designed to teach. We should especially impress upon the minds of the youth the importance of seeking the full significance of the scripture under consideration.

### Study Together

"Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the words of truth. And the habit will prove a most valuable aid to spiritual growth."—*Counsels to Teachers*, pp. 137, 138.

"Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath-school lessons. By study-

## Infinite Love

By *Thais Cole*

What mortal mind can comprehend  
The Father's love, that He should send  
His holy Son, His only Child,  
To be rejected and reviled?

And who can feel our Saviour's grief,  
When crucified beside a thief?  
While agonizing on the cross,  
He bore the weight of heaven's loss.

He paid the price of sin alone,  
No glory from the Father shone;  
He could not see His Father's face,  
His hope was crushed by sin's disgrace.

At last the sorrow broke His heart;  
He acted out the final part.  
He saw no life beyond His grave,  
And yet His life He did not save.

ing with the children they show they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge."—*Testimonies on Sabbath School Work*, p. 111.

It is amazingly true that the opinions children carry into adult life are molded significantly by the opinions and attitudes of the parents. I have always been intensely interested in history. When our children were little, I was always poring over history

books, and stories from history were continually in my mind. I passed them along to the boys. Even as small children, they spoke glibly of Napoleon, Julius Caesar, and Socrates.

We all loved maps, and we would spread them out on the floor and study them; and then the boys would beg me for explanations. "Where is Egypt, Mamma?" "Put your finger where Babylon used to be." "Is that far from here? Could we get there in a car?" "Is Daniel's lions' den still there?" "Let's go see Jerusalem, someday." Such topics are still a delight to them, for their opinions, likes, and dislikes were molded in the days of their childhood.

I remember Sabbaths and Sabbath school, too, when I was a child. All week we studied our Sabbath school lesson at evening worship. We sat around the table in the big, homey kitchen, and father, who was a fluent reader, and who was interested in everything, read the lesson to us. By Friday night we could usually answer every question without hesitation.

We lived in the country about 12 miles from town, and we went to town in a two-seated carriage with a fringe around the ornate top. I can vividly remember Friday evening in our big friendly kitchen. We knew our lesson so well by now that we could



A. DEVANEY

"It's so interesting when daddy reads it to us!"

hardly wait for Sabbath school, and hoped Sister Snell would ask us several questions.

Our big, long, dining table, covered with a clean cloth, dominated one end of the room. A tall, kerosene lamp graced the middle of it. We sat around the table and looked eagerly at our father.

Our Sabbath shoes, shined by Chester, my brother, sat in a row by the dining-room door. The bright-flowered linoleum was shining. We were always happy in that quiet hour. It was the best time of the week.

We were always surprised, when we got to the church, to see a few children loitering around the outside, who had to be called and urged to go inside. If we had tried to stay outdoors our father would have come right out, and would have escorted us in a little faster than would have been compatible with maintaining our dignity. And there was a tree nearby that had some keen switches on it. We did not need to look at it twice. We knew where we should be, and we were there.

It is a breach of good manners for children to shuffle around, to misbehave, and to cause disturbances in Sabbath school. It is not the type of behavior they can possibly carry with them into the school of the hereafter. And since the children are building every day a structure of character for time and eternity, what kind of structure is your child building?

"The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the Judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents cause them to excuse the faults of their children and pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon the unfaithful parents."—*Testimonies*, vol. 1, p. 219.

This unholy, unhappy picture need not be, for it is the privilege of parents, and it is possible for them, to bring their children with them to the very gates of the city of God. God gave us the Sabbath to strengthen the bonds of family love. "On this day more than on any other, it is possible for us to live the life of Eden."—*Education*, p. 250.

So if we will train the children for their audience with God, thus helping them find delight in the Sabbath school, they can be taught of the Lord. This is the pathway to heaven. We can tread it in deep delight, as a



JOHN GOURLEY, ARTIST

When the two girls brought their lily for Jenny Lind, the hotel clerk objected. But the girls urged their plea.

family. If the children learn to love the Lord, His Word, and His worship here, what a joy it will be to go—from one Sabbath to another and from one new moon to another—up for the worship of the Lord, in the new earth.

## A Story FOR THE YOUNGER SET

### A Little Bit of Kindness

By Ernest Lloyd

**A** YOUNG girl was passing an old woman on the street one day when she stopped, and laying her hand gently on the old woman's arm, she said, "Aunt Mary, how nice and pretty your hair is today!" The young girl did not realize how much pleasure her simple words would bring to the dear old lady. A light came into the wrinkled face, and a joyful quiver into her sweet voice, as she turned to the young girl to thank her for the kind words.

We can never know in this life how much good little words of kindness may do. They are so easily given, but they are priceless in their value. Let me tell you a little story about Jenny Lind, who many years ago was the queen of singers. At one time when she was in the city of Cincinnati, Ohio, a poor woman lay dying of consumption. This woman, a stranger to Jenny Lind, had two young daughters who had a great longing to

hear the "Swedish Nightingale," as Jenny Lind was called, sing.

Their mother could not grant their wish, for she had so little money. The girls were disappointed, but thought that if they could only see her, this would be some consolation. They decided to carry to her as a gift their best treasure—a beautiful lily they had grown. They went to the hotel where Jenny Lind was staying. At first the hotel clerk did not wish to disturb the famous singer, but the girls urged their plea. Their sweet little voices happened to attract the attention of Jenny Lind who was in an adjoining room with its door slightly open. She invited the girls in, and learning of their wish to see and hear her, she placed in their hands admission tickets, and accepted the lovely lily with loving words of thanks.

That evening the large audience noticed that instead of costly floral pieces decorating the piano, the beautiful lily given the great singer by the two poor young girls had the place of honor. As Jenny Lind was leaving the platform that night, she looked down on the front row, and threw a kiss to the two happy girls seated there. Is it any wonder that all who remembered Jenny Lind and her beautiful singing also remembered her lovely Christian life, and the countless deeds of kindness that adorned it?

We do not need to be rich and famous to be kind, however. No matter how humble and poor our place may be in this life, we can be thoughtful, loving, and kind. These acts make others happy, please our Lord Jesus, and bring blessing to ourselves.

Scatter your kindness along the way,  
Make others thankful and happy today;  
Kindness will win some going astray—  
Scatter your kindness now.



## United Presbyterians on Church and State

A short time ago the United Presbyterian Church in the U.S.A.—to use the full name—held its 174th General Assembly in Denver, Colorado. This is by far the largest segment of Presbyterianism in America, totaling more than 3 million members. One feature of this session was the report of its Special Committee on Church and State, a committee created at the 172d General Assembly in 1960.

The fact of the creation and continued function of this kind of committee within the framework of a large Protestant body is in itself significant. It is eloquent testimony to the increasingly complex society in which we live today and the new problems that face all Christian bodies in relation to the state. As the editor of *Presbyterian Life* well says, in an introductory statement prefacing the full text of the report:

"American Protestants have long put in the 'taken for granted' classification the fact that they enjoy special privileges as a religious group—tax exemption, for instance—from the State. They have also taken as axiomatic the clear and constitutional separation of Church and State. Roman Catholics and Jews, while not necessarily interpreting the First Amendment to the Constitution in the way many Protestants read it, nor necessarily agreeing among themselves on its interpretation, have been, on the whole, quite as unthinking on the subject as Protestants. Thus, on the surface everything appears pretty much as it did in nineteen hundred.

"Beneath the surface of taken for granted concepts, however, there is multiple agitation in the relations between Church and State. What never used to be problems have all of a sudden become problems."—*Presbyterian Life*, Sept. 1, 1962, p. 23.

How new the whole field of study is, even to the well-informed and cultured United Presbyterian Church, is evident from the opening statement of the report of their Special Committee on Church and State. We quote:

"Until now, our Church has never produced any systematic and orderly body of thought about its relationship to the state. In making recommendations on the mandate before this 174th General Assembly it has been necessary to begin to formulate a basis for the Church's understanding of its position. This foundation must be strengthened by a growing understanding of its theological convictions by the whole Church."—*Ibid.*, p. 24.

The report goes on to say that we cannot "return to medieval Christendom when the church sought to dominate the state. . . . More important, history warns that the conception of the 'Christian State' is as dangerous for true religion as for civil liberty. Still more important from our point of view is the fact that the separation principle provides an excellent stage on which the church can perform its richest function—witness to Jesus Christ."

That is plain speaking and runs absolutely counter to certain of the most basic reasoning that has controlled the thinking of some devout but misguided churchmen through the long years. We come to the heart of this church-state problem when we realize that the union of the two is a source of woe, not grace, both to church and state.

The extended report goes on to discuss in serial order a long list of situations where actually or potentially the interests of church and state interlock or, more often, collide.

Naturally for us the item of greatest interest is the committee's observations under the head: "The passage, strengthening, or challenging of Sunday closing laws." The discussion here opens with a reference to the Supreme Court's decision on the matter of Sunday laws, and goes on:

"Without expressing either favor or disfavor toward the Court's ruling, this General Assembly affirms its conviction that the church itself bears sole and vital responsibility for securing from its members a voluntary observance of the Lord's Day. The church should not seek, or even appear to seek, the coercive power of the state in order to facilitate Christians' observance of the Lord's Day.

"The church is also concerned about persons who suffer economic injustice because of the inner constraint of religious conscience and the external coercion of the law. The church is aware that many who press for the seven-day commercial week care little for the integrity of the family, a day of rest for the working man, or the celebration of the Sabbath or the Lord's Day, and appear to be motivated primarily by economic self-interest. The church does not wish to strengthen the hand of those whose hostility to Sunday closing laws arises from motivations inconsistent with the general welfare. However, any efforts by the church to strengthen existing Sunday closing laws would almost certainly be widely construed as the church's seeking its own interest."—*Ibid.*, pp. 30, 31.

### Three Key Recommendations

This leads on to the following three recommendations:

"The 174th General Assembly, therefore, recommends that:

"1. United Presbyterians not try to make existing laws more stringent in their prohibitions of Sunday activities, nor seek to pass such laws where they do not exist. Such efforts are not conducive to an effective witness to Jesus Christ, regardless of what motivates them.

"2. United Presbyterians carefully investigate the effect of existing Sunday closing laws on persons who, because of their faith, voluntarily cease economic activity on a day other than Sunday, and are required by law to cease their economic activity on Sunday as well. United Presbyterians should seek amendments exempting such persons from Sunday laws as a part of an authentic concern about their fellow men.

"3. Where, as in some states, specific exemptions of Sunday closing laws appear to be arbitrary in the extreme and bear little, if any, apparent relationship to public safety, health, morals, or welfare, United Presbyterians, after careful study, seek amendments that will mitigate these arbitrary provisions."—*Ibid.*, p. 31.

Starting with the premises they did, how could the Special Committee do other than reach the heartening conclusions here set forth? It was probably too much to expect that this Presbyterian report would urge the repeal of existing Sunday laws, though surely the logic of the position taken would call for this. Let us be thankful that our United Presbyterian brethren went as far as they did—and they did go a very great distance!

F. D. N.

## The Golden Rule in Reverse

Today's most controversial labor leader told the Attorney General of the United States, "I do to others what they do to me, only worse." We timidly commend this workingman's knight-in-tarnished-armor for his forthright honesty. Unwittingly he told the cold, hard truth that the rest of the world usually tries to camouflage. "I do to others what they do to me, only worse" seems to be the unpublicized motto of a number of the world's so-called statesmen whom we might, but need not, name; of both ends of the perennial tug of war between labor and capital; of the kings and queens and pawns of the underworld; and alas and alack, sometimes, maybe, of even you and me.

Now and then, like a bright star against the velvet-black moral sky of the 1960's, an occasional incident proves that the golden rule is not altogether a dead letter. A few weeks ago a 34-year-old Brooklyn taxicab driver returned \$4,000 in currency to a woman who had left it in his cab. Imagine his surprise the next time he picked her up to receive four \$50 bills as a "tip." Somewhat dazed, he in turn gave her a free ride to Pier 88 in New York City. Then there was the person who sent a letter to the postmaster in Grand Rapids, Michigan, enclosing three cents for an uncanceled stamp he had re-used after it had already made one trip through the post office.

Or take Mrs. Schumaker of Dayton, Ohio, who helped to care for a Mr. Tyler back in 1919 when he was suffering from brain fever, alone and in coma part of the time. Recently doctors told Mr. Tyler that he has only a few more months to live because of a heart ailment. Through a story in the *Dayton Daily News* he finally located Mrs. Schumaker at Pompano Beach in Florida, and has named her beneficiary of his \$12,000 estate.

These two incidents prove that the golden rule works both ways. People just can't resist an injection of genuine kindness. Why not try it more often?

R. F. C.

## Double Talk About Heaven

*Eternity* magazine is pitifully uninformed about eternity. This we concluded after reading a column in the June issue of the magazine. A reader asked three questions: "Is heaven out in space? If not, where is it? Do our loved ones in heaven see what we are doing here on earth?"

The columnist answered, in part: "No one knows just where heaven is. God has not seen fit to reveal its geographic location to us. But that it does exist as a definite place cannot be denied. After all, it houses the tangible body of our Lord Jesus Christ."

So far so good.

But the columnist continued: "Some people have been concerned that, in our penetration of outer space, our astronauts might stumble over God's doorstep. Hardly! If heaven is in outer space (which I do not believe it is), it is far enough out so that God need not fret over unwelcome visitors. However, I am inclined to think that heaven is not distant at all, but very near. In Hebrews 12:1 we are told that we are 'surrounded by so great a cloud of witnesses.' Assuming that these 'witnesses' may be persons of the past who have gone to heaven, is it not at least conceivable that heaven is all about us—in another sphere or dimension?

"We are creatures of time and space; we occupy space, and we are governed by time. But God dwells outside of the realms of time and space; He lives in eternity—an entirely different province or area, unknown to us.

Yet, eternity may well 'surround' us. If so, then when Jesus ascended, as the cloud hid Him from the disciples' eyes, He slipped out of the time-space world, into eternity.

"Do our Christian loved ones in heaven see us then, particularly if heaven and eternity are so near? No! For if they could know of our activities, they would not be supremely happy, realizing some of the trying times we are called upon to go through. And, presumably, there would be attempts on their part to appeal to God on our behalf, out of concern for us. This would lend credence to the Romish concept of saintly intercession—an idea which is totally alien to the Scriptures. There may be one exception to this 'no.' Christians in heaven probably do know when their earthbound loved ones come to Jesus Christ for salvation."

### Strange Teaching

What strange teaching! This columnist affirms that heaven and earth occupy the same space (only in different dimensions); that the dead are alive; that eternity is an entirely different dimension from time-space (but if this is so, how could heaven house "the tangible body of our Lord Jesus Christ?"); that when Christ ascended into heaven He did not leave this world, He simply "slipped out of the time-space world, into eternity"; that the saints do not know what is happening to their loved ones ("this would lend credence to the Romish concept of saintly intercession—an idea which is totally alien to the Scriptures"), but they can know when their loved ones are converted.

The answers given by this columnist point up anew the fact that Satan is broadening his attack against truth. He is not only continuing to promulgate falsehood (such as the teaching that the soul is immortal) but he is confusing the people by taking over respected, historic, Biblical terms and giving them new meanings. The heaven of many present-day theologians is not the heaven of the Bible. Hell is not hell in the Biblical sense. Death is not death. The second advent of Christ is not literal. The resurrection is not real. The Bible is not the Word of God. Thus the great Christian doctrines, taught and believed by the church through the centuries, are rapidly becoming meaningless. Millions find them, in their revised form, to be of too little substance and certainty to provide a sure anchor for the soul. Thus faith is weakened, apostasy follows, and Satan claims new victims.

Years ago Ellen G. White wrote concerning heaven: "A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house. . . . In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. . . . There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy*, pp. 674, 675.

Clearly, heaven is more than just a different "sphere" from space-time. It is more than being "surrounded" by saints in a different dimension. Heaven is a place—a beautiful place, a real place. It is all that the Bible says it is, and more. And if we do not yet know all that there is to know about heaven, we know enough to want to be there. And we can be! Christ is mighty to save!

K. H. W.

# Reports From Far and Near

## Lay Evangelism in Southern Asia

By O. W. Lange, *Departmental Secretary*  
*Southern Asia Division*

**T**HE home missionary secretaries of the Southern Asia Division received great blessing and inspiration from the recent visit of E. W. Pedersen, who was elected secretary of the Northern European Division at the recent General Conference session. He joined the home missionary secretaries in a division council held at Bangalore.

Careful study was given to better methods of fostering the growing lay work in the division. Plans were laid to train laymen for more active service. A special training course to meet the needs of the field was recommended. Also, a series of Bible Facts lessons on cards was studied and approved.

Lay work in Southern Asia is surging forward. One brother, Ohir Marang, gave one year's voluntary service to lay preaching. Thirteen persons were baptized largely through this sacrificial effort. Through the earnest work of ten of the believers in the same place, there is now a Sabbath school of 70, and one branch Sabbath school of 30. Altogether, these faithful lay workers are conducting four branch Sabbath schools and holding Bible studies in 25 homes. Twenty persons have been prepared for baptism and are paying tithe.

In another area a pastor organized his small group of laymen. Together, they now have a group of 30 baptized members. In Sylhet, previously an unworshiped city, where one or two laymen moved in, eight are reported paying tithe and waiting for a pastor to baptize them.

In Burma, a carpenter, Brother Lalura, was hired by a nonbeliever, Thang Chungmungu, to build a house in the

village of Pungthung. This man hired Brother Lalura because he is a Seventh-day Adventist and he believed he could trust him. As Brother Lalura worked he kept his Bible nearby. When the people of the village noticed that he did not work on Saturday, they began to ply him with questions. Laying down his hammer and nails one day, he opened his Bible and gave the answers. He spent each evening in different homes giving Bible studies. By the time the house was finished he had raised up a group of Sabbathkeepers. Today there is a newly dedicated church in the village, with a thriving Sabbath school of more than 40 members. A few weeks ago ten new members, all won by laymen, were baptized at this place.

In Ceylon I attended a Dorcas Federation meeting. Six women from the Mathra church reported on their work to win friends and influence their neighbors. They had conducted a sewing and cooking class for girls, and 150 had attended. Ten women of the Shilo church worked as visitation teams, helping the sick and needy. This year 30 have already been baptized as a result.

The laymen of the Kerala Section of South India, to which all our Sabbath schools contributed so liberally during the first quarter of 1962, have set new records in soul winning. The membership has doubled in the area within the past ten years.

In Assam recently, members of the church in Zotland, in the Lushai Hills, decided to send a missionary from among their number to work among the Tanka people. They agreed to provide him with

food by cultivating his fields while he was away working in the Lord's vineyard.

The work went on quietly for several months, and no one outside the Zotland church knew how the project was progressing. For 50 years Christian work among the Tankas had proved fruitless. Then, at a constituency meeting a few weeks ago, Brother Puzava reported 45 Tankas baptized. They were the first fruit of this lay effort.

The laymen of Southern Asia are rousing into action, and God is using His earnest, humble people in a wonderful way to win lost souls.

## Dialing Numbers in Eau Claire, Wisconsin

By L. D. Jaecks, *Pastor*

"Hello, Mrs. Jones, I am calling to tell you about a special TV program called *It Is Written*. This program can be seen this morning at 11:00 over channel 13, Eau Claire, Wisconsin. We invite you to view it. Thank you, Mrs. Jones. Good-by."

This is a sample of the personal message repeated more than 3,000 times by members of the Eau Claire, Wisconsin, church.

James Engel, home missionary leader, and L. D. Jaecks, pastor of the Eau Claire church, are pictured at the Margie Read home tabulating the number of calls made. Margie Read, although not able to get out and do the footwork for *It Is Written*, has been very active in making personal telephone calls every Sunday, inviting people to view the program.

After doing survey work in several cities for *It Is Written*, it became evident that there were great differences in the percentage of people who tuned in the program. I compared two cities, and found that both had had equal advertising over the radio and through the newspaper. The religious habits and back-

Left: A group of lay preachers who attended the institute in Prakasapuram. Right: An active lay preacher in the Punjab, West Pakistan.





Pastor L. D. Jaecks (left), tabulating the It Is Written calls made by Margie Read. Eau Claire's home missionary secretary, James Engel, stands by.

ground seemed to be about the same. Yet there was at least a 15 per cent difference in the number of viewers. In the one city, very few personal calls had been made, because the church was small and the members scattered.

In Eau Claire, on the other hand, Brother Engel and Elder Jaecks found that even though the church is not large, more than 3,000 calls had been made. It seems obvious that the 15 per cent increase in the viewing audience was largely due to the personal telephone calls. From teen-age youth to grandmother, all did their part at the telephone. One teen-age boy dialed all the numbers and his mother did the talking.

## A New Light in Brazil— *Luminar II*

By L. C. Scofield, Captain

In 1959 we moved upstream 240 miles to the city of Pirapora, largest city on the São Francisco River. We rented a house and made Pirapora our base for launch operations, and began the construction of a new medical launch.

Building the *Luminar II* was a trying but interesting experience. It took so long that we began to call it Noah's ark! The workmen had no concept of a modern launch, and many times we had to rebuild a part two or three times. In February of this year the launch was finished and inaugurated. By April I had the pleasure of baptizing the eleventh person won as a result of the work of the launch.

We began meetings in several places in Pirapora and organized a baptismal class. In two and one-half years 79 souls were baptized in Pirapora, and the church came to life. Today there is a church school with 110 children and a church with 83 baptized members.

Living and working on a medical launch presents certain problems and dangers, such as children falling into the water, the possibility of the launch sinking, and contact with malaria. Our three children have all fallen into the water several times while the launch was in

port, but never while under way. A small child falling into the river while the launch is moving is certain to be lost.

The *Luminar I* once sprang a bad leak around the propeller shaft and nearly sank, but fast action saved us. The whole family and the boat boy bailed out the water and stuffed rags and clothing into the hole until the danger was past and repairs could be made. The *Luminar I* is still operating, and will soon be reconstructed as a floating clinic.

This area is heavily infested by malaria-carrying mosquitoes. At our night meetings the mosquitoes are at their worst. I have suffered many attacks, but the family less frequently.

We now operate two launches, one jeep, three churches, five schools, six groups, three medical posts, and two orphanages. Over the next six years we hope to add two new launches to serve on our 2,000 miles of river, and another jeep station wagon to visit groups away from the river and to haul supplies for the launches and medical posts. We hope to add three more medical posts and schools, to make our work more permanent, and to organize at least two new churches. A short-wave radio network connecting the launches and medical posts and an amphibian airplane will help supervise the entire area.

While we were treating the sick one day at Cascalho, a young woman came to the launch. She was suffering from an advanced case of trachoma. Her eyelids were eaten away, and her eyes were in a fearful condition. Her vision was 80 per cent gone, and there was little hope of saving her sight. I offered to give her the best medicine we had and to pray for her. She agreed to return every week for further treatment.

That night after our meeting a crowd of people followed me to the launch, and among them were this young woman and her husband. She said they had enjoyed the film and wanted to follow the Bible. Would I give her one? Besides being nearly blind, she was unable to read, and I hesitated. She reminded me of my prayer for healing, and said she believed God would heal her. I could not deny such faith, so I gave her the Bible. She received it reverently and pressed it close to her heart.

The next week when we returned this woman's eyes were much improved. We continued to treat her week after week, and they continued to attend the meetings. If you were to visit the Sabbath school at Cascalho, you would meet Dalvina, whose sight is now almost completely restored. Furthermore, she would read God's Word for you. She and her husband were both baptized.

In the city of Januária we met David, who lives in the woods near Rudiador. He is extremely poor, and he, his wife, and their eight children rarely have their hunger satisfied. David had a bad case of malaria, which we treated, and he was soon well and attending Sabbath school. He and his wife were among the first baptized there. Some months later he was taken sick with double pneumonia. The brethren brought him to Januária, where he was admitted to the hospital. They also brought his family, because the cattle had broken down the fences and destroyed all their crops. As a result they were completely without food. We settled his family in a room near the church, arranged for food and clothing for them, and enrolled the children in church school.

When I returned two or three months later they were all still living in Januária, with David in the hospital. The teacher informed me that Tereza, the oldest daughter, was ready to be baptized. I visited the family and asked her if she wished to be baptized the next Sabbath. Before she could reply someone pulled on my trousers and said, "I want to be baptized too." I looked down, and there was little Peter, a hunchback. His thorax is doubled in such a curve that, at 11 years, he is only a little taller than my knee. His little black face was radiant as he said again, "I want to be baptized." I asked the teacher whether Peter was ready. He replied that Peter was a good little Christian, and quite ready for baptism. When I said that we would all go out in the launch the next Sabbath to a sand bar, and baptize him and his sister, Peter's face beamed with joy.

Sabbath afternoon we arrived at the sand bar, and after prayer and songs, I led Tereza into the water and baptized her. Then, taking Peter's hand, I started into the water. But when the water was

Left: Little Peter, the hunchback. Right: Coming out of the jungle to the riverbank for help.



only up to my knees, it was already up to little Peter's neck. I bent down and took him in my arms, and wading out into deeper water, I baptized him in my arms.

As I looked down at that precious hunch-backed boy and saw God's love shining in his face, a deep feeling of joy filled my heart. This, I thought, is the greatest happiness one can have. Carrying Peter in my arms, I returned to the sand bar again and we all sang, "Glory, glory, how the angels sing." What a joy it will be to see little Peter in the Promised Land, saved by God's grace, with his body straight and sound.

God has blessed us with precious experiences during our six years on *Luminar I* and *Luminar II* on the São Francisco River. Pray with us that these two launches will continue to bring the light of God's love to the dark valley of the São Francisco, preparing many chosen ones for His soon coming.

(Third Article in a Series of Three)

## Further Statement on Loma Linda University

(Continued from page 24)

are carried on with the evident purpose of breaking down confidence in responsible bodies, and calling in question the sincerity and the judgment of those appointed to leadership. In saying this, it is not to imply that individual opinions and suggestions are not acceptable and appreciated. They are, and are given careful consideration when they are spontaneous and not the result of agitation.

We are confident that the great body of our people are loyal to Loma Linda University. For this we thank God and take heart. We are all glad for the medical school and for the fine, dedicated Seventh-day Adventist physicians that it has produced. The prayers of our people ascend in its behalf, confident that the Lord will continue to direct its future destiny.

A few months ago a new dean of the school of medicine was appointed. The former dean, Dr. Walter Macpherson, who has served faithfully and loyally in various capacities, was asked to assume other important responsibilities. The new dean, Dr. D. B. Hinshaw, is well acquainted with the school and with medical education generally. Over a period of years he has been intimately associated with the school as a faculty member. Endeavoring to implement the 1961 board action, he encountered certain major problems. This placed him under the necessity of bringing the matter to the board for clarification. He brought no recommendations, but asked for instructions, expressing himself at the same time as willing and ready to follow the directions given. His willingness to carry out the desires of the board, once matters had been clarified, is greatly appreciated. We believe that this spirit of dedication and willing service runs largely through the entire faculty of the School of Medicine.

One additional and important factor in the current action of the board that should be mentioned is that of *time*. It

will take years fully to accomplish what has been voted. But this is a favorable factor, since it will allow opportunity to raise necessary funds. It will also make it possible to select and prepare further needed faculty members, as well as to develop and provide needed facilities.

It is the earnest hope that now at last, after many years of fervent discussion and long hours of study, the question of the location of the four years of medical training has been settled. Efforts to move in other directions appear to have proved impractical. Indications are that this seems to be the way the Lord wants us to move. Let us all face with faith and courage the uncertainties, the risks, and the problems, confident that God is with us.

R. R. FIGUHR

## Hospital Administrators Meet

By T. R. Flaiz, M.D.

Seventh-day Adventist institutions represent a large facet of our denomination's activities. Responsibility for the successful guidance of these institutions rests upon carefully chosen administrators. These men must be well versed in the ethics of medical care, in the advances of medical practice, in the responsibility involved in hospital-patient relationships. They must also understand the complexities of business accounting, of maintenance, of insurance, purchasing, and budgeting. They must be able to evaluate heating, electrical, and plumbing problems, not to mention constantly changing modern hospital equipment. They must be men of tact and judgment as they deal with a sometimes not-too-sympathetic public. In our Adventist institutions we expect them to be dedicated men who will lead their large staff of Christian men and women in a medical ministry that will be a strong witness to our faith.

A few days prior to the meeting of the American Hospital Association each year, Seventh-day Adventist hospital administrators meet to study our own institutional needs. The first day of this year's meeting, September 13, they met as guests of the Hinsdale Sanitarium and Hospital, and thereafter at the Palmer House in downtown Chicago.

Donald Welch, administrator of the Florida Sanitarium and Hospital, served as general chairman, and Frank Rice, administrator of the Paradise Valley Sanitarium and Hospital, as program chairman. A helpful agenda had been prepared. Seventy hospital administrative personnel from all parts of America and from overseas were in attendance. Among those participating were W. E. Murray, vice-president of the General Conference; Jerry Pettis, vice-president of Loma Linda University; Mazie Herin, associate secretary of the Medical Department of the General Conference; Kenneth H. Emmerson of the Treasury Department of the General Conference; Dr. William Shephard, medical secretary of the Pacific Union Conference; W. J. Blacker, treasurer of the Pacific Union Conference; and the writer.

## Our Educational Work in Nigeria

By B. B. Beach, Departmental Secretary  
Northern European Division

Nearly 40 million people are crowded into Nigeria. This country, which really consists of three separate regions, is larger than any European country except Russia. The dominant tribe in West Nigeria is the Yorubas. They are proud of their cultural and artistic heritage. Urbanization is taking place there very rapidly. It is in such large cities as Lagos and Ibadan, the capital, that one sees the most striking contrasts between old and new. In West Nigeria they have TV, the first TV station in Africa I was told. On one of the TV programs I heard the statement that Ibadan is the largest black African city.

Our Faith for Today TV program is a real asset to the work in West Nigeria.

Some 35 miles north of Ibadan we visited the city of Oyo, which is well known for its featherweight calabash carvings. Nigeria has a tremendous urge for education. What a challenge and opportunity for our schools! I was impressed by the ultramodern buildings of the Ibadan University College.

In West Nigeria we have several institutions. One of the first I visited was the new secondary grammar school at Ede. The school principal, an agricultural specialist, plans to develop an efficient school farm. We have no electricity as yet, but a modern water-supply system is available.

It was at Ede that I first experienced the harmattan, a dry, dust-laden wind from the Sahara that brings the temperature down to 70 degrees at times and considerably reduces the humidity. The dust particles this wind carries form a hazy screen between earth and sky. That night at Ede we slept under a blanket for the first time since arriving in West Africa.

Our oldest elementary school in Nigeria is at Ipoti, a few hours' drive north of Ede. I was privileged to spend Sabbath morning at Ipoti. The school now has approximately 500 day students. I preached to a congregation of about 500 under palm branches in the open air. We have a large church building in Ipoti, but owing to the large number present, the members preferred to meet outside the church.

The chief of Ipoti, Ajigunna Adeoba XI, was in the congregation, and he invited us to visit his palace. During our visit he told us he had now been the ruler for 24 years. This was not very long, he said, in comparison with his grandfather, who had been on the throne 100 years. I asked the chief to what he attributed his grandfather's long life. He answered, "It was a gift from God."

Very early Sunday morning we left West Nigeria for the 380-mile trip to Aba, center of our work in East Nigeria, where the industrious Ibo are the most important tribe. The bicycle is the most common means of transportation in Nigeria, and it seemed to me, especially in East Nigeria, that almost everybody was riding



a bicycle. At one of our church meetings 700 bicycles were counted.

While in Aba I visited the large market. Walking through an African market is a most absorbing and unique excursion. The teeming crowds give one the illusion of being in a beehive. A surprising variety of objects can be found at one of these large markets, and prices are not bad if you are a good bargainer.

In East Nigeria we have about 11,000 baptized members, and 32,000 Sabbath school members. While traveling on the roads near Aba I was happy to see a Seventh-day Adventist church every few miles. At present we operate 34 schools in this region, with about 8,000 students.

Some 25 miles from Aba is our major Nigerian educational institution, located at Ihie. Like Bekwai in Ghana, the institution actually consists of two schools: the secondary school and the teacher training college. Several of those teaching at Ihie are from the United States and England. I greatly enjoyed becoming acquainted with these dedicated missionaries.

On Sabbath we visited the church at Umuobiakwa, about six miles from Aba. We passed several concrete-block Adventist churches on the way. Like our East Nigerian churches in general, the 250-member church at Ibo is very active. After the service it was inspiring to listen to the choir as it marched from the church to the nearby school building, singing on the way.

Courtship, engagement, and marriage in East Nigeria are handled somewhat differently from what we would expect in Western Europe or the United States. Traveling from Ghana to Aba with us was Emanuel Ajuzie, J. B. Fridley's Ibo houseboy. He was visiting his old home with a dual purpose in view—to see his parents and relatives, and to look around for a suitable wife. I had always thought of finding a wife as a rather complicated process. Not so with Emanuel. A day or two after arriving in Aba, Emanuel met Monica, a young woman with whom he had attended the Adventist primary school several years before but whom he had not seen since. Then and there he decided that this was the girl he wanted to marry. However, like any prudent young man who seeks more experienced advice before taking a decisive step, he asked Elder Fridley and me to meet Monica and see what we thought of her. The next afternoon he introduced us to the young woman, and then asked us to meet her parents and make the engagement arrangements.

At her parents' home we found several relatives assembled, and we all sat down and faced one another rather formally. I told the father that we had come because this fine young man had met his daughter and was interested in marrying her. The daughter was then formally asked whether she wanted to marry Emanuel or whether she needed more time to make up her mind. She said, rather timidly, that she could decide right then.

Since we were leaving early the next morning we went to get Emanuel's parents, who did not seem to be overly surprised, and brought them to meet Mon-



The church choir at Umuobiakwa in East Nigeria, following the Sabbath morning service.

ica's parents, with whom they were slightly acquainted. This meeting of the parents is called the inquiry. Here Monica once again said Yes, and Emanuel paid a few pounds deposit to indicate the seriousness of his inquiry. Monica hopes to be able to go to our large hospital at Ile-Ife and take the nurse's course before getting married. Emanuel will have to pay a considerable sum to her parents before he can marry her. This custom seems strange to us, but in East Nigeria people think that unless the bridegroom pays a good price for his wife he will not value her as he should.

Concluding our visit to East Nigeria, we returned to West Nigeria. It being the dry season, the roads were so dusty that we found ourselves turning to a reddish bronze. Dust got into our suitcases, our pockets, and our eyes, and even the plants and trees on the side of the road looked as if they had received a coat of red paint.

While in West Africa I had some contact with fetishism, or what is sometimes called juju. Some try to be Christians and pagans at the same time. One juju priest told me that he thought it possible for him to continue his activities as a pagan priest and also to believe in the Christian God. We visited a priestess who claims she calls up the spirit from the river to heal the sick children that are brought to her. She would not come out to see us at first because she said she had invested much money in her juju house and was afraid we would try to convert her.

We visited a few juju idol houses along our way. Often, there is a father house, with smaller, less important children houses nearby. The idols take the shape of all kinds of things and persons. I saw an idol that represented a policeman. A sacrifice is offered to this idol in order that an enemy may be arrested and taken to prison.

Some homes have an *Ere Ibeji*. The *Ibeji* is an image made to represent a twin child that has died. Twins are much more frequent in West Africa than in Europe or the United States, and child mortality is much higher. As a part of the ritual of making this image, three goats are slaughtered. The image is worshiped at certain times, and is conscientiously cared for in order that the dead twin may want to return to earth at the birth of the next child.

I was pleased to see several of our African workers occupying positions of responsibility in field administration and institutional leadership. We are happy to see more and more qualified African graduates coming to play an increasingly important role in our educational work in Nigeria and elsewhere.

Our most advanced educational institution in West Africa is the Adventist College of West Africa. The future of our gospel ministry in West Africa is largely dependent upon the success of this new college. It was an inspiration to visit this growing school and to watch a college literally being carved out of the African high bush and virgin forest. The staff, under the experienced leadership of H. J. Welch, is doing pioneer work.

During my trip throughout West Africa I did not have the opportunity to visit many of our approximately 150 elementary or primary schools. Enrollment in these schools has almost reached 25,000. What an army of youth being trained for the Master's service! I was happy to see our Oke Bola elementary school in Ibadan, with its 350 students. At this school I was introduced to the custom of students marching to class at the opening of school in the morning, or after recess, with singing and the beating of drums. This appeals to their rhythmic and musical propensities and keeps everything in order.

(Second of Three Articles)

## World Temperance Day

M. V. Campbell, Vice-President  
General Conference

Temperance Day is about to be celebrated in all Adventist churches throughout the world. Sabbath, October 27, has been set apart for this purpose. It is the day when the cause of temperance should be featured and study given to the part each member can take in discouraging the use of alcoholic beverages and tobacco.

Considerable attention is now being focused on tobacco throughout the world because of its close relation to lung cancer. This year in the United States alone, 40,000 people will die of cancer of the lung, nearly all as a result of cigarette smoking. Attractive advertising in magazines, as well as on the radio and television, is leading the vast majority of the young people of the world to use both tobacco and liquor. Before long they become habitual smokers and drinkers. More than half a million additional people become confirmed alcoholics each year.

The temperance program should receive our full support. The servant of the Lord has written, "Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks."—*Temperance*, p. 233. An offering will be taken in each church on Temperance Day. It is hoped that this will reach \$100,000, in order to supply *Listen* magazine subscriptions to people of influence as well as to promote other phases of the temperance program.

The theme this year is "Today's Gifts—Tomorrow's Souls." This is not merely a slogan, for it is surprising how often temperance work plays a major part in

leading souls to the Lord. In addition to making a liberal offering on Temperance Day, let us dedicate our influence throughout the year to the cause of temperance.



### Australasian Division

Ione Markey left Australia on August 21, for the Coral Sea Union Mission, where she will take up medical work at the Hatzfeldhaven Hansende Colony, situated on the northwest coast of the mainland of New Guinea. Sister Markey is a graduate of the Sydney Sanitarium and Hospital and is a triple-certificated nurse.

### North American Division

Elder and Mrs. Charles L. Christensen and three children left San Francisco, California, August 6, returning to Peru after furlough. Brother Christensen will serve as president of the Central Peru Mission.

Mr. and Mrs. Charles E. Hellman and three children, of Glendale, California, sailed from New York City on the S.S. *Hoegh Cape*, September 5, en route to West Pakistan. Brother Hellman has accepted a call to the Karachi Hospital as X-ray and laboratory technician.

Elder and Mrs. Edward A. Streeter and four children sailed from San Francisco, California, on the S.S. *Orsova*, September 6, returning to India after furlough. Brother Streeter will serve as an educational administrator.

Mr. and Mrs. Jack E. Gibbons and two children sailed from New York City on the

S.S. *Viajero*, September 12, for Brazil. They are returning after furlough. Brother Gibbons will continue as director of nursing service and chaplain in the Belém Hospital.

Mr. and Mrs. Phineas D. Bakker and two children sailed from New York City on the S.S. *South African Venture*, September 14, returning after a leave of absence to East Africa. Brother Bakker, as a national, came to the United States for postgraduate studies at Union College. He is to continue in service at Nairobi, Kenya.

Elder and Mrs. George E. Bryan and two children sailed from New York City on the S.S. *Mormacglen*, September 14, for Uruguay. Brother and Sister Bryan served from 1958 to 1962 in Peru. Because of his condition of health he was voted a permanent return. His health has greatly improved, and he has now accepted a call to return to South America for service as a departmental secretary in the Uruguay Mission.

Mr. and Mrs. Melvin C. Johnson and two children, of Eugene, Oregon, sailed from New York City on the S.S. *Mormacmail*, September 14, en route to Tanganyika, East Africa. Brother Johnson has accepted a call to serve as a normal director in the Ikizu Training School.

Dr. and Mrs. Charles L. Wical and two children, of Willowdale, Ontario, Canada, sailed from New York City on the S.S. *Mormacmail*, September 14, en route to Tanganyika, East Africa. Dr. Wical is to serve as a physician in the Heri Hospital.

Elder and Mrs. William R. Leshner and two children left New York City on September 18, returning to Lebanon after furlough. Brother Leshner formerly served as an academy principal and departmental secretary in the Nile Union. At the last General Conference session he was elected secretary of the Middle East Division.

## A Literature Evangelist Finds Hungry Hearts

I awoke one morning determined to reach my goal for the month. Reviewing in my mind the instruction and counsel given at the recent institute and realizing in it a call to come up higher, my heart seemed to cry out within me, "Who is sufficient for these things?" I decided on a brisk walk in the open air before beginning the day. My walk led to a little park. My thoughts went back to the night when Jesus, too, walked in a garden with burdens heavy upon Him. My prayer was, "Dear Lord, let me be a channel of blessing for Thee today."

In every home I entered that day I sensed God's presence with me. As I entered one home, the father and teen-age son left the house. I could not help noticing the gloom that had settled on the countenance of this mother, father, and son.

When I presented *The Bible Story* the mother said, "We have volume 4 of that set." Following her to the bookcase, I saw several Adventist books. Looking her in the eye, I asked, "Are you by any chance a Seventh-day Adventist?" She replied, "I used to be." Then followed a long conversation. By this time the father and son had come

back into the house. They talked of having drifted out of the church.

God truly gave me words to speak to them. When I mentioned the Bible correspondence course, they thought the children too busy with schoolwork; but before I left they had enrolled. The father volunteered, "I will help them, and that will help me." He said they had been considering coming back. It was rewarding to see cheerfulness take the place of the gloom and hopelessness on their faces. At the next house the mother readily invited me in. On seeing *The Bible Story* she remarked with tears, "That is just what my family needs." But they had no money to buy. She was a Baptist, her husband a Catholic, but neither had been to church for a long time. They have four lovely daughters still at home.

During our conversation she learned of my religion and said, "Oh, that is the church my husband said he would join if he ever joined another church." I asked how he had come to that decision. Her husband, she said, had worked side by side with a faithful Seventh-day Adventist on the Pocatello railroad. Soon after the faithful brother retired

he passed away, but the seed sown still lives. While they were still working together, the Catholic determined to prove the Adventist wrong, but the patient witness of the Seventh-day Adventist won out. The Catholic saw Bible truth, and to this day holds in high esteem the one who helped him find it.

Then the woman said, "Oh, I wish you had a church here in our little town so we could go." "Maybe we can bring the church to your home," I suggested. "Oh, could you, would you?" she asked, adding, "I would be so happy if you could get my husband interested again."

When the idea was presented to the husband he was a bit hesitant. Later he consented, and a date was set for the first study. We met Thursday evening, January 25. The family was thrilled. The father expressed the thought of the whole family in these words, "It makes me hungry for more. I will be looking forward to next Thursday night."

By the close of the day I knew that God had answered my prayer to be a channel of blessing.

GRACE WALLACE, *Literature Evangelist*

Mrs. Dorita Lessard left New York City on August 13, returning to Puerto Rico after furlough. Sister Lessard is a teacher in the Antillian College at Mayaguez.

Elder Donald J. Sandstrom sailed from New York City, on the S.S. *Valiente*, August 16, returning to Brazil after furlough. Sister Sandstrom and their four children left by plane from New York City, on September 5, for Brazil. Brother Sandstrom will continue his service as a departmental secretary in the North Brazil Union Conference, with headquarters at Belém.

Elder and Mrs. Maurice T. Battle and three children sailed from New York City on the S.S. *Rotterdam*, September 7, for England, en route to Ghana. They are returning after furlough. Brother Battle is a departmental secretary in the West African Union Mission.

Elder and Mrs. Karl H. Bahr and three children left Houston, Texas, September 10, returning to Bolivia following a furlough. Brother Bahr will serve as secretary-treasurer of the Bolivia Mission.

Elder and Mrs. Roger W. Coon and two children left New York City for West Africa, September 11, returning after furlough. Elder Coon left by plane, and the family sailed on the S.S. *Corneville*. Brother Coon will continue as a teacher in the Adventist College of West Africa, at Ilishan-Remo, in West Nigeria.

W. R. BEACH AND F. R. MILLARD

## A Korean Businessman Builds for Christ

By R. C. Thomas, *Departmental Secretary Korean Union Mission*

In Korea our literature evangelists make contacts with the more well-to-do classes, for the very practical reason that the poor do not have the money to buy literature. A few years ago a young Protestant minister and his family became Seventh-day Adventists, and he became a literature evangelist. He visited a certain Mr. Lee, who became a reader of the *Signs*. Since that time Mr. Lee has become a wealthy man, by Korean standards.

A few months ago another literature evangelist called on Mr. Lee, who showed an interest in studying the Bible. One of our young laymen began studying the Bible with him. Soon the manager of Mr. Lee's rubber company was also studying with them.

Then Mr. Lee decided to provide one room of his little factory as a place where his workers could meet together each morning for worship. Our brother taught them the message, with the help of the Bible correspondence lessons. Soon Mr. Lee and his manager decided to begin keeping the Sabbath. Accordingly, they started a work program on Sundays, with the Sabbath off.

Mr. Lee recently showed us the blueprints for a new factory he is planning to build. In it, to our amazement, he has plans for a small evangelistic center, and in front of it a new Seventh-day Adventist church.



Mr. Lee standing in front of his present place of business.

We thank God for our literature evangelists and for men like Mr. Lee, whose hearts God has impressed to do great things for Him.

## "It Is Written" in Ottumwa, Iowa

By R. C. Pueschel, *Evangelist Iowa Conference*

Fifty precious souls have already been added to the churches in the Ottumwa district of Iowa, as first fruits of the It Is Written Prophetic Crusade evangelistic series conducted by A. D. Leach and R. C. Pueschel. Another 55 are keeping the Sabbath, and 110 excellent interests are still on visiting lists.

Our major problem now is to accommodate the people who have begun keeping the Sabbath. There are 150 attending Sabbath services each week, and it has been necessary to rent space at the junior high school.

A. R. Klein, our faithful local pastor, and Traever Hoover, L. M. Heifner, and H. A. Schaeffer have ably assisted in the winning of these souls. Brethren Hoover and Heifner have given several weeks of their time to this soul-winning campaign.

The beautiful new portable baptistry purchased by the conference has been in frequent use. It was procured with funds given for evangelism the last Sabbath of camp meeting.

M. D. Howard, our conference president, has planned an autumn evangelistic program to continue reaping the harvest in the Ottumwa area. The It Is Written telecast will be continued for nine more months, until May of 1963. It is having a tremendous impact on the people in this area. This is one of the major factors in the marvelous response we have received in our evangelistic program.



The new conference portable baptistry in use at It Is Written Prophetic Crusade in Ottumwa. Elder Leach baptizes Max Shank as Mrs. Shank, already a member, stands by.



# Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—; Northern Europe—; South America—; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild.  
NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—H. W. Klaser.

## FAR EASTERN DIVISION

► P. Sitompul, evangelist in the Indonesia Union Mission, writes: "I have just returned from an evangelistic campaign in Kidiri, East Java. We have a church there with 14 members. The Lord blessed us, and the membership doubled at our first baptismal service. We hope to triple it by the second baptismal service, which will be held in about two weeks."

► The Japan Union Mission celebrated the tenth anniversary of the Voice of Prophecy radio work on August 2.

► Fourteen nurses trained at the Manila Sanitarium and Hospital School of Nursing are now serving in the overseas fields of Vietnam, Singapore, Thailand, Pakistan, and Libya.

► On August 29, 1962, the cornerstone for the Bacolod Sanitarium and Hospital in the Negros Mission was laid. More than 500 people attended the ceremony. Main speakers were the governor of the province and Dr. R. F. Waddell, division medical secretary.

► B. G. Mary, pastor of the Mountain View College church, was given permission to baptize seven prisoners in the Pulangi River. Our laymen and the students of MVC are being urged by the prison officials to continue giving Bible studies to the prisoners, because of the remarkable changes in their conduct that result.

► This year the Korean *Signs of the Times* celebrates its fiftieth year of publication. It is anticipated that copies of the magazine distributed this year will contain more than 14 million pages.

► A special pile-driving ceremony on newly purchased property in Bangkok, Thailand, marked the start of the new publishing house and Voice of Prophecy building. Floyd Whittington, chargé d'affaires of the United States Embassy, was the main speaker for the occasion. This building will be constructed partly from funds received from the 1961 fourth quarter's Thirteenth Sabbath Offering overflow.

## ATLANTIC UNION

► Carl P. Anderson, president of the Northern New England Conference, reports several changes in the personnel of the conference working force. Carleton G. Jackson has accepted a call to be principal of the Greater Baltimore Academy. Taking his place will be Robert Johnson, of Pittsburg, Kansas. He will have charge of the Brunswick, Maine,

district. Maude Hendrixson has joined the office staff of the Texico Conference as office secretary. Taking her place will be Louise Smith, who has been a secretary in the Public Relations Department of the General Conference.

► Among the recent arrivals in the Southern New England Conference are Pastor and Mrs. Ronald B. Halvorsen. He will be the new pastor of the Putnam, Quinebaug, and Willimantic, Connecticut, churches.

► Members of the Norridgewock, Maine, district conducted a work bee Sunday, August 25, on a new building for the Carthage branch Sabbath school. A series of evangelistic meetings will be conducted in this building by M. E. Payne, home missionary and Sabbath school secretary of the conference, and J. W. Burgess, district leader.

► Plans are being made for a new church school in Manchester, New Hampshire, to open in 1963.

► Sixty-three children attended the Vacation Bible School conducted by the Spanish Interval church in New York City. Already, four non-Adventist children have begun to attend Sabbath school. The Va-

## \$1,000 a Year

Allan H. MacMillan, a full-time employee of the New England Sanitarium and Hospital and a member of the Boston Temple church, has raised an average of \$1,000 a year toward Ingathering for the past 12 years. He spends nine hours every Sunday in Ingathering solicitation, and receives an average of \$40. He visits approximately 6,000 homes each year. He goes mainly into areas where there are large concentrations of Jewish and Catholic people.

Twelve years ago when he was elected to a position in the home missionary department of his church, one of his first jobs was that of cleaning up the home missionary room. He noticed hundreds of old Ingathering papers in the Jewish language going to waste. He decided to use these old papers in Ingathering solicitation.

Brother MacMillan says it is a real challenge to get up on a Sunday morning when the temperature is below zero and go ahead with his regular program. He enrolls people in our Bible courses, collects clothing for the Dorcas Welfare work, and has many opportunities for missionary visits.

S. A. YAKUSH, Departmental Secretary  
Southern New England Conference

cation Bible School was directed by H. S. Mendez, church pastor.

► Raymond Richardson, leader of the Bangor, Maine, district, is beginning Bible studies with many of the Faith for Today Bible Correspondence Course enrollees. A great interest has developed from the course. He also reports that plans are being made to reopen the Bangor church school in 1963.

## CANADIAN UNION

► G. E. Hochstetter of the British Columbia Conference has been called to serve in the Oregon Conference. While in British Columbia he served in the Alberni-Nanaimo and Rest Haven districts on Vancouver Island and more recently in the New Westminster and Whalley district on the mainland.

► Teachers' convention for the three western conferences of Canada was held on the Seventh-day Adventist campgrounds at Hope, British Columbia, from August 31 to September 5. There were 53 teachers present. Instruction was given by G. M. Mathews, of the General Conference, and F. B. Wells, of the Canadian Union Conference. Dr. G. A. Graham and Mrs. Willis Clarke from the teacher training department of Canadian Union College were also present and assisted. F. W. Baker, educational superintendent of the British Columbia Conference, arranged the program.

► Five young men were ordained to the gospel ministry at the Clear Lake camp meeting in Manitoba, on August 25. They are: Elmer L. Koronko, David Ronald Watts, Edward Turansky, Rudolph Skoretz, and Norman J. Matiko.

► Five new Vacation Bible Schools were held in the Manitoba-Saskatchewan Conference this year, at the Regina, Yorkton, Canora, Moose Jaw, and Winnipeg Ukrainian churches.

► A successful booth was sponsored by the members of the Belleville church in Ontario, at the annual fair. This was the only religious booth on the grounds. Many new friends were made.

## CENTRAL UNION

► Mrs. Anestine Draggon, from Huntsville, Alabama, is principal of the Beacon Light secondary school. Also teaching at the school is Mrs. Priscilla K. Jackson, from Covington, Louisiana. This school of the Central States Conference is located in Kansas City, Missouri.

► Robert Booker, a recent graduate of Union College, is teaching in the St. Louis Berean elementary school.

► Elder and Mrs. Jack Martz have accepted a call to work in the Georgia-Cumberland Conference. He was pastor of the Park Memorial church in Kansas City, Missouri. To fill this vacancy comes A. H. Liebelt, from the Iowa Conference.

► S. G. Sharpe is the new pastor of the Moberly, Missouri, district. He has been associated with R. E. Brewer at the Kansas City, Missouri, Central church.

► George King, a literature evangelist in the Nebraska Conference, has accepted an invitation to be pastor of the Willow

Springs, Missouri, district, taking the place of R. C. Workman, who has become an Army chaplain.

► Elder and Mrs. R. B. Wing are new workers in the Wyoming Conference. They come from the Kentucky-Tennessee Conference and will be working in Powell, Wyoming.

► Recently ordained to the ministry in Missouri, R. C. Workman has taken new responsibilities as chaplain in the Army. He is stationed with his family at Fort Hood, Texas.

### COLUMBIA UNION

► The new Allegheny Conference Committee, elected at the biennial meeting, consists of: W. L. Cheatham, chairman; W. A. Thompson, secretary; C. D. Brooks, C. L. Brooks, Paul Cantrell, Nelson Bliss, U. S. Willis, L. R. Preston, Charles Hickerson, James Scribner, and J. H. Wagner.

► Maynard C. Wheeler, a recent graduate of Andrews University, is a new ministerial intern in the West Virginia Conference. He will assist N. L. Meager in Charleston.

► Robert Cash, former treasurer of Union Springs Academy in New York, is the new cashier at Columbia Union College. Manuel Carballal, previously with the Antillian College, Puerto Rico Conference, and East Cuba Conference, will be his assistant.

► L. G. Foll of the Arkansas-Louisiana Conference has accepted a call to become chaplain of the Hadley Memorial Hospital in Washington, D.C.

► One hundred and fifty-six physicians, dentists, and their families, alumni of Loma Linda University, were guests of the Ohio Conference at the Mohaven Youth camp the weekend of August 24-26. The guest of honor, Dr. Stanley Sturges, of Nepal, was interviewed on the Mount Vernon radio station, WMVO. He told of the work and objectives of the Adventist medical missionary.

► Mrs. DeWitt S. Williams, a recent graduate of Oakwood College, is the new secretarial science instructor at Pine Forge Institute. She replaces Esther Gill, who has accepted a position in secretarial science at Oakwood College.

► William E. Carpenter, formerly Sabbath school and public relations secretary of the Potomac Conference, will be pastor of the Appomattox-Cumberland district in that conference.

► Thomas Kopko, a recent graduate of Andrews University, is new youth pastor of the Takoma Park, Maryland, church.

► A union-wide music camp was held at Mount Aetna Academy under the direction of Ray Doyle and R. E. Hamilton, MV secretary of the Chesapeake Conference. The week-long music camp registered 42 students.

► Columbia Union College reports 840 students registered on the first day of classes, an increase of more than 100 over last year. Dormitories are filled, and jobs on campus are at a premium. Halcyon Hall is adding 25 new rooms for girls.

### LAKE UNION

► Nearly all the students in the college division and many in the graduate and Seminary divisions of Andrews University at Berrien Springs, Michigan, work in one of the institution's 20 earn-and-learn areas. Each of more than 1,000 students received a self-assist scholarship of nearly \$800. This total of \$800,000 for student labor is without parallel in any school of higher education in the United States. During the past ten years the work program of this institution passed on to the students \$5,290,722 in work-experience scholarships.

► Two young ministers, both graduates of Emmanuel Missionary College, were ordained at the Indiana camp meeting this summer. William Geary has been teaching school and serving as district leader in the Kokomo district. Robert Goransson started work in the Illinois Conference, and for the past three years or more has been pastor of the Valparaiso and Gary Spanish churches in Indiana.

► The Wisconsin Conference is purchasing a 320-acre site near Cornell to be developed as a youth camp. It will include spring-fed Firth Lake, which covers more than 60 acres, some marshland, high ground, and a lot of fine forest. There is a great variety of wildlife in the area, such as beaver, bear, deer, and small animals. According to present plans, the youth camps will be held there in 1963.



### Retired? Never!

Elder Bert W. Brown, of Lodi, California, is one of our pioneer ministers. He will be 88 years young on October 24, 1962, but is still actively engaged in visitation, Bible studies, praying, and preaching.

This year he solicited \$520 for Ingathering. His earnest prayers are much appreciated by the sick and sorrowing. His life continues, an inspiration to many.

In 1897, as the result of a direct call from God, he began preaching. He had finished two years of college work at Union College, where he earned his way by hauling coal at ten cents an hour. He was tending a 700-acre farm in 1893, the year he married Annie Dean Lewis.

One day while checking fences, he paused to pray. As he prayed a voice said to him, "I have called you to preach the

gospel." Glancing around, but seeing no one, he again bowed his head in prayer and heard the voice repeat the call.

Brother Brown and his wife decided to test the call. They would tell no one. If the call was from God, they decided, word would come from the General Conference brethren. The call did come, and he was ordained in 1903 by Elder J. N. Loughborough.

The full salary of a young minister was then three dollars a week. Elder Brown trudged over many miles of rough mountain terrain to find souls for Christ. Food and lodging were provided by the people he met. He can remember being mistaken for a Federal agent by moonshiners in the Kentucky hills. Fifteen riflemen aimed their guns at him, but he escaped unharmed.

He served as an evangelist in many States, raising up companies, establishing churches and schools. He served as pastor, conference president, and sanitarium business manager and has erected many churches.

### NORTH PACIFIC UNION

► Dr. Wayne McFarland and E. J. Folkenberg, of the Atlantic Union Conference, conducted a five-day plan tobacco-cure program in Auburn, Washington.

► Gideon Hochstetter and family have

gospel." Glancing around, but seeing no one, he again bowed his head in prayer and heard the voice repeat the call.

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Elder Brown has fond memories of work with Ellen G. White. His stories of dramatic answers to prayer and guidance by the Holy Spirit through letters from Sister White are thrilling to hear. She was often a visitor in the Brown home. She loved the children and was a wonderful friend to his wife, who died in 1954.

When asked in what year he officially retired, Elder Brown laughed heartily. "I have never retired, and I never shall!" He is now married to Zetta Cochrane.

VIRGINIA HANSEN

recently transferred from British Columbia to the Oregon Conference, where Elder Hochstetter will serve as pastor of the Coquille district. This includes the Bandon, Coquille, and Myrtle Point churches.

► Three young men have begun ministerial work in the Washington Conference. Glenn Aufderhar, a recent graduate from the Theological Seminary, will serve in the Peninsula district; Ted Parks, also from the Seminary, has been assigned to the Everett district; and Clyde Praye, a recent graduate of Walla Walla College, has been assigned to the Bremerton district.

**PACIFIC UNION**

► Rio Lindo Academy was officially opened in special services held September 2. E. A. Schmidt, secretary-treasurer of the Northern California Conference, introduced the various speakers and the musical numbers. Participating in the program were W. B. Ochs, former vice-president of the General Conference for North America; Art Ruonavaara, Healdsburg mayor; Alex C. Russell, Healdsburg Chamber of Commerce president; Carl Becker, conference president; R. R. Bietz, president of the Pacific Union Conference; R. W. Fowler, president of Pacific Union College; L. R. Rasmussen, educational director of the Pacific Union Conference, who gave the keynote address; A. N. Nelson, retired union educational director; Paul Wipperman, educational director of the Northern California Conference; W. T. Will, principal of the new academy; and H. M. Blunden.

► Paradise Valley Hospital has inaugurated a Teen-Aide Volunteer program with 22 charter members, mostly from San Diego Union Academy. They have been learning how to serve patients and to help with errands and utility duties in the hospital. The group was featured on the evening news, August 20, on a local TV station.

► Fifty-two students received degrees at the Pacific Union College summer graduation August 16. L. G. Scales, new pastor of the college church, delivered the commencement address. There were 27 two-year nursing graduates, 17 students who received B.A. or B.S. degrees, and eight who received the M.A. degree.

► Philip Follett, former pastor of the Baldwin Park church, has been called to the Southern California Conference headquarters to help coordinate the large program of It Is Written televangelism.

► Serving as secretary to the departmental secretaries in the Hawaiian Mission office is Jeannette Rader, who taught at the Molokai Mission School last year.

► Succeeding William L. Barclay as home missionary secretary of the Southern California Conference is Don Reynolds, former pastor of the Lynwood church.

► Coming from a pastorate in the Lake Region Conference to serve as pastor of the Pacoima, California, church is W. R. Robinson.

► Merwin R. Jones has accepted a call

to serve as field secretary of the Southern California Conference Association.

► Alexander Snyman, who has been a missionary in Africa, is the new pastor of the Pasadena, California, church.

**SOUTHERN UNION**

► D. L. Chappell has responded to a call to the Middle East Division to serve in the publishing department. Elder Chappell has served the Kentucky-Tennessee field as associate publishing secretary for the past four years.

► The National Science Foundation recently granted Southern Missionary College \$6,250 to continue its research and to aid it in other science areas during the coming year.

► Seventy-three degrees, diplomas, and certificates were presented to the graduates in nine courses of study at the annual commencement at Madison College, August 18. Eleven received B.S. degrees. The following certificates were awarded: five in anesthesiology; eight in medical records; five in medical technology; two in X-ray; one in physical therapy; and one in secretarial science. Four completed the 12 months' course in gospel medical missionary evangelism. Thirteen more nurses who had not been pinned in March received their pins at a ceremony on Thursday night before the consecration service. This brought the total number of nurses who received pins in 1962, and who received nursing diplomas on this occasion, to 35.

**SOUTHWESTERN UNION**

► A church of more than 30 members has just been organized at Taylor, Texas, in the Southwest Region Conference. Plans are being laid for a new church building by the end of the year.

► Southwestern Union College, at Keene, Texas, reports an enrollment of more than 500 for the present school year. The increase is mostly in the college grades. Dr. Raymond Moore, the new president, announces a strong faculty and prospects for one of the best school years in the history of the school.

► L. B. Baker, of El Paso, Texas, is the new pastor-evangelist of the Dallas Regional church, taking the place vacated by C. E. Dudley, who has been called to be president of the South Central Conference.

► A new church building with a seating capacity of 200 and ample auxiliary rooms is being erected in Wagoner, Oklahoma. One brother gave a large lot and \$10,000 toward the project. Thus the work is well established in another dark county.

► In Coushatta, Louisiana, 197 members of a church of another denomination have been studying the Sabbath and related truths from *Bible Readings for the Home*. A retired schoolteacher has been conducting the studies. She had heard Elder T. J. Mostert of the Shreveport, Louisiana, church make a statement over the radio regarding the Sabbath. She immediately got in touch with him, asking for more information. V. L. Roberts, president of the Southwest Region Con-

ference, visited this group and reports that many of them will doubtless unite with us and form a new Seventh-day Adventist church in that city.

► The Oklahoma City church, with R. G. Wertz as pastor, has launched a \$50,000 project to remodel the church building and add two rooms to the elementary school.

► Dick Barron, who has held evangelistic meetings in various places in North America, was stricken with what was thought to be a fatal disease. He has suffered much during the past year, but it seems that God is rewarding his faith and the prayers of his many friends. Recently, for the first time since his illness, he preached in a standing position in the Weslaco, Texas, church.

► B. E. Leach, president of the Texas Conference, has an enthusiastic evangelistic program organized all over the conference. In his monthly newsletter to ministers he lists 32 cities where pastors are working with consecrated effort to organize new churches by next camp meeting time.

*Church Calendar*

Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962-January 5, 1963
Home Missionary Day	December 1
Church Missionary Offering	December 1
Thirteenth Sabbath Offering (Southern European Division)	December 22

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH  
**REVIEW and HERALD**

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

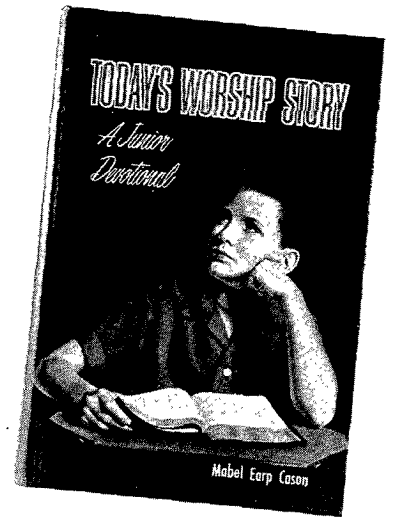
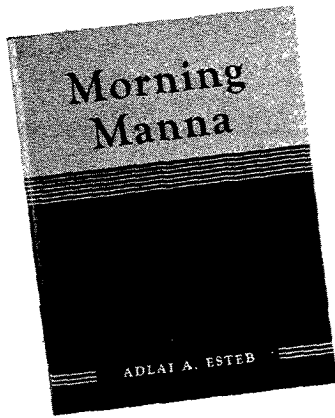
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# Family Worship Themes for

# 1963



For the  
Junior Youth.

## MORNING MANNA, by Adlai A. Esteb

Here is a devotional book that is definitely unique among the volumes in this series.

The daily text is selected from the Bible Year daily reading assignment.

During the year there is a progressive movement through the books of the Bible from Genesis to Revelation.

Each day's reading is compelling in interest and spiritually inspiring for the entire family circle.

Choice of two bindings—cloth, \$2.50 each; de luxe, gift-boxed, \$3.00 each.

## TODAY'S WORSHIP STORY,

by Mabel Earp Cason

Again we present a devotional book especially for the boys and girls.

For each day there is an interesting worship story—teaching spiritual and moral lessons in language the children understand.

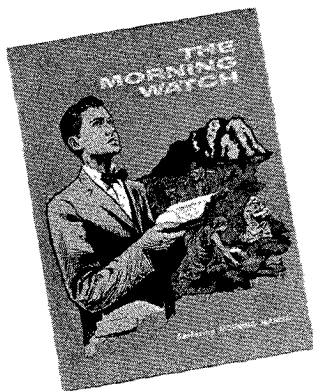
A discussion topic is provided at the close of each day's reading to allow the parents to enlarge upon the story. This feature enriches the worship period with personal teaching suitable to each child's experience.

Beautiful cover in color—Price \$3.00 each.

## MORNING WATCH CALENDAR, 1963

As usual the 1963 MORNING WATCH lists the memory texts for each day of the year. The verses are on the subjects set forth in MORNING MANNA and follow the Bible Year assignments for each day. The paper edition has a lovely four-color cover, while the deluxe has dainty outside cover stamped in gold.

They make inexpensive gifts. Mailing envelopes furnished. Prices—paper, 20 cents each, de luxe, 30 cents each,



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# News of Note

## New Presidents in Alberta and Manitoba-Saskatchewan

On September 20 the Alberta Conference committee elected Philip Moores, president of the Manitoba-Saskatchewan Conference, president of the Alberta Conference. Elder Moores succeeds J. W. Bothe, who has become president of the Canadian Union Conference. A. W. Kaytor has been elected by the Manitoba-Saskatchewan Conference committee to serve as president of that field.

Elder Kaytor most recently served as administrator of the North York Branson Hospital. Prior to that time he was home missionary and Sabbath school secretary of the Ontario-Quebec and East Pennsylvania conferences.

THEODORE GARCICH

## Death of H. H. Votaw

Heber H. Votaw passed away October 7 in the Washington Sanitarium, after an illness of several months. Elder Votaw was the first Seventh-day Adventist missionary to Burma, serving ten years in that country. Previous to his retirement in 1954, he had been secretary of the Religious Liberty Department of the General Conference for 28 years, and was editor of *Liberty* magazine for 12 years. A life sketch will appear later.

M. E. LOEWEN

## Further Statement on Loma Linda University

At a recent meeting the Loma Linda University board reversed its action of 1961 which provided for the offering of two years of basic science of the medical course on the Los Angeles campus, while at the same time continuing to offer this same work on the Loma Linda campus as heretofore. The plan now looks forward eventually to offering the full four years of medical training on the Loma Linda campus. Denominational concurrence with the plan is to be sought at the Fall Council this month. In the endeavor to implement the action of a year ago, certain unforeseen problems were encountered, chief among which were: First, the necessity of conducting on two different campuses two separate schools for basic science instead of one school in two sections, as contemplated by the board. Second, there was the impossibility for many years to come of staffing two schools with mature and qualified Seventh-day Adventist teachers. There were other problems, but these two loomed largest.

The easiest plan would have been to move the entire basic science years from Loma Linda to Los Angeles and concentrate the four years of medicine there. But

this the board would not consider doing. Neither would the board vote to staff the school largely with non-Adventist teachers for a period of years. There never has been confusion or uncertainty as to the purpose of operating a medical school. From the very beginning it has existed to train men and women in the healing art after the pattern of the Great Healer Himself. Some uncertainty, however, has existed as to the best method of achieving this objective. This aspect of the problem has been up repeatedly for consideration for a quarter of a century or more. It is our sincere hope and belief that the current board action finally gives long-sought direction.

Responsible brethren are well aware that the action poses many problems, some known, others unknown. They are also aware that there are certain risks involved. There is also the possibility of having to reduce, at least for a time, the size of classes. But the board is moving forward in faith, prepared to face the future with courage. They feel assured that He who has led us thus far will continue to lead.

In considering the future of the school, the importance of the work in Los Angeles and of the White Memorial Hospital were not lost sight of. The work here has been signally blessed through the years. Not only have hundreds and thousands of sufferers been cared for through dedicated medical ministry, but from this campus a great army of earnest missionaries have gone forth to the far ends of the earth to care for the neglected and needy. The Christian ministry of this important institution must not only continue, it must be strengthened and enlarged. The present plan calls for this. The White Memorial Hospital, therefore, is to continue functioning as a part of the medical school of Loma Linda University, offering graduate and other work in medical training, as needed. The contribution that the White has made and that it will be called upon to continue to make in the future, especially in connection with our world missionary program, is a very large and rewarding one.

It goes without saying that boards rarely take actions that please everyone. The action of a year ago did not please all. It is too much to expect that the present one will. But boards must act upon the best information available. It happens sometimes that after a board has taken an action, conditions change and more facts are brought to light. When this happens, a wise board reconsiders. It would be irrational to do otherwise. A year ago certain facts and information were not available that have come to light since. This is what led the board of the Loma Linda University to reconsider its action of a year ago.

It should be stated that the board has not been influenced by the few individuals who have felt it their duty to bring pressure upon it through various means, such as issuing pamphlets, sending out

mimeographed material, et cetera. These activities only created confusion and made the work of the board more difficult. It is always unfortunate that such campaigns

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## Temperance Offering

On October 27 an offering is to be received in all of our churches for the support of the temperance work. The servant of the Lord wrote:

"Now is our golden opportunity to cooperate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls."—*Temperance*, p. 251.

I am confident that our people will give liberally for this good work.

C. L. TORREY

## Death of Four Veteran Workers

The many friends of Elder and Mrs. Leo B. Halliwell will sorrow deeply over the passing of Mrs. Halliwell at Tulare, California, on Thursday morning, September 27, after a lingering illness. The Halliwells are widely known and loved as veteran missionaries on the Amazon, where they labored for 30 years with untiring devotion as a medical missionary team.

Mrs. W. W. R. Lake who, with her husband, spent some 40 years as a missionary in India and the Far East, died October 2 in Paradise, California. She served as a Bible worker, nurse, and teacher.

Benjamin L. Anderson, a pioneer missionary to China, passed to his rest October 3 at Washington, D.C. Elder and Mrs. Anderson devoted more than 40 years to mission service.

Benjamin J. Mondics, president of the Turkey Section of the Middle East Division, died in Takoma Park, Maryland, on October 8. Elder Mondics served the cause in this country and then went to the Middle East Division first in 1942.

We honor the memory of these faithful workers and extend our sympathy to those who mourn their loss. Obituaries will appear later.

F. R. MILLARD

## New Books on Spiritualism

The articles on spiritualism by L. E. Froom, which have appeared in the *REVIEW AND HERALD*, stimulated many readers to inquire if these articles might be made available in more permanent form for missionary purposes. We are happy to announce that they will be reproduced as two books, *Spiritualism Today* and *Secret Partners of Spiritualism*, in the paper-bound Back to God Series. Work on these two books is now in progress, and before long they will be available for use by evangelists and lay missionary workers.

MERWIN R. THURBER