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# REVIEW and Herald

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R. S. Watts, Jr., home missionary secretary of the Korean Union Mission, with a group of his laymen from a "Three-Ton" Institute.  
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*It is time for God's remnant people to seek*

# POWER for the Final Task

By R. L. Klingbeil

*Minister, Southeastern California Conference*

**O**URS is an age of power. The conquests of science are releasing tremendous supplies of energy. These, in turn, make possible an endless array of amazing devices. Even Christians, members of the remnant church, may sometimes be too deeply impressed by man's achievements. The world in general is wholly unmindful of God's purpose and of the nearness of the climax of history. Man thinks only in terms of his own devices, and leans heavily upon science for his hope of self-improvement.

But it is not in God's plan that sinful man shall build his future by his own wisdom and skill. God is at work to remove sin from all willing minds. When this shall have been accomplished, history itself will suddenly end.

To accomplish this result great power is needed. Not the power used by roaring, soaring contraptions, but a power far surpassing it in degree and in kind, a spiritual power from God. This power alone can penetrate man's chaotic mind and renew it. Sin has produced in man a state akin to that of hardened concrete. This humanly irreversible process can be reversed only by God.

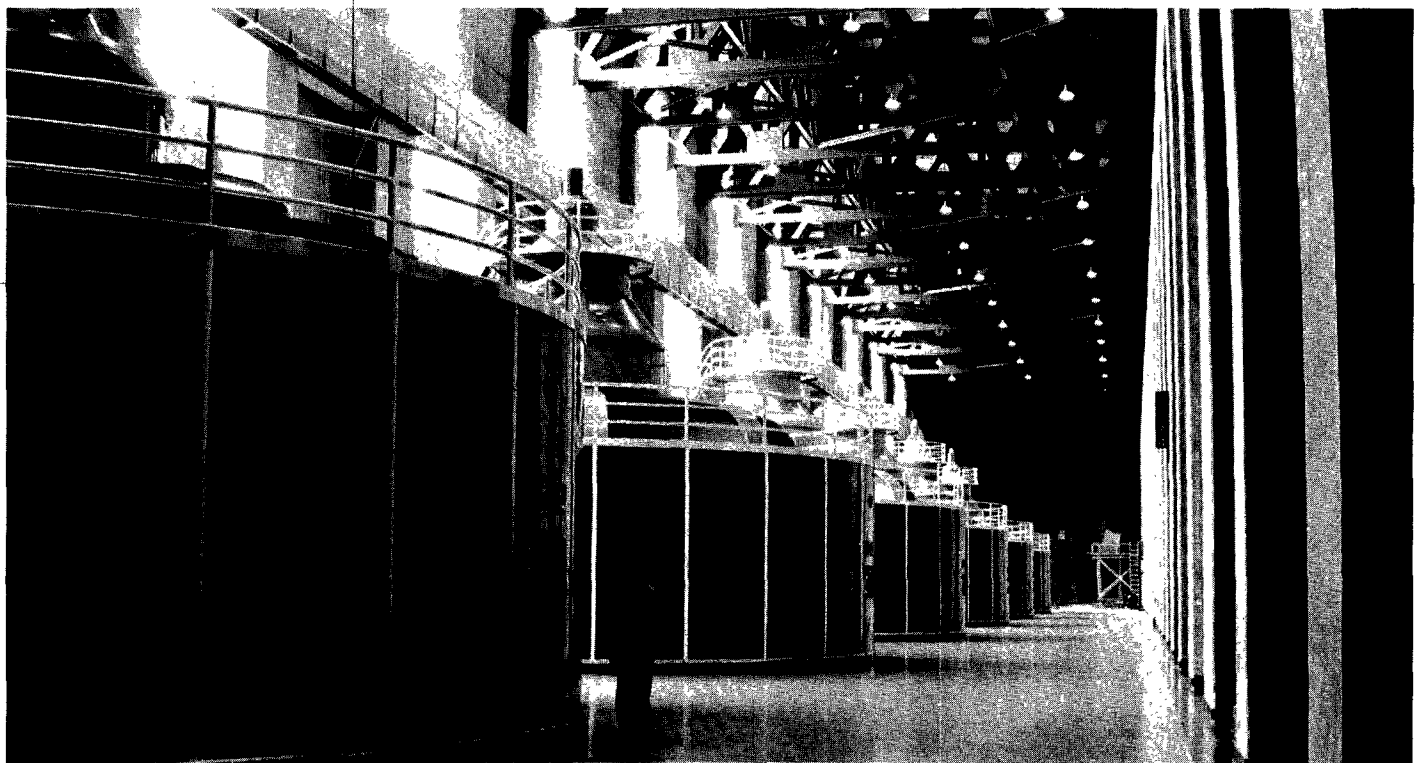
Today, man has at his disposal so many unusual devices that he feels himself to be a superman. When he wishes, he can step into a supersonic craft and soar through the air at a speed that leaves sound waves far behind. At the twist of a dial he can see events transpiring thousands of miles away. These things give him a sense of power.

He can speak into a microphone to

someone who would formerly have been weeks of travel away. He can ask for antitoxin to incapacitate deadly organisms. These and many other wonders give him a sense of power and independence. Little wonder that the average unenlightened mind feels that God is no longer necessary. So many baffling mysteries have been explained, so many impossibilities have become realities, that many are beginning to believe that they can manage nature by themselves, without God.

Power is intoxicating. Even as insignificant a circumstance as driving a car 20 miles per hour faster up a hill than the car behind gives one a feeling of importance. Self-sufficiency, like a weed, grows luxuriously even when unattended. Unless a Christian continually reminds himself that material things and physical energy are not the

Tremendous electrical power is available to carry forward various human enterprises from these six generators at Hoover Dam. Each generator has a rating of 115,000 horsepower. But Heaven's power is unlimited.



most important concerns in life, he too is prone to think he can surmount his moral weaknesses by his own strength.

Is it not high time for us, as members of the remnant church, to remind ourselves that whatever science may produce between now and the day when God's trumpet sounds, it is dealing with energy that leaves the heart of man unchanged?

Nothing man has ever invented, or ever will invent, can help him to conquer sin. If time should last, and he should travel at will to Venus or to Mars, or if man should neutralize the aging process, even then, he would still be a sinner with the added probability of being a far more accomplished sinner. Even if science should become practically omnipotent, man would never be able to attain to the glory of God.

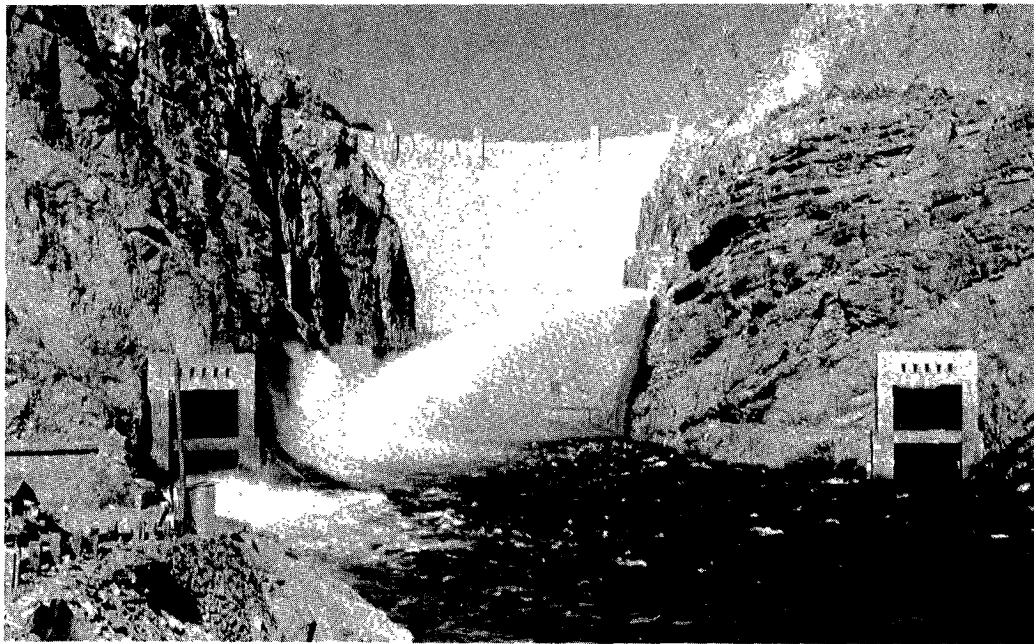
### Our Need Today

What you and I need in order to escape the ever-deepening corruption and to warn the masses of exploding populations of the approaching cataclysm, is a full measure of God's personal, spiritual power. The last gospel invitation before the end of the world will be fruitful only if it is energized by spiritual power.

God's prophet well declared: "Not by might"—we might say, of air armadas equipped to deal atomic or bacteriologic death, or of united nations—"nor by power"—of gears driven by atomic energy—"but by my spirit, saith the Lord" (Zech. 4:6).

While man is increasingly absorbed in his own scientific research, is it not time that we become wholly devoted to our assigned role in God's final task? The gospel of the perfect kingdom shall be preached, and then shall the *end* come. To accomplish this we need divine power. It is heartening to know that, despite our long delay, God's people will go out by the thousands, propelled as it were by the power of the Spirit. All these will have prepared themselves for this final campaign, this grandest of all campaigns.

The apostles were prepared when the spirit descended with supreme power at the beginning of the gospel age. The early rain did not convert their hearts and make them Christians. When the power came it was evidence that the work of preparation had been accomplished. During the ten days in the secluded upstairs apartment, these men engaged in what we might call scientific group discussion, and experienced group dynamics such as might well be the goal of modern Christian psychotherapy. "They humbled their hearts in true repentance, and confessed their un-



Water power is transformed into electrical energy at giant Hoover Dam in Arizona. This downstream view shows the enormous concrete face of the dam.

belief. . . . They reproached themselves for their misapprehension of the Saviour. . . . If they could only see the Master again, how earnestly they would strive to show Him how deeply they loved Him. . . . Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship."—*The Acts of the Apostles*, pp. 36, 37.

During these days of heart searching, communication was at its best. There was confession to God and confession to man. Misunderstandings were cleared away. Each man saw himself and his neighbor in the light of the revealing Spirit. And when their lives were pure and harmonious it happened. The mighty Spirit came to them with greater power than ever. The Spirit came also with gifts. He strengthened their abilities, so that these men—formerly weak, timid, and ineffective—became effective preachers of righteousness.

### The Late Rain Is Due Today

The late rain is due today. In fact, it is many years overdue. If it has not yet fallen, it is only because God's people have so far neglected to do what the disciples did. We are not yet united in heart. We are still divided in our loyalties. We are still torn between the desire to please men and the desire to please God. God's people have yet to search for God with *all* their heart. They have yet to sacrifice for God's work to the point of giving up not merely luxuries but even some necessities. Time is about to end. The emergency demands a total effort.

All that God asks of us is that we cooperate with Him fully in the task

of saving sinners. But in order to do this we need power, more power than we have ever possessed before. *God has this power.* It is provided by the Holy Spirit.

Today, "darkness shall cover the earth, and gross darkness the people" (Isa. 60:2). The most intense display of God's glory comes at the time of greatest darkness, a time when heathenism in many forms is threatening to engulf the world; when fallen Protestantism is selling its birthright to Rome; when false scientific theories are robbing men of faith in God; when moral standards are crumbling. Today is also the time when God's judgment of His people is about to end, and unrepentant men must soon stand alone, unsheltered in the storm of divine wrath.

Although the work of warning the world should have been completed long ago, the task still lies before us. God commands, "Blow ye the trumpet in Zion"—that is, the church—"sound an alarm in my holy mountain: . . . for the day of the Lord cometh, for it is nigh at hand" (Joel 2:1). We must "sanctify . . . a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (chap. 1:14).

The greatest power ever entrusted to man will surely come when the church is anxious enough to ask for it with the same unselfish motives that inspired the disciples.

"Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."—*Testimonies*, vol. 8, p. 21.

ALTHOUGH the term "antichrist" does not occur in the Thessalonian letters, the "man of sin" mentioned in 2 Thessalonians 2:3 has commonly been identified with the antichrist.

When thus identified, antichrist is used with its theological definition of the great opposer of Christ, who will appear in the world before Christ's return. In the Bible the term occurs only in John's Epistles, and is there used in a broader sense. To John there was not only the antichrist; "even now," he says, "are there many antichrists; whereby we know that it is the last time" (1 John 2:18).

Paul had a special reason for introducing the subject of the antichrist. From his earlier statements regarding the second coming of Christ and the resurrection, the Thessalonian believers had concluded that the second coming of Christ could be expected at any moment.

"The instruction that Paul sent the Thessalonians in his first epistle regarding the second coming of Christ, was in perfect harmony with his former teaching. Yet his words were misapprehended by some of the Thessalonian brethren. They understood him to express the hope that he himself would live to witness the Saviour's advent."—*The Acts of the Apostles*, p. 264.

It was in response to this misapprehension that Paul declared, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (2 Thess. 2:1, 2).

It would appear that considerable agitation had arisen over the subject. The members were "shaken in mind" and "troubled," and many were preaching an immediate advent. Some were claiming revelations from the Spirit confirming their messages; others were circulating letters asserting a speedy advent, to which they forged Paul's name.

### The Coming of Antichrist

In response to this agitation Paul declared that the advent would not occur until after the appearance of the Antichrist, whom he designated as the "man of sin" and "son of perdition" (verse 3), "who opposeth and

# The Antichrist

By Don F. Neufeld

exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (verse 4).

Seventh-day Adventists have applied this prophecy to the Papacy, and have seen in papal activities a remarkable fulfillment of the anti-Christian characteristics here displayed. The hindering power ("he who now letteth" [Old English, meaning "hinders"]) they have identified as pagan Rome, which for a time opposed the rise of the church. On the basis of verse 8 they have shown that the Papacy would continue till the Second Advent.

This is the interpretation found in *The Great Controversy* (pp. 49, 50, 579) and in numerous other passages in the writings of Ellen G. White. It is the standard interpretation and represents the primary fulfillment of the passage. Since this interpretation is so well known, we will not here develop it, but instead deal with a secondary application that Ellen G. White makes of this antichrist passage, for the antichrist par excellence is Satan, who is yet to stage a coming such as the one here described.

In *Testimonies to Ministers*, page 365, Satan is declared to be "the mystery of iniquity," the very expression appearing in 2 Thessalonians 2:7. In another passage the antichrist is identified as the one who carries out the rebellion he began in heaven (*Testimonies*, vol. 9, p. 230). Still another passage predicts, "In this age antichrist will appear as the true Christ. . . . The true leader of all this rebellion is Satan clothed as an angel of light."—*Testimonies to Ministers*, p. 62. Still another passage clearly puts the work of this antichrist in the future: "The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight."—*The Great Controversy*, p. 593.

Seventh-day Adventists have long held, on the basis of a statement in

*The Great Controversy*, page 624, that Satan will personate Christ and make it appear that Christ has come. The passage reads as follows: "As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation."

Some have wondered if there is any hint in the Bible of this event. There is—in 2 Thessalonians 2:9: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders." Here the antichrist is declared to stage a "coming." The Greek word translated "coming" is *parousia*, a technical term used frequently for the advent of Christ (Matt. 24:3, 27, 37, 39; 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; etc.). It is, in fact, the word used for the coming of Christ in the context of this antichrist passage, where it appears in verses 1 and 8. Another word in verse 9 requires explanation. The word "after" is the rendering of the Greek *kata*, which means "in harmony with," "in accordance with." In other words, the impersonation undertaken by that "wicked one" will be the working of Satan.

### The Character of Antichrist

Concerning the antichrist it is said, "He as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4). Repeatedly Ellen G. White speaks of Satan's attempts to make himself God.

"Satan is working to the utmost to make himself as God and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation

is being fulfilled, that 'all the world wondered after the beast.' Revelation 13:3."—*Testimonies*, vol. 6, p. 14.

"Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There are those who are watching and waiting and working for our Lord's appearing; while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a God in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth, that they will accept the counterfeit. Humanity is hailed as God."—*Testimonies to Ministers*, pp. 364, 365.

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire!'—*Ibid.*, p. 62.

Satan will fix his deceptions on men "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish" (2 Thess. 2:9, 10). Miracles as the great agency of Satan's last-day deception are frequently commented on by Ellen G. White:

"And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles, for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word: 'It is written.'"—*Testimonies*, vol. 9, p. 16.

"A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies."—*Ibid.*, vol. 8, p. 28.

"The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. . . . All the miracles wrought, will be presented in order that, if possible, the very elect will be deceived."—*The*

## For Our Good

By Marie Scribner Johnson

God does not need our feeble aid  
That others might be saved;  
Great angels flying to and fro  
Could glean the souls enslaved.

But God doth know we need the work  
Of guiding fallen men;  
'Twill strengthen our own Christian faith,  
As helping hands we lend.

*Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on Rev. 13:13, 14, p. 975.

"It was by the display of supernatural power, in making the serpent his medium, that Satan caused the fall of Adam and Eve in Eden. Before the close of time he will work still greater wonders. So far as his power extends, he will perform actual miracles. Says the Scripture: 'He . . . deceiveth them that dwell on the earth by the means of those miracles which he had power to do,' not merely those which he pretends to do. Something more than mere impostures is brought to view in this scripture."—*Testimonies*, vol. 5, p. 698.

### The Last Great Deception

The whole world will be deceived by these miracles; only a small remnant remains faithful. The deceived are condemned "because they received not the love of the truth, that they might be saved" (2 Thess. 2:10). The expression "love of the truth" may be variously interpreted. It may mean love for the truth, and among Sev-

enth-day Adventists the phrase has most commonly been understood in this way. However, Paul frequently uses the term *love* (Gr. *agapē*) in a wider sense, notably in 1 Corinthians 13. There *agapē* describes the character the saints are to possess. John says that God is *agapē* (1 John 4:8). *Agapē* is therefore almost synonymous with character, either that of God or of Christ (Christ's righteousness), or that of sanctified saints. The *agapē* of the truth would be the *agapē* defined and required by the truth and wrought out by the truth in the hearts of believers. This type of character the deceived were unwilling to accept; it involved too much of a change for them; they found too much "pleasure in unrighteousness" (1 Thess. 2:12).

By contrast, the saints obtain "the glory of our Lord Jesus Christ" (verse 14). And Paul admonishes them, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (verse 15). In view of the imminent revelation of the antichrist working with all deceivableness of unrighteousness it behooves Seventh-day Adventists to hold fast to the faith they have been taught, lest they be deceived; for if it is possible the very elect will be deceived. "Every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe."—*Testimonies to Ministers*, p. 465.

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

(End of series)

When Paul's first letter was read to the Thessalonians, it was misunderstood by many of the brethren. So the apostle wrote again, to clarify his views and calm the agitation.

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STAN DUNLAP, ARTIST



# Upholding the Prophet's Hands

By R. A. Rentfro

*Evangelist, Washington Conference*

SEVERAL years ago we drove out to see the wreckage of a great jet airliner that crashed in northern Washington. One or two of the powerful jet engines had been ripped off during a test flight, and the plane had crash-landed in a dry river bed. It was an impressive sight at the time, but there was one aspect we shall never forget—by the time we arrived at the scene of the crash someone had already painted out the airline insignie. They didn't want to publicize the loss!

If an airline's reputation is worth protecting, how jealous I should be to protect the name of my church, its leaders, and members!

When we espoused this holy faith by baptism, we became an integral part of the fabric of Christ's church. We accepted the responsibility of defending its teachings and of guarding the reputation of its members, of being quick to believe the best about them and slow to believe the worst. Said the lowly Galilean, "This is my commandment, That ye love one another, as I have loved you" (John 15:12). There is a sweet and abiding fellowship in the church that oftentimes binds hearts more closely together than human ties can bind them. It was said of the early Christians, "See how they love one another!" The world may not believe our doctrines, but we should never

give it occasion to gainsay our love. Man is usually careful to avoid physical injury to himself. Said the apostle Paul: "The body is one, and hath many members, and all the members of that one body, being many, are one body," then added, "so also is Christ" (1 Cor. 12:12). The church is Christ's body, and what brings harm and pain to one area of the body is the concern of the whole. How would I dare to embarrass my church by causing it needless pain—by personal carelessness in Christian living or by words of needless criticism? In hurting my brethren I am actually hurting myself.

"God hath tempered the body together, having given more abundant honour to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (verses 24-27).

What a privilege to be a part of Christ's spiritual body! What a challenge to do our level best to lift and love! It is the devil who divides families and churches. "God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand per-

The armies of Israel gained a great victory over the forces of Amalek as Aaron and Hur upheld Moses' hands.

INTERNATIONAL

J. L. GEROME, ARTIST



fectly united in the Spirit and counsel of the Lord of hosts to the end of time."—*Selected Messages*, book 2, p. 397.

When anyone calls himself a Seventh-day Adventist, but by his life and words spreads disunity and criticizes our leadership, he is serving another master! He is scattering abroad. Did Jesus not say, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30)? We are either for Him and His holy cause *all the way* or we are not with Him at all. There can be no middle ground!

God has also likened His relationship to the church to the holy relation of Christian marriage in which two human hearts are linked together. A Christian does not dwell on the occasional mistakes of his bride. Love overlooks them and believes the best, ever loving and ever lifting the burden. And as our dear Saviour blots out our sins and forgets them when we have confessed them and forsaken them, He expects me to forgive any member of Christ's body who may offend me. I must be too big to find fault and hold a grudge! Jesus said, "Forgive us our debts, as we forgive our debtors." Are we following this instruction? If we only knew the weight of the load, sometimes the almost overwhelming burden, some of our brethren carry, we would be slower to criticize. What a joy it is to give the other fellow the benefit of the doubt—if there should ever be one. The warmth of confidence inside human hearts is reward enough!

In 1957 we left Cairo for Mount Sinai in an 11-car caravan. Across the Suez we pressed through many miles of desert and rock as we followed the steps of the children of Israel 3,400 years before. We stopped at traditional Rephidim. You remember the story in Exodus 17. We climbed the steep hill and looked down into the valley below—"So Joshua . . . fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (Ex. 17: 10-12).

I like the way Moses related the story: "The one on the one side, and the other on the other side," upholding the prophet's hands, always lifting, upholding, loving—both the members and our leaders!

If you cannot be the watchman,  
Standing high on Zion's wall,  
Pointing out the path to heaven,  
Offering life and peace to all;  
With your prayers and with your bounties  
You can do what Heaven demands,  
You can be like faithful Aaron,  
Holding up the prophet's hands.

DANIEL MARCH

The old adage is still true—"United we stand, divided we fall." This is good Christianity.

So I will love my brother even though I don't agree with everything he does or believes. H. M. S. Richards tells a story about George Whitefield and John Wesley: The two great preachers grew up together in the Christian faith. They both went to Oxford University, were members of the Holy Club, were in the early Methodist movement, and both were great preachers. They loved each other very much, but theological differences grew up between them.

Wesley was an uncompromising Arminian in his theology, and George Whitefield became a strong Calvinist.

That tended to separate them, not so much from their own standpoint as from that of their friends and enemies, who tried to pry them apart and make trouble. They drifted apart for a time, but later they loved each other again and remained friends right to the end of their lives even though they did have honest differences of opinion on some things.

They were both godly Christian men, and did not permit even theological disagreement to break their fellowship. Whitefield traveled back and forth across the Atlantic in the old sailing ships of the day. On his last trip to America he was taken ill, and died at Newbury, Massachusetts. He had preached a sermon that night, although barely able to stand in the pulpit. He went to his inn all worn out, but scores of people followed him. He couldn't get away from his audience. He started up the stairs to his room with a candle in his hand, but turned around and preached to the people until the can-

## —The Art of Living . . . when you're young

### Things to Avoid

**S**UCCESSFUL living, so authorities say, is composed of a whole collection of carefully constructed attitudes. It's also composed of the deliberate avoiding of certain practices that are bound to bring unhappiness. I've been thinking of some of the latter. Here they are, not in any order of importance:

Refusing to say, "I'm sorry," when you're wrong.

Making sweeping generalizations that do not stand up under critical analysis.

Putting off decisions.

Putting off things that need doing.

Putting off *anything*.

Using others' failings as the brunt of jokes.

Practicing name dropping.

Being unable to see any side of a situation other than your own.

Opposing good ideas and worthwhile standards because the "older generation" endorses them.

Criticizing people in responsible positions who are doing their job a great deal better than you could do it.

Failing to speak words of commendation to friends and acquaintances for outstanding achievement.

Talking "big"—in other words, being "windy" and boastful.

Revealing secrets you've promised to keep.

Saying things *about* people that you wouldn't say *to* people.

Riding a hobby to the point of boring everyone else to extinction.

Neglecting personal grooming.

Forgetting that good manners are one hallmark of a well-bred individual.

Failing to attend religious services regularly.

Attending religious services only to see who else is in attendance.

Sulking when you don't get your own way.

Going steady with someone who doesn't measure up to your ideals.

Going steady with anyone before you're old enough to marry.

Wearing "faddish" clothes that are immodest or vulgar.

Viewing life as an arena where the weak are to be downtrodden.

Assuming a hypocritical "insincere sincerity" when dealing with persons in positions of authority.

Having to be in a perpetual "go-go" whirl in order to be happy.

Concentrating on oneself constantly.

Neglecting the most important of all activities—the development and nurturing of a personal relationship with God.

dle burned down. Then he went up to bed and died in his sleep.

When the news reached England, a memorial service was held at which thousands of people gathered and wept as Wesley preached a memorial sermon. At the close of the sermon a woman who had tried to stir up trouble between the two preachers came forward. She was a good church member—but she was also busy making trouble between these two men. She asked, "Mr. Wesley, do you think you will see George Whitefield in heaven?" He dropped his head as he replied, "No, I don't think I will." "I knew it; I just knew it; in spite of all the things you said, I just knew it. I knew you didn't think he was saved. I knew you thought he wouldn't ever go to heaven!"

Then Wesley said, "Wait a minute. Do not put words in my mouth which I have not said. I did say that I do not expect to see George Whitefield in heaven, and here is why. When I get to heaven I expect that

George Whitefield will be so close to the throne in all its blaze of glory that I will not get near enough even to see him."

Christ has been building up and supporting His church for almost 6,000 years. It will continue to grow and to succeed gloriously, because Christ is in it. It is an army with banners. It cannot fail.

#### The Wreckers

I watched them tearing a building down,  
A gang of men in a busy town.  
With a ho-heave-ho and a lusty yell  
They swung a beam and a side wall fell.  
I asked the foreman, "Are these men skilled  
As men you'd hire if you had to build?"  
He gave a laugh and said, "No, indeed!  
Just common labor is all I need;  
I can easily wreck in a day or two  
What builders have taken a year to do."  
I thought to myself as I went my way,  
"Which of these rules have I tried today?  
Am I a builder who works with care,  
Measuring life by the rule and square?  
Am I shaping my deeds to a well-laid plan,  
Patiently doing the best I can?  
Or am I a wrecker who walks to town  
Content with the labor of tearing down?"

—Author Unknown

*A Story*  
FOR THE YOUNGER SET

## Butch

By Mabel Earp Cason

"We're going to have to get rid of Butch," said father. The dog was barking at a passing car and running beside it, snapping at its wheels.

Billy loved Butch, even though he was a big ugly dog and even though he did not mind very well, especially about chasing cars and cats.

"Don't get rid of Butch, Daddy," he begged. "He's a good dog and you know how well he handles the cattle."

"Yes, I know all that," father said. "He is a lot of help herding the cattle and bringing in the milk cows and such things. But I can't have him chasing every car that goes past here."

Billy ran his hand through Butch's shaggy hair and in his heart he asked Jesus to help Butch to be a good dog, so they wouldn't have to get rid of him. He thought of how strong and brave Butch was, herding the cattle even when the old bull tried to hook him. He thought of how lonely he would be if Butch were gone.

One day a short time after father had said that he was going to get rid of Butch, they were standing in the yard talking with another man who raised cattle just as father did—Billy and his father, with Butch nosing around close by.

Father's biggest, meanest bull, whose name was Toro, was in the pasture next to the driveway.

Suddenly the neighbor said to father, "Hey, look out! There is your baby girl heading straight for that fence. Your old Toro will surely harm her!"

Father and Billy turned quickly. Jeanie, Billy's little two-year-old sister, was toddling straight toward the old bull and had already gone under the fence. Billy was very frightened as they started to run toward her. They knew that they could not reach the baby in time to keep her from the bull, for Toro was walking toward her, his head down, now and then pawing the earth, and rumbling angrily in his throat. Father was yelling at Jeanie to come away from the bull, but the little girl kept on running straight ahead.

With a loud snarl Butch was under the fence. He leaped at old Toro and seized his nose in his teeth. Toro's nose was tender and he bellowed loudly with pain, shaking his head back and forth, swinging Butch off the ground to and fro. But Butch hung on. Suddenly, with a hard twist of his head and body, Butch threw old Toro to the ground, for the bull could not endure the pain any longer.

Father had little Jeanie safely in his arms by that time. Butch got up, shook himself, and came running to father, his

# Fellowship of Prayer

## "God Has Answered"

"Some time ago I asked to be put on your Fellowship of Prayer list. I know you'll be interested in knowing God has answered my prayers."—E. P., of Florida.

## "Thank You From the Bottom of My Heart"

"Some months ago I requested prayer for my husband, two sons, and grandsons and their wives. One son is seriously ill. He told me, 'As of today I'm turning to God. He's my only help.' So he has been baptized, and is asking for prayer for his healing if it is God's will. Please continue to pray for him and all my family. Some of them are very interested in our blessed message. God bless all His work and all who have a part in it. Thank you from the bottom of my heart, dear souls."—Mrs. C., of Maryland.

## "It Was . . . a Miracle"

"Thank you sincerely for praying for my cousin, as I requested. He was unconscious for three months from the accident that killed his son. He had serious head injuries and a broken neck, broken leg, broken arm, and back injuries. He is now perfectly normal. The doctors themselves said it was definitely a miracle. They thought it would be impossible for him to see, for the eye nerves were cut; but he sees as well as ever. Thank you again for praying for him. . . . We do not want our daughters to attend the public school ever again. Please pray we can move to a place where they can attend a church school."—Mr. Z., of Colorado.

## "Please Rejoice With Me"

"Some months ago I wrote you to pray for my daughter, that she would return to Christ. Please rejoice with me. The Lord has answered your prayers. My daughter has come back to the church. I want to thank you for your prayers. She is struggling with a problem. While she was in the world she took up the habit of smoking. Pray that she may overcome this habit. She is struggling to overcome. Pray that she will continue to be faithful in all her service."—Mrs. R., of Louisiana.

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





With a loud snarl, Butch was under the fence.

ILLUSTRATED BY THE AUTHOR

tail wagging with joy. His tongue was hanging out and he was panting from his hard work. Old Toro got up too, and, grumbling in a low voice, headed back toward the hill and the creek at the far side of the pasture.

"Good boy, Butch!" said father as he and Billy and Jeanie petted the big dog.

"You aren't going to get rid of Butch now, are you, Daddy?" Billy asked anxiously.

"Get rid of Butch!" Father exclaimed. "I wouldn't think of it. Butch saved our baby's life, more than likely. We'll just have to keep the front gate closed so he can't get out to chase cars."

Mr. Martin, the neighbor, said, "If I had that dog he could chase all the cars in the country, so long as he could handle cattle that well. How much will you take for him?"

Father laughed. "Have you got a million dollars? I wouldn't take that for old Butch."

And in his heart Billy said, "Thank You, dear Lord."

## Did Sister White Ever Appear Disturbed?

By Ernest Lloyd

ELLEN G. WHITE was a calm and well-poised woman, and because of the complete dedication of her all to God, one would expect her to be so. We have never heard of her disappointing anyone in this respect. Back in 1901, at the General Conference held in April of that year, in the old Tabernacle in Battle Creek, Michigan, I saw something happen that would have been quite upsetting to some speakers. But Sister White showed no sign of being disturbed.

A brother in the Tabernacle

seemed to have a burden to make comments on Sister White's remarks while she was speaking. One afternoon when the Tabernacle was crowded, this man started for the platform to express himself. Four ushers, strong men and true, had evidently been chosen by the official brethren to handle any unpleasant situation that might arise. The moment this man started up the aisle to the platform the four men were after him, and before he could say anything to the congregation, each one had firmly gripped a limb of the poor man and carried him down a side aisle and out to a buggy to take him home.

To us students in the gallery this was an exciting little incident, but what about Sister White's attitude? It appeared to me that she ignored the whole affair, going on calmly with her remarks, and as usual her bell-like voice was heard by all present. We recall similar incidents in her public life, and her attitude was invariably the same. She was always poised and calm, doubtless born of assurance from Heaven that she was in the path of duty and delivering the message that God had given her for the hour to pass on to the church.

In 1911 there was a general meeting of our people in Los Angeles, held in the First Methodist church in the business district. The audience was a large one. Just before the meeting opened an elderly man with a heavy shock of hair and a long gray beard entered the church. Hanging from his neck and down over his chest was a large sign upon which appeared in bright letters the words: "I am the Lord God, the Father."

As he stepped quite lively down the main aisle leading to the platform, he turned several times to exhibit his message to the entire audience. Platform officials wondered what should be done, and whispered among themselves. Sister White heard them, took in the situation, and quietly remarked to the brethren, "Don't bother him, he will soon go out." And he did go out very soon, as if propelled by a hidden power. To some it was quite amusing. Sister White always seemed to know what to say and what to do, and those familiar with her writings know the reason.

An interesting and helpful incident is recorded in volume 2 of *Spiritual Gifts*, page 85, which illustrates the calmness and poise that characterized Sister White when in a perilous situation. In 1847 she was on a boat going from Portland, Maine, to Boston. Her record states: "The boat rolled fearfully, and the waves dashed into the cabin windows. The large chandelier fell to the floor with a crash. . . . There was great fear in the ladies' cabin. Some were confessing their sins, and crying to God for mercy. Some were calling upon the Virgin Mary to keep them. . . . It was a scene of terror and confusion. . . . [A lady] turned to me and asked, 'Are you not terrified? I suppose it is a fact that we may never reach land.' I told her I had made Christ my refuge, and if my work was done, I might as well lie in the bottom of the ocean as in any other place; but if my work was not done, all the waters of the ocean could not drown me. My trust was in God, that he would bring us safe to land if it was for his glory." God honored her trust and the ship reached Boston safely.

How shall we explain her confidence? Complete surrender to the Lord and total dependence upon His power to save must be part of the answer—also, complete dedication of all her being to Him, fully absorbed in the work given her to do, and entirely submissive to His will in all things. Like Caleb of old, she "wholly followed the Lord."

In her home life Sister White treated unusual situations in the same calm spirit, exercising much patience, smiling at vexatious happenings, using them as stepping stones in victorious living day by day. We need more of this experience in our busy lives today. He who said "Blessed are the meek" was Himself meek, mild of temper, patient under injury, long-suffering, and gentle. He is ever to be our Pattern, our Example, our Master.

"Let this mind be in you, which was also in Christ Jesus."



About Teen-agers—5

[A continuation of the series begun May 20, 1965]

*An Often-neglected Essential—*

# Discipline

By Joe Engelkemier

**A**N INFLUENTIAL minister was having problems with his two sons. An affable and easy-going father, he had been permissive with his children all during their childhood and youth, generally allowing them to do pretty much as they pleased. He had flattered himself that, given enough love, eventually his boys would pass over fool's hill and become responsible citizens.

But it didn't work that way. The older the boys got, the worse they became. Skepticism, irreverence, selfishness, and rebellion grew progressively stronger. Though all their lives they had been associated with sacred things, this influence had not molded them. Religion, separated from wise discipline, became powerless to help them.

The names of the boys became bywords in the church. The influence of the father was constantly being counteracted by the example of his sons. Things finally got so bad that church members began to make complaints. The father, probably more shocked by the fact that his prestige had failed to silence the complaints than he was by the exposure of his sons' conduct, mildly remonstrated with the boys, but to no avail.

A little reflection on the part of the boys themselves should have caused them to realize the baleful results of their impiety. But Hophni and Phinehas couldn't care less. Their hearts had become as hard as the desert stones.

The greater fault, however, was the father's. As two-year-olds Hophni and Phinehas could have been easily molded. At the age of six either one, a small hand clasped by daddy's big hand, could have been led in the right way. As nine- or twelve-year-olds, they would have profited greatly from wise discipline. But firm guidance was never given, the sons were never pun-

ished for their misdeeds or taught self-denial, and unrestrained adolescence merged into profligate manhood. Even when their corrupt ways brought disgrace after disgrace upon the cause of God, the blind father continued to excuse and shield them. Things finally got so out of hand that a messenger from God charged him with honoring his sons above the Lord (1 Sam. 2:29).

The influence of this careless family spread far and wide. Because Eli was in a position of leadership, thousands of homes in Israel were affected by his example. Only eternity will reveal how much damage was done, and how many souls were lost, as a result of this one family's failure to administer proper discipline.

## Eli's Are Everywhere

Would that such sinning against the cause of God happened only in ancient times. Such is not the case. There are Eli's everywhere. "If professors of religion, instead of putting forth earnest, persistent, and painstaking effort to bring up a well-ordered household as a witness to the benefits of faith in God, are lax in their government, and indulgent to the evil desires of their children, they are doing as did Eli, and are bringing disgrace on the cause of Christ, and ruin upon themselves and their households."—*Patriarchs and Prophets*, p. 579.

Pondering the influence of modern indulgent parents, Mrs. White wrote, "Oh, that the Eli's of today, who are everywhere to be found pleading excuses for the waywardness of their children, would promptly assert their own God-given authority to restrain and correct them. Let parents and guardians, who overlook and excuse sin in those under their care, remember that they thus become accessory to these wrongs."—*Child Guidance*, p. 276.

Eli's—everywhere to be found—

ever shielding, ever excusing the waywardness of their sons and daughters. A Hophni or a Phinehas, one who comes from a prominent family in Israel, will be most widely noticed, but in scores and scores of homes there are undisciplined and unconsecrated youth, each one an infinite tragedy. Not only does absence of proper discipline rob them of eternal life, it robs them of real happiness in this life. "Every child that is not carefully and prayerfully disciplined will be unhappy in this probationary time and will form such unlovely traits of character that the Lord cannot unite them with His family in heaven. There is a very great burden to be carried all through the life of a spoiled child."—*Ibid.*, p. 213.

Unlovely traits of character are indeed a burden. A parent terribly wrongs a child when the youngster is allowed to strengthen tendencies toward self-indulgence, superfluity, or love of display, or any other manifestation of selfishness.

Unlovely traits of character will be a yet greater burden, and a thousand-fold more bitter when Jesus returns. What chance of translation is there for a boy who is self-willed and rebellious? Or a girl whose whole life centers in fashion and efforts to display herself? Or a devotee of rock 'n' roll? Or someone who is sly and deceptive? Or one who is trifling, careless, and prayerless?

Of the many excuses for failing to restrain children, one of the most common is "love." But what misdirected love! "The parents have thought they loved their children, but have proved themselves their worst enemies. They have let evil go unrestrained. They have allowed their children to cherish sin, which is like cherishing and petting a viper, that will not only sting the victim who cherishes it, but all with whom he is connected."—*Ibid.*, p. 177.

Young people find security in wise regulations. One teen-age girl complained, "My parents let me do as I please. I can go out whenever I want, go wherever I want, and come home any time that I please. They couldn't care less. How I wish they did care!"

States a monthly newsletter of the Royal Bank of Canada, "The truth is that children believe in parental discipline. A survey of 96,000 high school pupils in 1,300 schools in the United States revealed the clear-cut opinion that parents should carefully restrict their teen-age sons and daughters as to hours, frequency of dates, places of amusement, choice of associates, smoking and drinking."—May, 1958.

And these areas of restriction—hours, frequency of dates, places of amusement, and choice of associates—are exactly where so many Seventh-day

Adventist parents are failing to regulate as they should.

The same newsletter also stated, "The responsibility of family nurture is not one that can be passed on to other institutions. The school, the church, and various societies have their proper functions, but no institution can fill the place in education and discipline that rightly belongs to the family."—*Ibid.*

Family education and discipline should be the most lasting influence of all upon young people. No matter how much instability and inconsistency there may be in the world about us, within a well-ordered family there should be the power to keep the children following paths of righteousness. Sometimes we quote Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it," with the wrong emphasis, as though the text implies that we should expect youth to depart, but that somehow they will come back. Notice Moffatt's translation of the last part of this verse: "He will never leave it, even when he is old." \*

Ought not we as parents expect that if our children are trained properly, they "will never leave" the right way? One image we sometimes have put before our young people can do untold harm, and that is the image of the wild teen-ager who turned out to be a minister. That some have been converted and entered the ministry is a cause for rejoicing, but should their wild episodes be recounted and publicized? Too often the idea is unconsciously promoted that youth can have their fling, and then later come back. Why not emphasize never leaving? The tragic truth is that the vast majority who leave *never* come back.

### Begin Early

One of the implications of Proverbs 22:6 is that the training must begin *early*. Of this important point Mrs. White says, "Few parents begin early enough to teach their children obedience. . . . At a very early age children can comprehend what is plainly and simply told them, and, by kind and judicious management, can be taught to obey. . . . But let selfishness, anger, and self-will have their course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful."—*Child Guidance*, pp. 82, 83.

The ultimate goal of all discipline is self-discipline. "The object of discipline is the training of the child for

self-government. He should be taught self-reliance and self-control. Therefore as soon as he is capable of understanding, his reason should be enlisted on the side of obedience. Let all dealing with him be such as to show obedience to be just and reasonable. Help him to see that all things are under law, and that disobedience leads, in the end, to disaster and suffering."—*Ibid.*, p. 223.

One of the greatest sources of strength and help for parents is the power of the Holy Spirit. Concerning this Mrs. White says, "After you have done your duty faithfully to your children, then carry them to God and ask Him to help you. Tell Him that you have done your part, and then in faith ask God to do His part, that which you cannot do. Ask Him to temper their dispositions, to make them mild and gentle by His Holy Spirit. He will hear you pray. He will love to answer your prayers."—*Ibid.*, p. 256.

The scriptural principles for successful training and discipline of children and youth are expanded and illustrated in several of Mrs. White's books. These books are interesting and easy to read. The principles make sense; they are reasonable, balanced, and just. But unless we read these books, and apply their wisdom, what good can they do us?

Take the volume *Child Guidance*. Look through the 83 interesting subjects listed in the table of contents. How many of these brief chapters have you read? There are 87 topics listed in the table of contents of the book *The*

*Adventist Home*. How many of these have you read? These two compilations, gathered from the wealth of material written by Mrs. White, contain instruction from the Lord. It is clear, simple, easy to understand. And it works—for those who take the trouble to read and apply it.

Then there are the books on education. Probably no volume on this subject ever will be written that can begin to equal the book *Education*. Though completed more than half a century ago, its instruction is up to date and true. And it is just as valuable for parents as it is for teachers. Have you read it recently? Have you *ever* read it?

It is easy to let a television program, or a social appointment, or some sports event crowd out an hour we might spend with these good books. But dare we do so? Thousands of youth are being lost because parents neglect to give wise training and discipline. Will your children be among them?

Eternal issues are at stake. Think of the dramatic and anguishing confrontation that will take place at the end of the millennium, when the lost are resurrected to be sentenced. One parent who will be outside the city to meet her son will be the mother of Nero. Inspiration portrays it thus: "His mother is there to witness the result of her own work; to see how the evil stamp of character transmitted to her son, the passions encouraged and developed by her influence and example, have borne fruit in crimes that caused the world to shudder."—*The Great Controversy*, pp. 667, 668.

But what about the parents within the city who, like Lot, as a result of their wrong decisions "see their children ruined, and barely save their own souls" (*Patriarchs and Prophets*, p. 169)? As the servant of God has expressed it, "How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our own families, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost."—*Christian Service*, p. 91.

Let us, then, study carefully the Scriptures and the abundance of counsel given in the Spirit of Prophecy writings. God has graciously provided instruction on almost every matter, large or small, that affects the eternal destiny of our families. In a short article such as this one, we have only begun to outline the many principles of wise discipline that God has suggested. Much more is readily available in the books. Our teen-agers need it; our children need it. Let us use it!



A. DEVANEY

\* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1934. Used by permission of Harper & Row, Publishers, Incorporated.

"At a very early age children can comprehend what is plainly and simply told them."



## Churches Meddling in Politics

Seventh-day Adventists are of the firm conviction that political questions not directly involving religion or matters of conscience are strictly out of bounds for churches and church agencies. The increasing tendency of the major religious bodies in the United States to take a public stand on strictly secular matters, and to attempt to influence public policy with respect to them, prostitutes their moral authority to affairs that Christ significantly omitted from the gospel commission. The apostles were instructed to teach and to baptize, not to discuss politics or to lobby in Congress, lest they blunt their witness to the truth of heaven by becoming involved in controversial matters of an earthly nature.

When Secretary of Labor Willard Wirtz recently discontinued permission for the importation of migrant farm labor to harvest crops, the Eastern Regional Migrant Ministry of the National Council of Churches, at its spring meeting in Washington, sent messages to the Secretary and to Congressional leaders supporting his firm stand against the practice. Also, the director of the Florida Christian Migrant Ministry wrote, in the Florida Council's April *Newsletter*, a strong declaration that the continued importation of such temporary farm labor can no longer be justified. This came at a time when winter crops in Florida and California were rotting in the fields because harvest help could not be secured, and was resented by farmers and producers who belong to member churches of the National Council.

Some churchmen were amazed to discover that — through the NCC—they were financing this stand. "Is this what they are doing with our money?" they asked. Others expressed the opinion that the churches should be more concerned with providing spiritual guidance to the farm laborer, whether domestic or foreign, and leave the decision as to whether labor should be imported, to the normal processes through which public policy operates.

One editor who deeply resented this intrusion by an agency of the National Council of Churches wrote: "Do our churches and churchmen concern themselves adequately or to the full extent of their ability with the spiritual needs and guidance of their fellow men? Have they spent their utmost in trying to lift up and rehabilitate these unemployed or otherwise afflicted millions, some in their own churches, perhaps? And have they at least extended the hand of *simple sympathy* and *kindness* to these underdeveloped or misled persons? These things seem important—something with which the church might primarily concern itself."

We hasten to point out that our concern is *not* with the decision to exclude foreign farm labor. We are not competent to express an opinion one way or the other. But we are certain that when religious organizations and leaders take up the cudgels of public policy in strictly secular matters, they enter upon a task the Lord Jesus Christ never assigned to them. Let our position not be misunderstood; we have *not* said that Christians ought not to take an interest in, and feel deep concern for, their fellow men. They are always free—and often conscience-bound—to do so *as individuals*.

At the time of Ezekiel's call to the prophetic ministry

the Lord said to the prophet: "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb. . . . But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God" (Eze. 3:26, 27). Ezekiel was not to voice his personal opinions at any time, lest the people become confused and think his words came from God, or lest they dismiss messages that did come from God as his own personal opinion. When this critical phase of his ministry was completed some ten years later, Ezekiel relates, "My mouth was opened, and I was no more dumb" (Eze. 33:22).

God's spokesmen today will do well to follow Ezekiel's example.

R. F. C.

## Sticky-fingered Travelers

Ever since Adam and Eve put forth their hands to take that which did not belong to them, and then endeavored to clear themselves by offering weak excuses, the human family has had a strong tendency to be dishonest. And, while man has little difficulty recognizing dishonesty in others, he often seems blind to evidences of this trait in himself. This is well illustrated by the following anecdote related by Tom Ethridge in his column in the Jackson, Mississippi, *Clarion-Ledger*:

An indignant housewife complains to her husband: "I'm afraid the cook has stolen two of our newest towels." "Which ones?" he asks. "Those we brought home from the Jung Hotel," she replies, apparently without even a twinge of conscience.

Expanding on the point of the story Mr. Ethridge provides some startling facts on the losses suffered by hotels and motels from sticky-fingered travelers. Here are portions of his column:

"Innkeepers' losses are substantial over the years, although no accurate figure seems available as to the total thieving and borrowing per annum. . . . A motel owner once discovered one of his rooms was minus the door hinges, water faucets, towel bars, door stop, curtain rods, curtains, and the toilet seat. . . . Ash trays are . . . considered fair game by souvenir seekers. Most inns expect at least one to vanish from each room when the guest checks out, although managers do not generally think of ash trays as a small-cost item. But the matter becomes serious when desk lamps, pictures, bathroom mirrors and the like vanish from the premises. Such losses are not unusual. . . . Many motels install furniture that is too bulky to place in a car trunk, and some even attach portable objects like TV sets or lamps to heavier furniture to foil thieves."

Mr. Ethridge concludes his column by saying: "Wrongdoing can always be rationalized and justified by those who engage in it. Being away from home tends to make many upright citizens mischievous and daring—even to the extent of breaching the Biblical commandment against theft."

### Varieties of Dishonesty

Of what relevance is this to REVIEW readers? Surely no Adventist would steal motel furniture! Perhaps not, but years ago Ellen G. White wrote: "I am pained to make the statement that there is an alarming lack of honesty

even among Sabbathkeepers.”—*Testimonies*, vol. 4, p. 310. A person can reveal dishonesty in numerous ways. Sometimes by a statement that gives a false impression. Sometimes by a look that is meant to deceive. Sometimes by using false weights and balances. Sometimes by misrepresentation of a product that is for sale.

Some people manifest dishonesty in their dealings with God. They appropriate (steal) for secular purposes the holy hours of the Sabbath—time that belongs to God. Or they use (steal) God’s funds—the tithe—for personal needs.

“Honesty should stamp every action of our lives. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, ‘wanting’ is written in the records.”—*Counsels on Stewardship*, p. 142.

Let us ever remember that our “veracity, faithfulness, and integrity are tested and proved in temporal things” (*Testimonies*, vol. 4, p. 309). If in this life we are faithful in that which is least, in the world to come we shall have opportunity to be “faithful in much.” K. H. W.

## From the Editor’s Mailbag

A local church is divided over whether it is proper to permit a non-Adventist—the husband of a church member—to attend a business meeting of the church. Those who oppose declare that this is contrary to the rules in our *Church Manual*. The pastor writes for counsel.

### Our Reply

I have just read carefully the section in the *Church Manual* entitled “Church Business Meetings,” but find no reference to this point. I have thought back on my own experience as a pastor and remembered that at times we had present at our business meetings a non-Adventist husband of a good member. It never distressed me. I always felt that if any man believed himself to be near enough to us to take an interest to come out to a business meeting—and too many church members *don’t* come—I was certainly not going to feel bad about it. On the contrary, it always made me feel good.

I recently talked to the pastor of one of our largest Adventist churches in North America. He says that non-Adventists, at times, attend business meetings in his church, and he remembers other churches that have such attendants also. He said he is always happy if a nonmember comes to his business meetings, just so long as the person is sympathetic to the cause and creates no problem for the church.

Actually, I fail to see any great moral issue or any great principle of the church involved in the case that you have before you. If I were to be a pastor again I would encourage every non-Adventist husband to come along with his wife to the business meeting, provided, of course, I knew that he was of a sympathetic mood toward the church. I think this a good way to get close to such men and help them to come all the way into the church. We have nothing to hide at our business meetings, nothing whatever. In fact, a business meeting is simply an extension of our church activities.

I think it is wonderful for ardent, dissenting church members and officers to say that they want to “stand for the right though the heavens fall.” If there were any reason to feel that the heavens would fall because of our permitting a non-Adventist to attend a business meeting, then most surely they ought to “stand.” But our great moral courage in relation to high principles ought to be reserved for those instances where a great moral principle is at stake.

Of course, I do not feel that a non-Adventist should seek to vote at a church business meeting. Obviously, there is a difference between being present and talking, and actually voting. It is the vote that commits the church to a particular program. But you state that this man is not attempting to vote, so that matter is not before us.

I think that attendance at a church board meeting is something altogether different from attendance at a business meeting of the church. A business meeting is the whole church considering business aspects of the life of the church. The church board is an elected group from the church who, generally because of the church office to which they already have been elected, are singularly fitted to discuss and take action upon major policies for the life of the church. No one has a right to be present at church board meetings except the members of the board, unless, of course, they might wish to invite in at a particular meeting someone who could discuss a particular point brought before them. For example, if a church board is discussing the matter of building a church, they might wish to invite in at a particular meeting an architect, for example, who could discuss certain points before them. But that is a special situation and provides no precedent for a nonmember of the church, who is also not a member of the board, to be present. I don’t think it should be difficult to help this nonmember to see that distinction. You could make clear to him that we are not discriminating against him because he is not a member; we are simply withholding a right to be present, because he has not been elected to the board.

So, coming down to your specific question, “What should be done when a sympathetically-minded non-Adventist husband insists on attending the business meetings of the church with his Adventist wife?” I would welcome him with outstretched hand and tell him how happy we are for the interest he has in the life of the church, that we hope that that interest will grow ere long so that we can include him in the membership of the church. I would also tell him that if he has thoughts on how the church can do a better job, he should feel free to express them. Then I’d explain that we must reserve the voting for those who are members and who, by the fact of their membership, are responsible for carrying out the vote.

### A Possible Parallel

I don’t know whether there is any parallel, but I think it is worth mentioning another practice in our church. Some church bodies hold what is known as closed Communion. Only a member of their particular denomination may participate with them in the communion service. They feel that no others have a right to share in the service. Adventists have never taken that position. We hold what is known as open Communion. We grant to anyone who feels right with his Lord and rejoices in his Christian experience, to participate in the Communion. We leave it wholly with his own conscience to decide how great is his rejoicing in the Lord. I think that if we let a non-Adventist join us in a communion service, we can surely let him join us in a business meeting.

Let us go as far as we can in drawing into the circle of the church all who have a sympathetic interest in the Advent Movement. Certainly I don’t believe that in welcoming a non-Adventist to a business meeting we are going to violate any principle, that we are going to dilute any doctrine, or that we are going to do anything wrong. Again I say, it’s a heartening thing when a man is interested enough in our church to want to attend even its business meetings, meetings that are generally so poorly attended by the regular membership.

F. D. N.

# Reports From Far and Near

## Coordinated Evangelism Brings Results in Korea

By Russell C. Thomas  
Departmental Secretary  
Korean Union Mission

What is the secret of the great soul-winning success in Korea? Apparently some people think that soul winning is easy in Korea. Many have stated that they would like to come here and help us. Frankly, aside from the outpouring of the Spirit, we do not know why souls are being won in such large numbers in Korea.

Our public evangelistic efforts are not the full secret, for most of the nine large efforts and 20 small ones that were conducted last year enjoyed only average success. We could not say our literature evangelist program is the full answer, even though Korea is thirteenth among the unions in the world field in the number of workers reporting monthly. The literature evangelists delivered more than 2 million pages of literature each month during 1964, yet only 80 of their customers were baptized. In the same way we might report of each department—education, radio, medical, et cetera. In Korea we have a *total church* program, every department strong, active, and cooperating.

We would like to urge our people around the world to reread the messages of God given to us through the Spirit of Prophecy in the little book *Christian Service*. We must watch God's counsel closely in these last days to know His will. We must be ready for His Holy Spirit to be poured out upon individuals. We must not disappoint God as did His people at times in the past.

This summer, 144,000 children will enter our Vacation Bible Schools in Korea. There are now 530 branch Sabbath schools. Last year more than 500 lay efforts were conducted, and a goal has been set for over 1,000 efforts to be held by laymen in 1965.

In nearly all of these meetings they use the method—"Bring another with you and you can come." This means much personal work. One dear lady who can neither read nor write has brought many to meetings.

A group of young people mixed up some chemicals that turned out to be a wonder-working housefly insecticide. They sold it house to house, became acquainted with many people, and invited them to meetings. Much personal and house-to-house work is carried on.

Many *Hope for Today* and other Bible studies are conducted in the homes of the people daily.

During January a large, mission-wide layman's training institute was held in each of the six missions. These institutes are of two "sizes," determined by the

amount of rice the group in attendance will consume. Some are two-ton institutes, and others three-ton. If 300 people come and each eats a large bowl of rice three times a day for five days, we have to order two and a quarter tons of rice. A recent institute held here in Central Mission in Seoul was a three-ton institute. At these training institutes, the laymen are trained and inspired to go out and win souls.

If you ask one of these laymen "What is your work?" he will answer, "I am a deacon," or "I am a layman." He may be a farmer, a shoemaker, or tailor, but he will not tell you this. He will always answer what his responsibility is to God. He may be a shoemaker but his business is to preach the Advent message.

The laymen of Korea are on the march for God. When all laymen everywhere unite their efforts with those of the ministry, the church will make unprecedented progress, and the work will soon be finished.

## Radio Mission to South America

By J. R. Ferren

To follow up and complete the project begun a year ago to establish communications by short-wave radio between Adventist mission stations and schools in the Inca Union Mission territory, two workers experienced in radio, with their wives, have just flown from the Angwin airport at Pacific Union College in California to Lima, the capital of Peru.

The two families are Mr. and Mrs. Walter Bolinger and Pastor and Mrs. Robert Seamont. Mr. Bolinger has for many years been on the Pacific Union College physics staff, and a teacher of radio and electronics. A year ago through his services, and in cooperation with PUC alumni and others, short-wave radio equipment was selected, paid for, assembled, and shipped to Lima. But there has been nobody there to make installation and put it into use.

By the end of the school year just closed, the South American Division, the General Conference, and Pacific Union College had arranged for Walter Bolinger to spend the summer in the Inca Union making the necessary installations.

Fortunately, at about the same time Robert Seamont was to go to the Inca Union in answer to a call to serve as pilot, radio technician, and pastor for the union, to be located at Pucallpa, Peru, where the *Fernando Stahl* mission plane is based. Many of our people know Bob Seamont from his years as a member of the Voice of Prophecy King's Heralds quartet. He is a flier with years of experience, owns his own plane—a Cessna 185—and for the past three years has been in pastoral work in the Washington Conference, in charge of five churches on the San Juan Islands in Puget Sound.

He and Mrs. Seamont were ready to go to South America, so he asked to join Mr. Bolinger in the project of installing these radio communications. Mrs. Bolinger had already decided to make the trip with her husband and arrangements were



Two workers and their wives with the Cessna 185 shortly before they flew from the Angwin, California, airport for Lima, Peru, to install communications systems throughout the Inca Union Mission. Left, Mr. and Mrs. Walter Bolinger; right, Pastor and Mrs. Robert Seamont.



### Laymen's Congress in Venezuela

Representatives from churches throughout Venezuela gathered in the Caracas Evangelistic Center from June 4 to 6 to attend a national laymen's congress. Nearly 1,000 persons were present for the Sabbath morning service. The main speaker for the congress was A. A. Esteb, associate secretary of the Laymen's Activities Department of the General Conference. Elder Esteb inspired our laymen to plan for greater things for God. In the photograph E. A. Escobar, president of the West Venezuela Mission, with book in hand, is congratulating Brother Juan Bautista Freites, on the left, for being the layman who had won the greatest number of souls in 1964. Elder Esteb is in the center.

**HAROLD BOHR, President**  
*East Venezuela Mission*



### Departmental Council in Germany

Recently the laymen's activities secretaries of the Central European Division met in Freudenstadt, Germany. Freudenstadt, situated in the Black Forest, received its name during the time of persecution of the Huguenots in the sixteenth century. The Duke of Württemberg invited the refugees to settle in this country. After the refugees had prayed and thanked God for His protecting care, they decided to make their homes in the pine-covered hillsides, calling the settlement Freudenstadt, which means "town of joy."

The lay activities secretaries studied how to make the laymen's work of the church a more effective instrument in evangelism.

**O. BROZIO, Laymen's Activities Secretary**  
*Central European Division*

made for them to accompany the Seamounts in their plane direct from Angwin to Lima, Peru.

The four were together in Angwin over the recent commencement weekend, and were ready to take off immediately at the close of commencement on Sunday, June 6. They spent that night in Navajoa, Mexico, were in San Salvador on Monday night, and the next day in Panama.

First on the program in the communications project is to connect by short-wave radio the entire system of Adventist mission schools situated around Lake Titicaca. Next in prospect is to equip with radio each of the eight mission launches on the Amazon and tributaries, so that they can be in touch with one another and with their headquarters. These boats travel hundreds of miles, to as far north as Iquitos, Peru. With no communications, nurses are often out for three months or more at a time, with nothing known about them.

A third need is to establish communications with new outposts now being set up among peoples never before reached or seen until the missions plane came into operation. Two such stations are now located at Urini and Nevati in Peru. In other places the people are preparing airstrips so that the plane can bring them medical supplies and other help. Means of communication will speed up operations in establishing more stations.

Quite as important in the over-all program is the connection of the headquarters offices with nearby schools and church centers, as well as with remote parts. Provision for this need is also on the list.

Those privileged to be with the group

at the Angwin airport when the Seamounts and Bolingers waved good-by and headed for South America were deeply impressed that another significant day had come. Pray for the success of this project, which has in it such unlimited potential for speeding up the work of the gospel.

### Two Five-Day Plans Held in Walla Walla

By William McGhee

More than 60 smokers—several after 45 years of addiction—are now rejoicing in total freedom from nicotine, thanks to two outstanding Five-Day Plans held at the General Hospital in Walla Walla, Washington. All were awarded Ellen G. White's *Life at Its Best* and many are now attending Sunday night classes in obesity control, physical fitness, and psychosomatic therapy. They are amazed at the relevancy of the Adventist regimen to community social problems.

Those who quit cigarette smoking included a county sheriff, an officer from the State penitentiary, several men and women schoolteachers, a business executive, a judge's secretary, a bus driver, a nurse, a construction engineer, a speech therapist, a dental technician, a railroad engineer, a post office clerk, a bank teller, a floor manager of a local department store, a farmer, and several housewives.

Some are attending Sabbath services. A few have joined a baptismal class.

A. L. Moore teamed up with staff physicians J. D. Losey, John E. Potts, and

I. D. Bohlman on March 28 to provide scientific group therapy that enabled some 30 smokers—about 75 per cent of those attending three nights or more—to quit tobacco.

Then, acceding to the demands of their enthusiastic graduates for another clinic for their smoking friends, the same team held a second Five-Day Plan on May 2, during which 30 out of 31—nearly 100 per cent—broke with the habit.

Not one cent was spent for advertising the second clinic. The ex-smokers themselves and a free launching smorgasbord health banquet contributed adequately to its promotion and success. The banquet,



Driving 50 miles round trip to attend every lecture, C. W. Miller (left) successfully quit a 53-year tobacco habit as a result of the Five-Day Plan to Stop Smoking held at the Walla Walla General Hospital, March 28 to April 1. Pastor A. L. Moore (right), presents him with *Life at Its Best*.



## First Lay Instructors' Training School in Far Eastern Division

For the first lay instructors' training school conducted in the Far Eastern Division more than 100 laymen from all four missions of the South Philippine Union converged at Davao City. Each of these laymen had guided ten or more souls to Christ. With them came their presidents and lay activities secretaries. Heaven seemed to touch earth while laymen and workers spent a week studying and praying together, receiving counsel and inspiration from the instructors and devotional speakers.

As the week closed, these dedicated laymen stood and indicated that with God's grace and help they would be willing to visit 800 families each week and distribute at least 2,300 pieces of litera-

ture. They pledged to give 555 Bible studies to their friends and neighbors weekly, and as interest is developed, to conduct 374 lay efforts and be responsible for leading out in 571 branch Sabbath schools. They set a goal of guiding 1,760 souls to the Master by the end of 1965. As more than 1,000 of God's remnant people stood with these dedicated laymen at the closing program, all felt grateful for God's divine blueprint of lay evangelism for the speedy finishing of His work in the earth.

**LEWIS A. SHIPOWICK**  
Lay Activities Secretary  
Far Eastern Division

prepared by Adventist nutritionists and sponsored by the Dorcas Societies, was held at the YWCA with Elder Moore as master of ceremonies. Speakers were non-Adventist physicians, representatives of the cancer, lung, and heart societies, a Catholic nun, and, of course, the ex-smokers. It was thrilling to hear all of them praise the Five-Day Plan.

Irwin Burke, hospital administrator, through his coordinator, Chaplain Arthur Dahl, linked his staff with pastors of this area to identify our hospital with an imaginative, expanded, active, community health education service in a year-round humanitarian thrust.

## First Baptism in Togo

By Th. Kristensen, *President*  
*West African Union*

Sabbath, April 24, will long be remembered by our believers in the Republic of Togo. On that Sabbath Pastor H. Kempf conducted his first baptism and performed the first Adventist wedding in that newly entered country.

Togo is situated on the west coast of Africa between Ghana and Dahomey. It occupies a narrow strip of land that rises from a coastal plain to hilly grasslands. The population is about 1.5 million.

After being a German colony and later under French mandate, the Republic of Togo gained independence on April 27, 1960.

The first Seventh-day Adventist to enter Togo was a European colporteur named Georges Vaysse, who beginning in 1956, spent two years selling our literature. In January, 1960, Pastor Kempf, then president of the Ivory Coast Mission, visited Togo and found a number of interested people who called themselves Adventists as a result of Brother Vaysse's work.

In 1964 the West African Union sent Pastor Kempf, his wife, and two children as missionaries to the Republic of Togo.

Brother Kempf has been received favorably by the officials of the country. Our mission is officially recognized in Togo. About 30 people attend Sabbath school and church in Brother and Sister Kempf's home, and Bible studies are held two nights each week. The Kempfs have started the French Bible correspondence school, the Voice of Hope, and have more than 100 active students. A primary school has been opened in a nearby village, with 50 pupils. The teacher is one of the three young people recently baptized.

Brother Kempf is busy preparing for another baptism later this year. Remember our pioneer missionaries in Togo when you pray for the finishing of God's work.



Left: First Seventh-day Adventist wedding in Togo. Right: Pastor H. Kempf baptizing his first convert in Togo.

## Training African Teachers at Bekwai

By Oivind Gjertsen, *Principal*  
*SDA Training College*

Bekwai was once a place where men and women worshipped their heathen gods, where the fetish priests danced to the beating of the drums, where human beings were sacrificed to appease the evil spirits of the evergreen forest. Through the centuries Bekwai has been a place of worship, a sacred place to the people of this area in Ghana.

Today Bekwai is still a sacred place. It



is still a place of sacrifice and worship. But now the juju priests do not perform their dances, and human beings are not killed as a sacrifice to the heathen gods. Today we worship the living God at Bekwai, and the place is sacred because young men and women are here being won for Christ. It is sacred because Africa's youth are here being trained not only to be useful citizens upon earth but also for the kingdom of God. It is sacred because we here through the grace of God have succeeded through the years in training teachers and ministers who are now proclaiming the Advent message to this country and serving their country as only Christians can.

We are training teachers at Bekwai. We have done so ever since the school was opened in 1932. At present the teacher-training college is offering a four-year post-primary course leading to certificate A, which means that our graduates are qualified to teach in the primary and middle schools of Ghana. I have been visiting various parts of this country and I am happy to report that the graduates from Bekwai are held in high esteem and are wanted in the various educational districts. The high standard of our college, not only academically but morally, is appreciated.

The teachers trained in this institution have always had a strong evangelistic urge. We are happy to say that the spirit of evangelism is still ardent among us. The students in the training school are doing outstanding work in many of the nearby villages. Every Sabbath many of our students leave for outstation work in the churches of the Bekwai district. But the future teachers are not only preaching, they have also participated in the erection of houses of worship in the area. Under the able leadership of men such as J. D. Hohnsen, James Hammond, and John D. Dorland, old churches have been repaired and neatly painted and new churches have been built.

One said to us when we accepted the call from West Africa: "Africa is a challenge to the best of men, and even to the

best in the best of men!" And it is true: Changing Africa is a real challenge, a real opportunity for service. The youth of this continent are determined to throw off the shackles of ignorance and superstition, to meet the challenges of a new day. And although we meet difficulties as did Paul after having responded to the call from Macedonia, we realize that this is our hour of opportunity. The privilege of training young Africa for its future is a mighty challenge to us.

## The Signs Saves Souls Overseas

By J. O. Bautista  
*Departmental Secretary  
 North Philippine Union Mission*

The *Signs of the Times* plays an important part in winning souls in lands afar, as well as in the United States. In 1952 an effort was held by an evangelistic team composed of Gavino Viloso and Crispina O. Bruan in Caranglaan, a village three miles from Dagupan City on the MacArthur Highway to Manila. One of those attracted to the meetings was 18-year-old Manuel Cabugao, who belonged to a Methodist family. Upon learning of his son's interest, the father gave him further encouragement, not for embracing the new faith, but that he might be prepared to preach in their own church.

However, the truths presented night after night found their way into the young man's heart. When the father learned of this turn in affairs he spared no effort to hinder his son's plans, and when Manuel persisted, persecution ensued. He was forbidden to attend the meetings and threatened with the loss of his job in his father's automotive shop. Worse still, he would be disowned by the family. Still dependent on his parents for a living, and not having been deeply grounded in Christian principles, he was prevailed upon to forget the matter.

Twelve years passed. Then, one day, Felix Arzadon—who had just joined the Dagupan church—was visiting homes in Caranglaan. Eventually he came to the home of Manuel Cabugao. It was not long till he discovered that Manuel was deeply interested in the things of God. Upon leaving, Brother Arzadon left a copy of the *Signs*.

As Manuel read the magazine he recognized that its messages were the very ones he had heard in the evangelistic meetings 12 years before. This revived his interest in the truth, and the seed that had lain dormant in his heart all those years sprang to life. Subsequent visits by Brother Arzadon led to a Bible class, and finally church attendance.

Learning of this, the father again became enraged and resorted to the same threats as before. But he failed to reckon with the fact that circumstances had changed. Manuel already had a family of his own, and had become mature enough in his thinking to follow his own convictions. This time he made a firm stand. He and his wife accepted the new-found faith, were baptized, and joined the church.

Their faith was rewarded and strengthened when Brother Cabugao found employment with a brother who operates a poultry farm and a rice mill, where his skills fitted in well. How thankful this family is for the *Signs*.

A similar experience came to Abner Agliam, of Lawy, a barrio (village) of Capas, in Tarlac. He read copies of the wartime edition of the *Signs of the Times* in a clinic operated by an Adventist couple.

Still another experience is that of an employee in a steel mill. Each day this man commutes to his place of labor by bus. But one day he decided to walk. As he walked, his eyes fell on a torn page of the *Signs of the Times* lying on the side of the street. As he read, it took him back to his boyhood days. His late mother had been a faithful Seventh-day Adventist, and she had tried to bring all of her children up in the nurture and admonition

Students at Bekwai Training College digging the foundation for a new faculty home. Students carry on evangelism in nearby villages.





Manuel Cabugao and his family (front rows) with those who won them (standing, from left): Gavino Viloso, Crispina O. Bruan, and Felix Arzadon.

of the Lord. But as the children grew older some of them, including this man, went astray. The message from the torn page revived his interest in his mother's religion. He got in touch with our office, and in harmony with his request we sent him the paper regularly for almost two years. Finally he decided to follow the Lord, and is now preparing to receive baptism.

A copy of the *Signs* distributed by some mission worker more than 30 years ago, in connection with a Big Week campaign, started a lay evangelistic career for a student in the Tayabas High School. He has raised up a number of churches and companies. What a rich harvest of souls from the ministry of a copy of the *Signs!*

## Faculty-Student Evangelism Successful at Spicer College

By Fred J. Crump  
Dean of Students

Thirty-three were baptized on March 6 for a total of 40 during the school year at Spicer College. How did it happen?

Spicer Memorial College, Poona, India, conducted an experiment—not in physics or chemistry, but in evangelism. Could education and evangelism be combined on a college campus with good results? Encouraged by M. E. Cherian, college president, 400 Spicer College students and staff members attempted the experiment.

A 12-night series of Friday evening

meetings was planned, to be conducted on campus in the main auditorium. Friends from the surrounding communities were invited to attend, the college choir agreed to provide special music, members of the religion staff were to preach, and students would assist with music, ushering, and Sabbath afternoon follow-up Bible studies. A handbill was

printed in the college press and the meetings started—and suddenly all realized that God's plans were much larger than theirs!

Many interested people, visited by students over the past years, wanted to come but couldn't because of the lack of public transportation. Many who did come had no Bibles. Twelve meetings were obviously going to be inadequate to cover needed truths for friends of Hindu, Moslem, Parsee, and Sikh backgrounds, to say nothing of the non-SDA Christians in attendance. And what about the Marathi-speaking people who live all around the college and do not understand English?

Hurriedly, yet prayerfully, committees met, decisions were made, and from that moment on evangelism highlighted the school year. Staff members volunteered their cars and drove them every Friday night for six months, making two, four, sometimes six trips a night. Bibles were obtained and given to all visitors, to become their own after attending ten times. The campaign was extended from 12 nights to six months, in order to cover adequately the grand truths of Christianity. Then, catching the great spirit of evangelism, the student ministerial seminar, under the direction of W. G. Johnson, took over the Marathi interests and decided to conduct similar meetings every Sunday night in the language of the people.

The attendance remained steady during the entire program, as staff and students preached on Friday and Sunday nights, respectively, and spent Sabbath afternoons visiting interests and giving Bible studies.

The program was not without problems. On the second night of the series a student, more enthusiastic than cautious, walked in the attic of the large auditorium and crashed through the ceiling and barely managed to keep from falling on

## A Conversation and a Check

"The nurse talked to me about her folks. I wanted her to talk to me about Jesus." This was the comment of a patient concerning her stay when she was sick in another hospital.

I was soliciting funds to build a new wing on the Florida Sanitarium. A. R. Paden and I were asking a big grove owner for \$15,000. His wife, who had been busy with household duties, entered the conversation. She said, "Mr. Cox, my husband can give you the \$15,000 you ask for, if he wishes. He has my consent. Let me tell you why.

"A few years ago I was taken suddenly ill with arthritis. I called my doctor at the sanitarium. It was during the rush season. But he found a room for me. I checked in. It was hours before the doctor got around to visiting me.

"I was upset. I took my spite out on those who waited upon me, especially the nurse who was assigned to care for me. I gave her a great deal of trouble.

"Finally the doctor got around to seeing me. He left his orders at the nursing station. I was angry. When the nurse tried to help me I spoke crossly to her. Finally night came. The same little nurse came to my room to prepare me for bed. She said, 'Mrs. Catherman, you have had a pretty rough day, haven't you?' I said, 'Yes I have' and the fire still flew. Then she said something that nearly broke my heart. She said, 'I want to pray for you before you go to sleep.' As I listened to the prayer of that tired little nurse, tears came to my eyes. And I want to tell you today, Mr. Cox, I was a better patient after that. Now that's the reason I feel as I do about my husband giving you a check."

Mr. Paden and I walked out of that room with a check. It wasn't for the amount we had asked for, but it was very substantial. We left in good spirits, however, because of the story Mrs. Catherman had told us.

J. M. COX  
Retired Minister, Southern Union Conference



R. A. Tourne being baptized by S. S. Pandit, pastor of the Marathi church at Spicer College. Mr. and Mrs. Tourne and their son Suresh were contacted in a Voice of Prophecy follow-up visit by R. Shires, Spicer dean of men. Bible studies with the Tournes led to studies with their relatives, and six family members were baptized together on March 6. Right: Thirty-three candidates for baptism at Spicer College, Pooa, India—the result of a joint staff-student evangelistic campaign conducted on campus in two languages over a six-month period.

the heads of the audience! Then it was not always easy to schedule school activities in order to keep the auditorium in reserve over such a long period; and of course Spicer is an educational institution and assignments were due regardless of evangelism!

One by one the difficulties were met. In December the first baptism was held as a former Moslem took his stand for Christ. Then in February six more were baptized. Finally on March 6, 1965, the climax of the joint staff-student missionary effort was reached when 33 new members were presented to the Lord in consecration and baptism, the largest single "harvest" in the history of the college. Six ministers conducted the baptism in three languages, English, Marathi, and Hindustani.

swallow food for nourishment. He finds himself losing weight and strength. He becomes anxious.

"Finally, he is directed to a fine doctor who gives encouragement and assures him that there is help for his condition. Suddenly, his throat opens up. He is able to eat and digest food. He begins to gain weight and enjoys health again.

"Near Napa, at a place known as St. Helena, is a hospital managed by the Seventh-day Adventists. There the neuralgic patients daily receive special water treatments. Hot packs applied to painful areas are followed by gentle massage. Many patients have recovered with this special water treatment and massage."

At the end of the ad Mrs. Sato placed her name and address.

Mrs. Mary Tsujimura, of Oakland, California, who called the ad to our attention and translated it into English, penned this note at the end of the translation: "Mrs. Hayakawa, who also was quite ill, contacted Mrs. Sato as a result of the ad in the newspaper. She was told to delay no longer, but go to the Sanitarium for treatments. Mrs. Hayakawa made arrangements with Elder Umeda to be taken there, and just a short while ago she brought a generous gratitude offering to the Japanese church."

It is always gratifying to hear that the good treatments and Christian care provided at our medical institutions are appreciated. Often, as in the instance just cited, their influence reaches out to many others besides the patients themselves.

## Pleased Patient Publishes Praise in Paper

By E. E. Christian, *Chaplain*  
*St. Helena Sanitarium and Hospital*

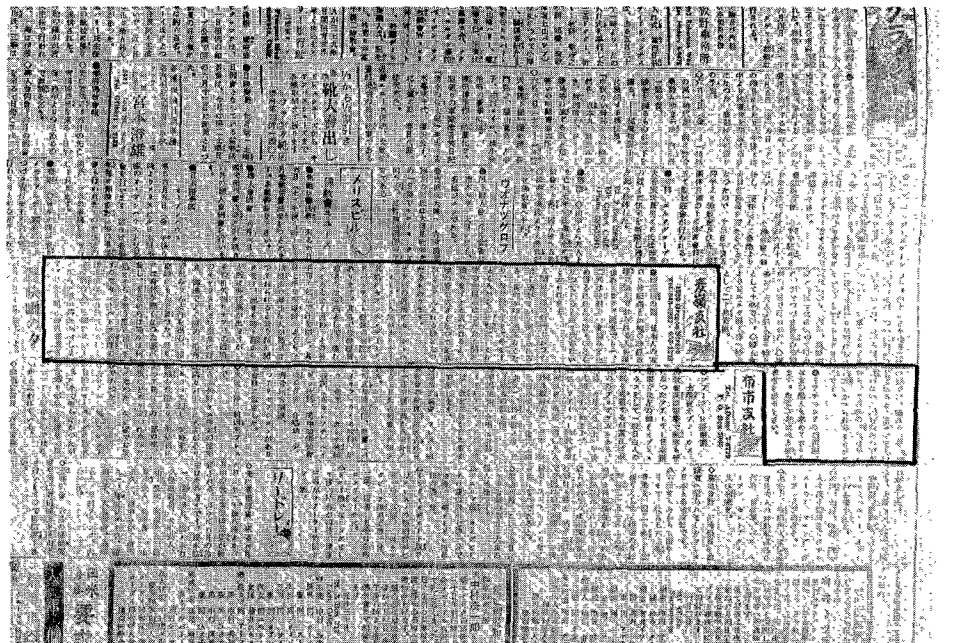
Not infrequently former patients in our sanitariums and hospitals send a note of appreciation to the administrator on their return home. But Mrs. Hideko Sato, of Berkeley, California, did much more than this.

She paid for an advertisement in the Japanese-American daily, *Nichi Bei Jiji*, following her stay in the sanitarium section of St. Helena Sanitarium and Hospital. In the ad, she told of the treatment and satisfaction she obtained there.

The following is a portion of her published message:

"Japanese people, as much as other races, are susceptible to nerve diseases. Neuralgia is painful, and the sufferer seeks help. But when one is told that there is no medication and no cure for his illness, he becomes discouraged and loses his appetite. His throat feels as if the passage-way is closed and he is unable even to

Heavy lines outline advertisement in the Japanese-American daily telling the story of how Mrs. Hideko Sato received helpful treatments at the St. Helena Sanitarium and Hospital.





# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► On May 8, four people were baptized and became members of the Portuguese-American church in New Bedford, Massachusetts. They were Sheryl Jones, Diolinda Graca, Robert Olsen, and Lionel Avila.

► Three piano students of Dr. Margarita Merriman, of Atlantic Union College, were winners in the auditions sponsored by the Massachusetts Music Teachers Association on May 23 at Tufts University in Medford, Massachusetts. Gladys Fernandez won first place, and Margaret Walker placed second in the collegiate section. In the intermediate, or high school, section Margene Mills won second place. The competition is open to students of the more than 70 Massachusetts teachers who are members of the association.

► Keith R. Hallock will be joining the Atlantic Union College teaching staff as

instructor in speech. For the past two years he has been connected with Southwestern Union College, Keene, Texas. Mr. Hallock received his A.B. and A.M. degrees from the University of Southern California in sociology and has done considerable additional advanced work in speech and sociology. Mr. Hallock is a member of the American Sociological Association and the American Speech and Hearing Association. He is one of the few denominational workers to be clinically certified by the latter organization. He also holds commercial radio licenses from the Federal Communications Commission and hopes to sponsor an FM radio station on the campus.



## Canadian Union

Reported by  
Evelyn M. Bowles

► P. G. Tetz has been asked to be district leader in the Langley-Whalley-White Rock area of British Columbia. Prior to this appointment Brother Tetz served as assistant pastor in the Vancouver district,

and was a member of the evangelistic team under the direction of Kenneth Lacey. George W. Reid, former pastor in the district, has accepted a call to the Saskatoon church in Saskatchewan.

► The old auditorium on the Hope campgrounds in British Columbia collapsed recently. A new building is under construction.

► H. G. Stoehr, from the department of languages at Walla Walla College in Washington, was the speaker for the study and work retreat conducted by the British Columbia Conference on the campgrounds at Hope for its field and office personnel. Dr. Stoehr's studies were on last-day events.

► G. R. Nash, secretary of the General Conference Sabbath School Department, spent a number of days in British Columbia promoting branch Sabbath school work. His enthusiastic reports of the progress of branch Sabbath schools in different parts of the world brought much courage and enthusiasm to the Sabbath school members of British Columbia, who wholeheartedly responded to his

## Bakersfield, California, Evangelistic Crusade Wins 220

After 12 weeks of preaching and visiting, 220 souls have joined the church as the result of the Bakersfield, California, evangelistic crusade conducted by the Stanley Harris-William Hoffman team. Large crowds continued to pack the Kern County Fairgrounds Auditorium until the very close of the meetings. The attendance went as high as 2,000 for a single night. Upwards of 60,000 people heard the message during the series of meetings. The offerings approxi-

mated \$15,000. The team was swamped with almost 1,400 names of interested people. The visiting will continue through the summer months, and there will be a steady stream of baptisms.

The picture shows many of the converts, together with the evangelistic team and laymen who assisted in the meetings.

STANLEY HARRIS  
Central California Conference Evangelist





## Large Evangelism Offering Received in Alabama-Mississippi

An offering of \$27,740 was received for evangelism in the Alabama-Mississippi Conference on the first Sabbath of camp meeting in June. The goal of "Two Miles of Dollar Bills for Evangelism" was exceeded as representatives from each church brought their offerings in the form of dollar bills fastened to a roll of paper. When all reports were in, the roll measured nearly two and a half miles long.

The offering was counted at the Lamar County Bank in Purvis, Mississippi. Pictured with conference treasurer A. J. Hess (right, standing), W. R. Caviness (left), and other conference workers, are bank officials C. E. Wilson and Charles Rosberry (standing second and third from left).

An accelerated program of evangelism is being carried on in the conference this year. Two full-time evangelists have been employed by the conference. Baptisms for the first six months of 1965, according to W. O. Coe, president, are almost equal to the total for 1964.

W. D. WAMPLER, *Departmental Secretary*  
Alabama-Mississippi Conference

challenge and pledged to begin 133 branch Sabbath schools in the conference.

► Four persons were baptized recently in the new Upper Kent church in New Brunswick, by G. E. Corkum.

► Victor Fitch, mathematics teacher and former dean of men at Canadian Union College, was recently appointed the new high school principal. Don Rafuse is to be his assistant. Walter Melashenko, who has served in the office of principal for the past seven years, recently accepted a call to La Sierra College to serve as business manager.



## Lake Union

Reported by  
Mrs. Mildred Wade

► At the recent Andrews University graduation exercises an honorary Doctor of Divinity degree was conferred on Dr. Edwin R. Thiele, emeritus professor of religion and philosophy. A graduate of Emmanuel Missionary College, he spent a number of years as a missionary in China, and for the past 28 years has

been on the faculty of his alma mater, teaching in the field of religion. His book *The Mysterious Numbers of the Hebrew Kings* is recognized throughout the world as the leading authority in Old Testament chronology.

► The school camp conducted last year for the seventh- and eighth-graders of the campus elementary school at Andrews University was such a success that it was continued again this spring. Under the direction of the elementary school principal, Donald Van Duinen, 105 seventh- and eighth-graders were taken to Scott Lake Camp, where for one week they lived in tents and attended classes under the sky. Last year they studied conservation and camp skills; this year the theme was better use of leisure time.

► A number of writing awards were received by students in the schools of Andrews University. Second prize in the advanced writer's division of the annual *Youth's Instructor* Pen League contest went to Robert J. Weiland, student of Harry W. Taylor. He also placed two other articles. Other Pen League winners, freshman division, were Alberta Beardsley and Karen Wallace, students of Mrs. Alma M. Campbell.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► A choice downtown location for the projected new church in Wrangell, Alaska, was recently purchased by Keith and Mildred Bloom, of Bloom Logging Company, and donated to the Alaska Mission. There has been no church in Wrangell since the old building deteriorated and the property was incorporated into the school grounds.

► By May 28 the colporteurs of the Idaho Conference had delivered more than \$4,000 worth of books and magazines for Big Week, which was almost double the returns for the preceding year. The publishing secretary, Don Orsburn, reports that 48 volumes of the *Treasures of Life* were sold, plus 22 *Triumph of God's Love* (*The Great Controversy*).

► Fifty converts have been baptized thus far following the Rentfro evangelistic crusade in Auburn, Washington, March 27 through May 22. Two further baptisms are planned.

► Returning to the Walla Walla College campus is Dr. J. V. Peters as associate professor of education and chairman of the department. Lois Teel, critic teacher at Rogers Elementary School since 1947, becomes assistant professor of education in charge of elementary teacher training. W. E. Anderson, new business manager for the college, and his wife have moved to College Place from Angwin, California, where he was business manager of Pacific Union College.

► Fedeke Gemechu, of Ethiopia, a junior premedical student at Walla Walla College, was selected by regional and national committees of the Institute of International Education, New York, N.Y., to participate in a special summer program of Training Opportunities for Youth Leadership being conducted at the University of Pittsburgh, June 28 to August 20. Mr. Gemechu is among 20 selected to attend the African Leadership Workshop in American universities and colleges, and will be assigned to an internship related to his special interest, public health.



## Northern Union

Reported by  
L. H. Netteburg

► Interest is being built up in the Fairmont, Minnesota, area through the It Is Written program, the Voice of Prophecy, H. S. Kaufmann's evangelistic meetings, and Tuesday night evangelistic prayer meetings conducted by the pastor, K. I. Foss. Visitation is in progress, and a church building is being sought.

► A basket of flowers was presented by the Sioux Falls, South Dakota, pastor, D. G. Albertsen, to KELO-TV to honor

12 years of continuous televising. The presentation picture appeared on the 10:15 newscast when the occasion and the church's name were mentioned. KELO has given a substantial Ingathering donation to the church for the past several years. Faith for Today and It Is Written are currently being aired.



## Southern Union

Reported by  
Oscar L. Heinrich

► Twelve master guides were invested at a special MV program at Bass Memorial Academy on Friday evening, May 14. E. S. Reile, of the Southern Union, and W. D. Wampler, of the Alabama-Mississippi Conference, conducted the service.

► More than 200 copies of *Your Bible and You* have been placed in the motels of the Meridian, Mississippi, area by the Pine Forest Academy home missionary department.

► The Southern Publishing Association has announced plans for the construction of a new publishing house to be located in a suburb of Nashville, Tennessee.

► Andrews University is sponsoring a field school of evangelism in St. Petersburg, Florida, during the summer months. Fordyce Detamore is conducting the school in an endeavor to help students combine the theory and practice of evangelism in an actual soul-winning situation. Joining the evangelist from Andrews University are Mr. and Mrs. Douglas Cooper, Peter Bragg, Carol Chancellor, LaVoy Garner, Robert DuBose, Walter Brown, Lyle Chamberlain, Terry Campbell, Thomas Sammut, and John Estrada.



## Southwestern Union

Reported by  
K. C. Beem

► H. J. Westphal recently conducted a three-week series of meetings in El Paso, Texas, for the Spanish-speaking people. At the conclusion of the meetings nine decisions for Christ were made. About 30 others are being visited.

► A three-week tent meeting in El Paso, conducted by Nathan Sims and E. E. Johnson, resulted in eight baptisms, with an additional eight in the baptismal class.

► More than 200 attended the Texas Conference annual senior MV campout at Big Bend National Park. The program extended from Thursday evening to Saturday night, and included a special campfire program by one of the park rangers, organized hikes on the various scenic trails, and Sabbath school in the basin campfire area.

► Dedication ceremonies for the Jay Memorial Hospital at Jay, Oklahoma, were held Sunday, June 20. About 350

residents of Jay and friends assembled at the hospital to hear Governor Bellmon give the dedicatory address. This new 31-bed hospital was built and equipped by the community and turned over to the Oklahoma Conference for operation as a Seventh-day Adventist institution. Dr. L. E. C. Joers will be in charge of the hospital as administrator and medical director.

► F. F. Schwindt and G. W. Wallace have been engaged in an evangelistic crusade at Muskogee, Oklahoma. To date 61 have been added to the church, with another baptism planned soon.

► Eighteen decisions were made to unite with the church during a two-week series of meetings at Wichita Falls Seventh-day Adventist church conducted by L. E. Tucker and H. B. Petry. Fourteen have already been baptized.

## 1965 Camp Meetings

### Canadian Union

Maritime  
Pugwash, Nova Scotia  
Gulf Shore Road ..... July 30-August 8  
Newfoundland  
St. John's  
SDA Church, Queen's Road ..... August 6-8

### Central Union

Wyoming  
Near Casper ..... August 12-15

### Columbia Union

Pennsylvania  
Somerset  
Church of God Campground ..... August 5-15

## Sales Increase 1,000 Per Cent in Thailand

Colporteur sales in the Thailand Mission have increased more than 1,000 per cent in the past four years. In 1960 the total was 72,000 baht, and in 1964 740,000 baht. During that same period the literature evangelist force increased from one to 30. Pictured are the leaders who were mainly responsible for this good record. Left to right: E. A. Pender, manager of Thailand Publishing House; Abel Pangan, associate publishing secretary; David Chung, publishing secretary; and G. Gilbert, secretary-treasurer of the Thailand Mission. We praise God for His blessings upon His work in Thailand.

**JOHN BERNET**  
Publishing Secretary  
Southeast Asia Union



## Lake Union

Illinois  
Broadview Academy, La Fox ..... July 29-August 7  
Wisconsin  
Portage, SDA Campground ..... July 23-31

## Pacific Union

Nevada-Utah  
Monument Valley  
Mexican Hat, Utah ..... July 28-31  
Northern California  
Fortuna Sectional  
Hammond Grove  
12 miles east of Fortuna ..... August 4-8

## Southwestern Union

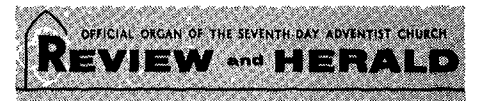
Oklahoma  
Oklahoma City, SDA Campground  
Bierg Park, Sooner Road ..... July 30-August 7  
Texas  
Sandoval, New Mexico  
Sandia View Academy, Box 98 ..... August 6-14

## Correction

In the Columbia Union section of Brief News, issue of July 1, appeared an incorrect statement as to the work that Don A. Roth is going to do in the Far Eastern Division. He has been called to be assistant secretary of the Far Eastern Division and also public relations secretary. We regret this clerical error.

## Church Calendar

Pioneer Evangelism and Church	August 7
Missionary Offering	August 14
Oakwood College Offering	August 21
Educational Day and Elementary Offering	September 4
Literature Evangelists Rally Day and Church	September 11
Missionary Offering	September 18
Missions Extension Day and Offering	September 18
JMV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church	October 2
Missionary Offering	October 2



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.

**Editor:** Francis David Nichol  
**Associate Editors:** Raymond F. Cottrell, Kenneth H. Wood  
**Consulting Editors:** R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts  
**Editorial Secretaries:** Promise Joy Sherman, Idamae Melendy  
**Special Contributors:** Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions  
**Circulation Manager:** R. G. Campbell

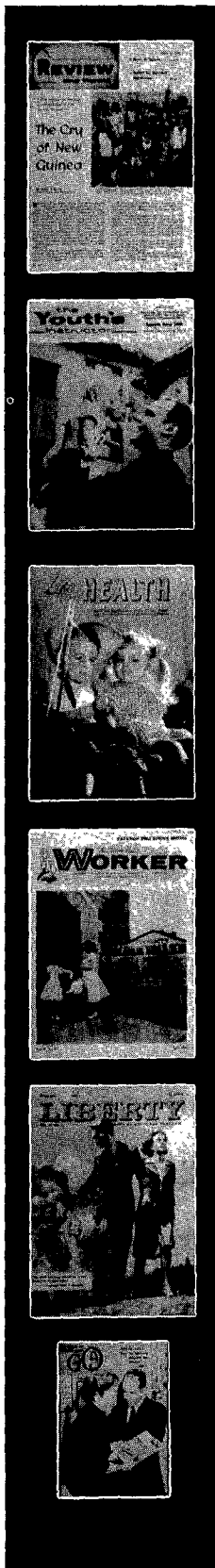
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# News of Note

## Canadian Union College Elects New President

H. T. Johnson, president of Canadian Union College, has accepted the invitation of the Pacific Union to serve as business manager of Pacific Union College. R. A. Figuhr is the newly elected president of Canadian Union College. Dr. Figuhr has served in our educational work, both overseas and in the States, and we welcome him to this new responsibility. We have greatly appreciated the work of Dr. Johnson at Canadian Union College.

E. E. COSSENTINE

## Largest Lay Leadership Course for Spanish Believers

The 30-hour lay leadership course organized by the Southern California Conference for the nine Spanish churches in the Los Angeles metropolitan area was held in their educational center. A record 185 laymen were in attendance. Samuel Weiss, coordinator of the Spanish work, assisted by instructors Augusto Britton and Roy Harris, organized the meetings and directed the course.

In their graduation messages, Cree Sandefur, president of the Southern California Conference, and his home missionary secretary, Phillip Follett, challenged the trained lay instructors to a greater soul-winning endeavor than ever before. The Spanish churches in Southern California have been soul-winning churches. The record number of laymen attending this course assures a strong lay leadership for future Bible evangelism in this conference. We have many reasons to believe that as a result of this training program a great revival in lay evangelism will sweep the Los Angeles area.

V. W. SCHOEN

## Legislatures Consider Bills Affecting Liberty

The year 1965 has been an important year from a legislative point of view. One hundred eighty-eight Sunday-closing bills have been introduced in 34 State legislatures. Interest in securing Sunday legislation has not diminished across the nation.

Thirty-six laws regarding solicitation have been considered by 18 State legislatures. This is a potential threat to church solicitation programs.

Seventy-five bills affecting religious education have been examined by legislators in 21 States. The battle to keep church and state separate is still a vital issue.

Nine States have considered the transportation of parochial school students by public school buses. There are at present 18 States where public school bus service is made available to private-school pupils.

The times demand that every citizen be

alert. The encroachments on religious liberty can be very subtle. Constant vigilance is the price of liberty.

M. E. LOEWEN

## Reaching Jews with the Message

A letter from the secretary of a leading rabbi in southern California indicates that she is a Seventh-day Adventist, and that the rabbi is using the book *Bible Readings for the Home Circle* as a textbook for teaching youth in his synagogue. They have ordered another copy of *Bible Readings*.

Here are a few responses from the current mailbag of the Israelite Heritage Bible Correspondence Course:

"These lessons are wonderful, and I'm so grateful that you have made them available to me." This writer said her husband took the health lesson to the office and showed it to co-workers, with the result that more copies were requested.

"Yes, I am acquainted with the Bible correspondence course. Someone sent in my name last December, and it delighted me to receive it. It is very interesting and adds so much to my life."

"The Israelite Bible Course taught me many more important scriptures, and it will help me along this rough road if I only let it. I would like to worship God



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

ROCHESTER, MINN. — Rochester's Sunday-closing ordinance has been ruled unconstitutional by Olmsted County District Judge Arnold Hatfield.

BOSTON—Richard Cardinal Cushing, Archbishop of Boston, in addressing the Unitarian Universalist Association, professed "most profound regret" that the Association's annual book award had been given to *The Deputy*, a play depicting Pope Pius XII as failing to speak out against Nazi persecution of the Jews.

LONDON—Work has begun on the delicate task of dismantling the war-bombed ruins of 300-year-old St. Mary Aldermanbury church in the city of London and shipping it to the United States as a memorial to Sir Winston Churchill at Fulton, Missouri. It was at Fulton that Sir Winston made his famous "Iron Curtain" speech on March 5, 1946. There the stones of the church, rich in

on the true Sabbath. I wish everybody did."

At the close of June there were 1,575 active students, and 205 graduates from the course. There are seven unbaptized Sabbathkeepers, and three persons have recently been baptized. Let us keep on working and praying for these descendants of Abraham, Isaac, and Jacob, for God still loves them and has given the remnant church a message of salvation for them.

WESLEY AMUNDSEN

## Michigan Conference Biennial Session

On July 8, at Grand Ledge, the Michigan Conference constituency of 17,596 members held its biennial session. Reports from all the departments showed remarkable advance in the work of God in this large field.

Funds are being raised for church and institutional development in a most encouraging way. Colporteur sales in 1964 were \$609,559, and missions offerings were \$709,398.05, or 79 cents per capita. Evangelism is receiving special emphasis.

N. C. Wilson and L. G. Wartzok were re-elected president and secretary-treasurer, respectively, with the entire departmental staff for the coming biennial period. May God bless His cause in Michigan.

W. E. MURRAY

the history of old London, will be carefully re-erected. Upon restoration it will be rededicated on the Westminster College campus.

NEW YORK—Properties expected to produce an annual income of \$200,000—enough to support 16 missionary couples overseas—have been bequeathed to the World Division of the Methodist Board of Missions by a Methodist layman.

MADRID—Another ecumenical appeal was made here in traditionally Roman Catholic Spain by *Ya*, a leading Catholic daily. An editorial in the paper said that for all "we ask a climate of mutual respect, and a properly prepared dialogue which should have its expression in legal provisions for religious liberty." *Ya* said the appeal was addressed to all Catholics; it urged them "not to insist too inflexibly upon what are matters of doctrinal opinion rather than of dogma."

TORONTO, ONT.—Committees representing the Anglican Church of Canada and the United Church of Canada have agreed on the essential elements of faith and order for a union of the two denominations. A 15-page report added that they are also agreed on the main principles that should govern the union of the churches.