

# REVIEW and Herald

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*Like Israel of old,  
we need courage to  
move forward.*

## Crossing the Jordan

By Victor A. Anderson, *Minister*  
*Central California Conference*

WHEN the children of Israel stood on the borders of the Promised Land, at Kadesh-barnea, all of the spies—with the exception of two valiant men—brought back a discouraging report. There was no question in their minds about the beauty and fertility of the land; on this they were all agreed. But the obstacles in their path seemed insurmountable. As the multitude listened to the dismal report they wept and murmured and hurled their accusations at Moses. They suggested, further, that he be dismissed and a new leader appointed who would listen to their demands and lead them back to the land of Egypt.

In every age, however, there have been men and women like Caleb and Joshua, who in spite of overwhelming odds have refused to be disheartened, and have been convinced that all God's biddings are enablements. In the forefront of this valiant army stands the apostle Paul. When he was threatened with persecution and death he replied, "None of these things move me, neither count I my life dear unto myself" (Acts 20:24). To his grieving friends, he said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem

for the name of the Lord Jesus" (chap. 21:13, 14).

Martin Luther is another illustrious example of a man determined to carry out God's plan in spite of all obstacles. To his skeptical friends he said, "Though they kindle a fire all the way from Worms to Wittenberg, the flames of which reach to heaven, I would walk through it in the name of the Lord Jesus, I would appear before them. I would enter the jaws of this behemoth and break his teeth, confessing the name of the Lord Jesus." When his friends persisted in their efforts to dissuade him he exclaimed, "Even though there be as many devils in Worms as tiles on the housetops, I would enter it."

"That which he knew, he uttered,  
Conviction made him strong,  
And with undaunted courage,  
He faced and fought the wrong.  
The nations crown him faithful,  
A man whom truth made free.  
God give us for these easier times  
More men as real as he."

—MARIANNE FARNINGHAM

No one has ever had so many valid reasons for being discouraged and turning back from his high and holy purpose as did Christ. The devil was on hand in Gethsemane to press these reasons. "The people who claim to be above all others in temporal and spiritual advantages have rejected You. . . . One of Your own disciples . . . will betray You. One of Your most zealous followers will deny You. All will forsake You. Christ's whole being abhorred the thought. That those whom He had undertaken (Turn to page 4)

Under Joshua's dynamic leadership Israel crossed the Jordan into the Land of Promise.

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FRED COLLINS, ARTIST



**W**OULD we be happier if God did not require tithes and offerings? As we ponder this question let us consider the origin and nature of the gospel, and the object of giving. As to the origin and nature of the gospel we read in 2 Corinthians 8:9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The servant of the Lord tells us, "The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give."—*Counsels on Stewardship*, p. 14. Yes, God delights in giving, and He desires that we should be like Him.

Now let us consider the object of giving. In Malachi 3:8-10 we read: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

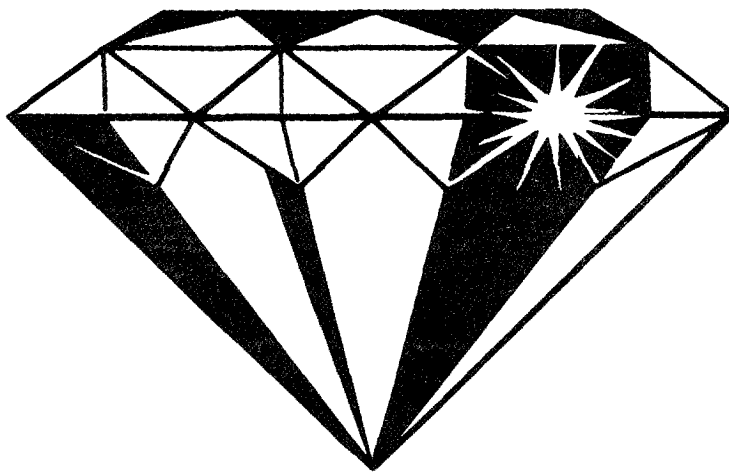
This is not a fund drive by the Lord simply to fill an empty storehouse, but a plea to accept His blessing. He is not here concerned with *getting*, but with *giving*. He pleads with His professed people to place themselves in a position so that He can open the windows of heaven unto them. No, this is not a fund drive. God does not need our offerings, but we need to give them. "This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other."—*Ibid.*, pp. 18, 19.

Let us note three reasons why some folks never have anything to give to Christ. The first reason is that they do not feel like giving. The second reason offered is that they are in debt. The third reason is that they live up their entire income.

### Impulsive Giving

When specific calls are made we sometimes hear people protest against having to give so much and so often. Some say they just do not feel like giving. Others feel that their gifts have not been appreciated, and that this releases them from aiding the cause. Still others can remember a few times when their gifts were unwisely spent, and as a result they feel under

# New FACETS of



By Treavor Hoover  
Pastor, Hammond, Louisiana

As the author of this article works away on the gem of stewardship, new facets appear and reflect the light of heaven with new and brighter luster.

no obligation to help now. Some whose feelings and emotions have not been stirred wonder whether the project is worthy and whether their gifts are actually needed.

Should our giving be controlled from principle or from impulse? Can we truly follow Christ and still be giving at will and withholding at our own pleasure? "To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course. If we are controlled by impulse or mere human sympathy, then a few instances where our efforts for others are repaid with ingratitude, or where our gifts are abused or squandered, will be sufficient to freeze up the springs of beneficence. Christians should act from fixed principle, following the Saviour's example of self-denial and self-sacrifice."—*Ibid.*, p. 25.

All of God's dealings with man are based on eternally fixed principles. We read in Malachi 3:6, "I am the Lord, I

change not." God desires that all our relations with Him shall likewise be a matter of fixed principle—including our tithes and offerings. Since "this is the only way in which it is possible for us to manifest our gratitude and love to God," how important that it not be left to impulse!

### Those in Debt

Some excuse themselves from giving, because they are in debt. Perhaps, however, selfishness is the real reason. If a man will go into debt for his own gain, then should he not show at least the same concern for the cause of God? Actually, all sinners are far overdrawn on the bank of heaven, and their first work should be to declare bankruptcy and then receive pardon. This debt of the true Christian will stand pre-eminently above all debts! Debt, then, is a reason to give, not an excuse to withhold! "I saw that some have excused themselves from aiding the cause of God because they were in debt. Had they closely examined their own

# Stewardship

hearts, they would have discovered that selfishness was the true reason why they brought no freewill offering to God. Some will always remain in debt."—*Ibid.*, p. 93.

Some are buying appliances, automobiles, houses, and other things on the installment plan. They *pledge* to pay so much a month to the seller, and sign their name on the dotted line. But when Salvation Incorporated, from New Jerusalem, which is above, has urgent needs, its representatives are told, "I don't believe in pledging!" Merchants like to do business in a businesslike way. They even expect their debtors to sacrifice, if need be, to meet their monthly pledge. Why do we hesitate to deal as faithfully and as sacrificially with the Merchant of heaven? Those who deal with God on a hit-and-miss basis miss much.

We need to give special attention to our motives for giving. Do we give because the brethren expect us to do our part? Do we give merely because God requires something? Many are giving, perhaps, because they feel they *ought* to give. The gifts God delights in are those that express gratitude and love. To give merely because we feel we ought to, can be dangerous. Multitudes know that they *ought* to follow Christ, but because self is not dead they are averaging up their good impulses and deeds in a vain hope to cover an unsundered life!

Often those who administer the King's business hear this response as the needs of His cause are made known: "I will do what I can." Often this is a substitute for a definite commitment that involves the risk of inconvenience or perhaps sacrifice! I am thankful God does not thus deal with us. His Word is clear on what we can *specifically* expect of Him. When man fell into sin, Father and Son made a sacrificial commitment. The Son of God did not say, "I will do what I can," but rather, "I will do what is required." Behold the love the Father has bestowed upon us! The spirit of liberality and sacrifice is the spirit of Heaven. The spirit of selfishness is the spirit of Satan. How like our God to

give! God desires that we should be like Him.

When we make a purchase we do not settle the transaction with the words: "I will do what I can." We always agree to a businesslike way of doing what is required. Any merchant would be shocked at the audacity of such a suggestion! Such a customer is not willing to inconvenience himself, but would leave the burden on others! Christ, in leaving heaven, gave up riches that were His and accepted the poverty that was ours. He gave all He had, and then He gave Himself. Can we do less?

## Living It Up

Another class of people have nothing to give because they are "living it up." There is nothing left after they provide for their own needs, or supposed needs. The lives of many are running in the same vein as that of Solomon of old. "And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy" (Eccl. 2:10). Here Solomon describes his selfish life: "I sought," "I made," "I builded," "I planted," "I got," and "I gathered"! Not only does such a person rob God; he cheats himself out of the best the present life has to offer and out of the life that is to be, as well.

Solomon once believed that life consists in the abundance of things a man possesses. "I had great possessions," he said, "so I was great" (Eccl. 2:7, 9). It was Solomon who also observed that there is "a time to get, and a time to lose" (chap. 3:6). Inspiration records the result of selfish living: "All was vanity and vexation of spirit, and there was no profit under the sun" (chap. 2:11).

Our wealth and influence will prove to be either a blessing or a curse, depending upon how we use them. "Many think that they must indulge in this pleasure and that, and in order to do this, they accustom themselves to live up to the full extent of their income. God wants us to do better in this respect. We sin against ourselves when we are satisfied with enough to

eat and drink and wear."—*Ibid.*, p. 292. When we have an increase in salary we usually also have an increase of desire for things. Too many professed believers decide to "live it up" rather than *give it up*.

## A Delusive Plan

Both God and Satan have a plan for you and your money. The great deceiver has a special plan for ensnaring those who are looking for the soon coming of Christ, and who endeavor to keep His commandments. The servant of the Lord was once shown Satan in earnest consultation with his angels as the end was approaching. She heard him say:

"Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections upon earthly things. We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people."—*Ibid.*, pp. 154, 155.

Satan works in many ways to get you to follow his plan. Those who have means are tempted to spend it in self-indulgence, in the gratification of appetite, in the embellishment of their homes, or in personal adornment. Many professed Christians spend freely on these things. The countenance that was all aglow with interest in plans of self-gratification does not light up with joy when the cause of God appeals for their help. Some folks would be better off if they lost their money, for all they get from it is vexation and misery.

The servant of the Lord tells us that "all the good gifts of God to man

will prove only a curse, unless he employs them to bless his fellow men, and for advancement of God's cause in the earth."—*Ibid.*, p. 20. How often God gives us a blessing, and we turn it into a curse!

Some folks are perplexed about all the calls to further the work of God. They seem to feel that someone somewhere spends all his time inventing projects that will provide an excuse to make more calls for help. Others cannot understand why, every year, every regular program is in greater need than ever before. They think that someone is determined to separate them from their money.

Why is it that the needs are multiplying? "God in His providence is calling His people out from their limited sphere of action, to enter upon greater enterprises. . . . They should understand that it is His mercy that multiplies the demands for their means."—*Ibid.*, pp. 14, 15. Perhaps we have never considered that the mercy of God is displayed here. Of course, we all understand at once that it is the mercy and providence of God that opens doors to more extensive witnessing. But have we recognized this same mercy and urgency of God in separating us from our narrow plans, our small enterprises, our giving as usual, and our limited sphere of action—in other words, our selfishness? In His great mercy He is determined, if we are willing, that Satan's plan shall fail.

Why does God permit human suffering and calamity at this time, such as the world has never before seen? Why is it that the intensity and number of disasters, both man-made and natural, are increasing on every hand? It is the last time. God urgently appeals for sinners to enter the ark of safety. "The Lord permits suffering, and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of His

character,—compassion, tenderness, and love."—*Ibid.*, p. 23.

In all human suffering and calamity God is appealing for sinners to turn to Him. We may therefore conclude that God has never more earnestly or urgently pleaded with sinners than He is pleading at present. World conditions today constitute the most earnest and urgent appeal from Heaven to receive the divine impression and to shine as lights in a world of darkness! On every hand Satan is at work bringing wretchedness, misery, and death. God desires that Christ shall be seen in the person of His followers, in loving compassion and tender ministry to the needy, in lifting the heavy burdens, and imparting light and life. Let us not forget that though it is urgent that the world hear the gospel, it is just as urgent that we give it! God desires not only to work *through* us but also to work *in* us.

### Conclusion

The man who received the one talent charged God with an exacting and overreaching spirit, whereas the false charges perfectly described his own stewardship! God has never asked anyone to "give until it hurts," but, "Give, and it shall be given unto you." God's all is ours, when our all is His. As we meditate upon this transaction we will never tax ourselves by rehearsing what we have sacrificed for Him who does exceeding abundantly above all that we can ask or think.

The object of giving is not so much to get man into heaven as it is to get heaven into man. Perhaps divine appeals for our means have as much to do with barren hearts as the empty storehouse. Does God require a real sacrifice? "Jesus does not require of man any real sacrifice; for whatever we are asked to surrender is only that which we are better off without."—*Ibid.*, p. 300.

## Crossing the Jordan

(Continued from page 1)

to save, those whom He loved so much, should unite in the plots of Satan, this pierced His soul. The conflict was terrible. . . . Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity."—*The Desire of Ages*, pp. 687-690. But this Christ refused to do. Thus was fulfilled the prophecy in Isaiah 42:4: "He shall not fail nor be discouraged, till he have set judgment in the earth."

Because of their failure to trust God in the critical hour at Kadesh, the Israelites were compelled to return to the wilderness. During this time they learned lessons of trust. Forty years later, when they once again stood on the borders of the Promised Land, their attitude had undergone a drastic change. Doubt had given place to faith, despair to hope, and mistrust to confidence. On this occasion only two spies were dispatched to search out the land, and both of them returned with a message of confidence that inspired

the people and the leaders. Joshua, the worthy successor to Moses, stood ready to respond to the challenge and lead God's children through the Jordan and into the Promised Land.

### Joshua's Character

"Courageous, resolute, persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and, above all, inspired by a living faith in God,—such was the character of the man divinely chosen to conduct the armies of Israel in their entrance upon the promised land. During the sojourn in the wilderness he had acted as prime minister to Moses, and by his quiet, unpretending fidelity, his steadfastness when others wavered, his firmness to maintain the truth in the midst of danger, he had given evidence of his fitness to succeed Moses, even before he was called to this position by the voice of God."—*Patriarchs and Prophets*, pp. 481, 482.

Under his dynamic leadership, and confident that this undertaking was ordained of God, the orderly procession moved forward to the banks of the stormy, overflowing Jordan. The waters divided and the mighty army passed through the Jordan, even as their fathers had passed through the Red Sea 40 years before. "Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy camp. God will do marvelous things for those who trust in Him."—*Testimonies*, vol. 4, p. 163.

Shortly afterward the walls of Jericho crumbled as the army of Israel moved in faith around its massive and impregnable walls. For 40 years the people of Jericho had been fortifying the walls of their city against such an attack, but all such precautions were in vain.

"Had the foundation of the battlements been laid in the center of the earth, and their summits reached to the arch of heaven, the result would have been the same when the Captain of the Lord of hosts led His legions of angels to the attack. . . . The Majesty of heaven with His army of angels leveled the walls of Jericho without human aid. The armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God."—*Ibid.*, pp. 161-164.

To commemorate the crossing of the Jordan, a representative from each tribe was instructed to take a stone from the place in the Jordan where the feet of the priests had rested, and erect a monument, so that their de-

scendants would be reminded of the miracle God had wrought. Jacob also expressed his gratitude to God in a similar way. We too have been counseled to follow his noble example.

"So does every blessing bestowed upon us call for a response to the Author of all our mercies. The Christian should often review his past life, and recall with gratitude the precious deliverances that God has wrought for him, supporting him in trial, opening ways before him when all seemed dark and forbidding, refreshing him when ready to faint."—*Patriarchs and Prophets*, p. 187.

### Reasons for Gratitude

We have more reason for gratitude than did the ancient Israelites. Ellen G. White was keenly aware of this when she made her way through the desert under far more favorable conditions. She says:

"As we passed over the great American desert in the heat and alkali dust, we became very weary of the barren scenery, though we were furnished with every convenience and glided swiftly and smoothly over the rails, drawn by our iron steed. I was reminded of the ancient Hebrews, who traveled over rocks and arid deserts for forty years. The heat, dust, and roughness of the way drew complaints and signs of fatigue from many who trod that weary path. I thought that if we were obliged to travel on foot across the barren desert, often suffering from thirst, heat, and fatigue, very many of us would murmur more than did the Israelites."—*Testimonies*, vol. 4, p. 296.

Today our position is similar to that of the ancient Israelites, at the river Jordan. We will soon be confronted with the final tests before we enter the Promised Land. But as we prepare to cross the river Jordan, we can rejoice in the assurance that God will be with us. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2).

"When I come to the river at ending of day,  
When the last winds of sorrow have blown,  
There'll be Someone waiting to show me the way,  
I won't have to cross Jordan alone.

"I won't have to cross Jordan alone,  
Jesus died all my sins to atone.  
When the darkness I see,  
He'll be waiting for me,  
I won't have to cross Jordan alone."

May we, during the troublous times that lie ahead, cling to the Hand that will never let go, and rely wholly on His merits for our salvation. Soon we

## Look Up

By JOHN R. REAVES

Lift your eyes, the light is shining  
High over God's love-crowned hills;  
You may look and behold its splendor  
If you but do His will.  
Look up, and the oil of gladness  
The lamp of your life shall fill,  
As your feet wend the way of the shining peaks  
You shall, by that love, be thrilled.

will enter into that experience so vividly pictured in *Testimonies*, volume 2. After describing the perilous and precipitous journey of the saints, the writer says: "At length we came to a large chasm, at which our path ended. There was nothing now to guide our feet, nothing upon which to rest them. Our whole reliance must be upon the cords. . . . We inquired in fearful whispers: 'To what is the cord attached?' . . . A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for nought. Before us, on the other side of the chasm, was a beautiful field of green grass about six inches high. I could not see the sun; but bright, soft beams of light, resembling fine gold and silver were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious

inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed: 'What holds the cord?' For a moment we hesitated to venture. Then we exclaimed: 'Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now.' Still we were hesitating and distressed. The words were then spoken: 'God holds the cord. We need not fear.' These words were then repeated by those behind us, accompanied with: 'He will not fail us now. He has brought us thus far in safety.' My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And, oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy."—Pages 596, 597. May God give us a faith that will stand the test, so that we too may share this glorious, and eternal reward, and blend our voices with the redeemed of all ages on the eternal shores of the heavenly Canaan.

"O for a faith that will not shrink,  
Though pressed by many a foe;  
That will not tremble  
On the brink of poverty or woe.  
Lord, give me such a faith as this,  
And then, whate'er may come  
I'll taste e'en here the hallowed bliss,  
Of an eternal home."



### Nickel Parade at Philippine Union College

The student body and faculty of Philippine Union College are engaged in their 1966 Nickel Parade. This fund-raising campaign will culminate on July 30, when a union-wide offering will be taken in all of the churches of the North Philippine Union Mission. The entire proceeds from this nickel drive will be used to help provide better dormitory facilities for the young women.

In the picture some of the staff members pose with a number of musical instruments purchased with part of last year's proceeds from the Nickel Parade. President A. P. Roda (fourth from the left, front row) is flanked by two officers of the League of Roses, women's dormitory club. Not only the women's club but every student organization has pledged its full support for the 1966 Nickel Parade. It is hoped that at least ₱20,000, or 400,000 nickels, will be brought in by July 30.

P. G. MILLER, Dean  
Philippine Union College

# A New Idea of Church-State Relations

By Francis D. Nichol

[The late editor in chief of the REVIEW AND HERALD prepared an address on the separation of church and state which he was to have presented before a recent conference on church-state relations at Andrews University. Following his death, the address was read for him. In keeping with his intention to share this address with REVIEW readers, we are presenting it as a series of five articles, of which this is the second.—EDITORS.]

There was a paradox involved in the history of the various states of Europe that broke away from Rome in the Reformation period. They renounced allegiance to Rome, but they did not renounce the concept of church-state union. The result, of course, was a continuing unfavorable climate for all dissenters, to state the matter conservatively. In fact, the dictum was set forth in some lands that the religion of the prince is the religion of the state. And no one living in the state was exempted.

Another curious fact also presented itself. Dissenting groups moved to America in order to worship God according to the dictates of their own conscience. But in most instances they promptly proceeded to set up a kind of theocracy, and to put under certain handicaps all who dissented from them. Some cynical wag has observed that the Puritans first fell upon their knees and then upon the aborigines. Sadly enough, it was not only aborigines upon whom their misguided, militant energy was displayed.

All who broke away from Rome were agreed on one point, that Rome was evil. But they did not seem to realize that all endeavors to dominate men's thoughts in the spiritual realm are evil. Indeed, they did not seem to sense that at the very heart of Rome's evil history was its philosophy that the church should rightly have ultimate power over kings, as the Bull *Unam Sanctam* set forth.

It is one of the sorry facts of history, with a quaintly humorous overtone for good measure, that blue laws belong to America, land of the free. They certainly do not belong to the history of England in the seventeenth century. We find there the reverse, the famous Book of Sports, a collection of certain enactments by England's loose-living rulers in the very century when blue laws were being placed upon the statute books of America. Now, in America the church was dominant and men were forced to give obedience to certain so-called Sabbath laws. In England the state was dominant and its pleasure-loving kings—what an understatement—endeavored to break down piety. The results were equally dismal on both sides of the Atlantic. True religion suffered as the result of church-state union.

## A New State Is Born

It is in the setting of this long and sorry record of states controlled by churchmen and churches controlled by kings that we are prepared to see the true significance of the birth of the United States of America. In this land the world witnessed the creation of an absolutely new concept of church-state relationships. As one historian well said, this was a state without a king, and a church without a pope. However, America's founders did not pluck from the thin air a new idea of government, an idea spun from their imaginations with no history to justify it. The real distinction of the founding fathers of America was this, that they read history aright and had the wit and the courage to frame a government based on what they read.

The founders gave no labored arguments in defense of their manifesto, the Declaration of Independence. Instead, they proceeded to build on certain great assumptions, declaring: "We hold these truths to be self-evident." Their glory lies in the fact that they did see those truths as self-evident, whereas the leaders of all the great nations before them through the centuries had not had the vision thus to see. And seeing these self-evident truths, they soon realized that separation of church and state was vital to the maintenance of these truths. To make doubly sure that none who lived after them might be led astray by any ambiguity of language, they added, erelong, what has become known as the Bill of Rights. It is no accident that the first of these reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Nor were they slow to see that inasmuch as man is one whole, civil liberty finally can be guaranteed to all men only if there is religious liberty also. And both depend on separation of church and state.

They did not wish to set up a state that would provide a congenial climate for a particular kind of orthodoxy. In fact, the government that they created was such that it enabled an eminent American jurist long afterward to declare that "the state knows no heresy." Today, most of the world's historians, sociologists, and statesmen agree that America's most distinct contribution in the field of statecraft is the principle of the separation of church and state.

And now let us examine briefly the story of religious liberty in the context of the United States. I do this for two reasons. The first is that the history of church-state relations in other lands is already well known and rather stabilized. Second, because it is in America that these relations are in flux. In this land we face, today, a hitherto untrod path, and the Advent Movement needs to know where this path leads.

## Major Endeavors to Break Down Wall

As we look back over the nearly two centuries since this Government was founded, we find that certain major endeavors have been made repeatedly to breach the wall that the founding fathers declared must ever stand between church and state. One of these has been pressure for enactment of Sunday laws. We all have blind spots, unfortunately, and stalwart Americans who sincerely believe the basic tenet of church-state separation have oftentimes not been able to realize how a Sunday law violates that tenet. It has been because of these never-ending attempts to secure or to strengthen Sunday laws that our Religious Liberty Department early found its chief reason for existence. In fact, in the minds of many Adventists the idea of maintaining separation of church and state was equated within the narrow orbit of opposing Sunday laws. It is easy to understand how this developed, for in earlier years this was the major assault upon the principle of church-state separation.

Closely related to the continuing campaign for Sunday laws has been the endeavor to secure a constitutional amendment declaring that the United States is a Christian nation.

There has also been another area of attack. We did not take it seriously in earlier days, though we clearly

viewed it as an attack. I refer to the endeavors of the Roman Catholic Church to downgrade belief in the doctrine of a wall of separation between church and state. One of the chief reasons for this is evident. Rome's school system, from the first grade on up through the university, has ever been one of its most distinctive features, and its most costly. With a wisdom that we wish more Adventists possessed, Rome has ever seen the strength of her church as closely related to the strength of her school system. Now, in lands where Rome and the state are joined there is really only one system of schools, the state-supported Catholic schools. As the years have passed by and Rome has grown increasingly strong in America, her school system has burgeoned, with all the costs that that represents.

Catholics have increasingly argued that inasmuch as they pay tax money to provide education for all children, their schools should share in the tax receipts. Were they not relieving the state of a part of the cost of educating the children of its citizenry? That argument has grown louder and stronger as the years have passed by.

And what has been our long-time attitude toward this effort of Rome to break down the partition between church and state? The record is clear. In the Everson school bus case, for example, we took steps to enter the case against Rome. We reasoned that though the granting of permission to parochial pupils to ride the buses was relatively a small item, it represented a breach in the wall, a breach that might create a dangerous precedent.

We have been consistently on record against the argument of Rome that it has a right to certain of the tax money for maintenance of its parochial schools. Some of our writers have even observed that Seventh-day Adventists pay taxes for public schools also, but that we never ask for any of the money back in order to underwrite our own schools.

In recent years there have also been other forces at

work which at least indirectly have created a climate favorable to an attack on the separating wall. For example, there has been an amazing development in recent years known as ecumenism. This has resulted in a rather widespread mood of seeking to find a common meeting ground with other religious groups, even at the price of subduing, if not surrendering, convictions and beliefs that formerly were considered vital. In many religious circles today it is considered simply bad taste to say anything critical of any religious group or its beliefs. It is easy to see how this new mood tends to anesthetize Protestant concern for Rome's claim that its schools should have part of the tax money.

Another factor rapidly developing has been the trend of the state toward social welfare, particularly in the area of help for children. This has led toward an interlocking of interests on the part of the church and of the state. For 50 years or more the churches have, with increasing fervor, put an emphasis on what is known as the social gospel, the transforming of this old world of ours into a millennial state by social reform. There is so much that could be said in favor of many social reforms that one almost hesitates to say anything critical. But unfortunately, the more the church and the state interlock in their interests and their objectives, which naturally include various legislative acts, the more difficult it becomes to keep clear the line between church and state.

Again, in recent decades private schools of all kinds, church related and secular, have been under increasing financial problems. In many instances these problems are said to be due to the fact that rich benefactors, who in all past time have been the good angels of private enterprise, have been under increasing taxation. Hence private schools in general have had a heightened awareness of the need of more funds, and of the fact that the government, through taxation, was obtaining money that might have come to them.

*(To be continued)*

*A minister gives his unsolicited personal reaction to the General Conference session.*

## **A Preview of Coming Glory**

By Wadie Farag

*Pastor, West Chester, Pennsylvania*


**F**OR the first time in my life I attended a General Conference session. I do not know exactly how I can express myself after having been granted by God this unsurpassed privilege. Although for more than thirty years I longed to attend a General Conference session, ever since the message reached me in Cairo, Egypt, and although I feel completely overwhelmed with holy joy and satisfaction at what I saw in Detroit, I am not at all ready to say with Simeon: "Lord, now lettest thou thy servant depart in peace." On the contrary, what my eyes have seen and what my ears have heard make me lift up my voice toward heaven and say: "Lord, may it be Thy pleasure that I never taste

death. Count me among the 144,000 and write Thy name upon my forehead. Number me with Thy people who will soon see the Lord in all His glory." This is my feeling and, I am sure, the feeling of my brethren who day by day read that great motto in the Arena, "BEHOLD, HE COMETH," and sang the words, "We have this hope that burns within our hearts, hope in the coming of the Lord."

Attending the General Conference was a mountaintop experience for me. Never before had I seen 20,000 people gathered in one place who dressed modestly, wore no jewelry, and who did not smoke or drink—thousands of people in one place who radiated holy joy in the midst of a dark and

sinful world. Indeed, this was "a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9).

But what really astounded my wife, children, and me more than anything pen can portray was the provision made for our brethren who could not speak or hear. For the first time in our lives we saw people who hear with their eyes and sing with their hands. Our desire to sit right near the rostrum to get the most out of the meetings, providentially led us to sit just behind the poster that read, "Reserved for Sign Language." It was worth coming to the session just to see this hopeful group. By moving their fingers, hands, and arms, Pastor Rex F. Rolls and Mrs. Betty Hamlin interpreted

*The Art of Living*.... **when**  **you're**  
**young**

**"A Long Farewell"**

DEAR YOUNG FRIENDS,

I should like to structure this column in the form of a letter, because a friendly letter is a highly personal document. And what I want to say to you *is* personal. Deep feelings always are difficult to verbalize; one is afraid of becoming maudlin, or overly sentimental. This fear, I suppose, robs us of much shared emotion which can enrich all our lives. In this letter I shall put aside this hesitancy, so that I may share with you some of the richness which came into my life as a result of my friendship with the late Elder F. D. Nichol.

Since his sudden death my typewriter has sat undisturbed and unused under its cover. My assortment of pens (every possible color, to provide a sly nudge of inspiration) has lain untouched on my desk. Because, you see, he was so much a part of this column. He always read the column in manuscript form, and with considerable relish, I thought. He never restricted me as to subject matter or manner of expression. When he felt it wise to suggest revisions, his marginal comments were so apt, so graceful, so humorous! In each case, the column was improved by his skillful editorial know-how.

A part of his job? Yes, of course. But there are such great differences as to how a job is done. That this great man, with his immense intellect, should be just as interested in *your* topics as he was in deep theological research—that's the remarkable part. When we're young, why do we feel sure that white hair automatically closes the mind to anything other than "old" ideas? Why do we feel sometimes so certain (in our vast inexperience) that understanding (or even comprehension) of the heart-burnings and excesses of youth is impossible in a brain crowned with silver? Elder Nichol's hair had been

for the deaf brethren everything that was said from the pulpit. The movements were quick and meaningful. It was translating the message, not to any spoken language, but to those deprived of the talent of speech. When the time came to sing, these dear folk watched their minister, and all of them moved their fingers, hands, and arms in the singing of the same words. This was singing to them. Were they happy? You should have seen their radiant faces. They sang words, not a tune; a message, not a melody. The

white for a long, long time; he was physically young when first it became so. He was psychologically young for all the days of his life—younger than I, in many ways, I always thought. (I'm too *feeble* to walk a couple of miles every day, whereas he walked at least four each weekday!)

The hallmarks of nobility—they were all there. You know, for instance, how fashionable it is to flit from one set of convictions (?) to another. It's the "in" thing to do, really—and the *easiest* thing to do, I might add. But a lifelong purposefulness, a lifelong, unswerving identification with a clearly defined set of principles and convictions? That was F. D. N. How rare his breed!

But never was he inflexible. He viewed with amused tolerance harmless fluctuations in styles of dress, colorful colloquialisms (though he never used them in his own conversation), the absorption of youth with romance, sports cars which must be gotten into and out of with a giant can opener. He was actively aware that youth is a turbulent time; he was sympathetic, yet never spineless.

What I'm trying to say, rather fumblingly, is that Elder Nichol knew a great deal about the problems of being young in such a complex, troubled world. He was very hopeful that all of you would find the answers that every young person *must* find for the deep, basic questions of life.

I feel the loss of my friend. I wanted to tell you of my feelings through this column, and to say to him "a long farewell."

Sincerely yours,

*Miriam Hood*

only melody they experienced was that silent melody that filled their hearts with hope. As we sat behind these dear brethren and sisters we felt that we were looking at some of the very same people of whom Isaiah wrote, "Say to them. . . : behold, your God will come . . . , even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:4-6).

Of course, all during the pre-session and session meetings we felt a deep sense of awe. We were undoubtedly in the presence of the Holy Spirit and of hosts of angels. I do not think that Cobo Hall was ever visited by more holy angels than during these momentous days.

To me the predominant spirit of this fiftieth session was undoubtedly that of "in honour preferring one another"; that of humility. Only the gospel can account for the spirit manifested by our leaders.

You had to attend the fiftieth session to see how men can retire from office with grace and how they can accept responsibility with humility. It was hard even for Moses to think of retirement. Repeatedly he prayed to continue until he and his people might enter Canaan together. Men full of plans for the work of God cannot easily lay their plans aside. Yet the confidence that Elder Figuhr manifested when he said, "I am glad to say that we have a fine group of experienced and dedicated men of demonstrated loyalty, any one of whom could capably lead our denomination as president of the General Conference," could be matched only by the humility of Robert H. Pierson, who, when accepting the office of president, said, "Never has a man stood where I stand just now who has needed your prayers and your support more than I do." When I heard these words, my prayer was "Dear Lord, may that spirit permeate every local church as year by year new officers are chosen."

Yes, I thank God for what I saw at Detroit. I am only sorry that not all the Advent people were present. The holy convocations of old, when all had to appear in Jerusalem, cannot be repeated in the twentieth century. I wish they could. But it seems that the day of having 2 million people celebrate a feast in one place is a matter of the past. The complex life of the twentieth century would make such a convocation impossible. The day is not far hence, however, when a "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" shall stand "before the throne, and before the lamb, clothed with white robes, and palms in their hands" (Rev. 7:9).

No, I am not ready to say with Simeon, "Lord, now lettest thou thy servant depart in peace." Why depart in the way of all the earth when I hope soon to depart heavenward? But certainly I can say with him, after the Cobo Hall experience, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people" (Luke 2: 30-32).



## A Missionary's Soliloquy By FREDERICK C. WEBSTER

The shades of night are falling,  
And I am left alone  
In silent meditation near  
Our thatch-roofed cottage home.

The afterglow grows fainter,  
Fast fading from my sight,  
And, passing from my vision, dimly  
Deepens into night.

I see the teeming millions  
And hear their sigh and cry,  
Longing for the Light of life,  
As throngs go passing by.

In reminiscent silence  
I am overwhelmed with fear,  
As darkened clouds before my face,  
And troubled thoughts appear.

How long in heathen darkness,  
Must we hear the cry  
Of souls still longing for the light,  
As time goes fleeting by?

While clouds and shadows cast  
Their dismal doubts and fear,  
The shadows tell us there is light,  
Our weary hearts to cheer.

And soon, in every land,  
The glorious gospel light  
Will shine with heaven's unwonted power  
And pierce the darkest night;

And in these very skies  
Our eyes shall soon behold,  
The Saviour coming in the clouds,  
With glory yet untold—  
To claim His own!

## A Story FOR THE YOUNGER SET

### Timmy's Temptation

By Maryane Myers

ONE spring morning Timmy was in the chicken yard feeding his fourteen hens. They were all fine layers. In fact, every week Timmy sold eggs and gave the money to his mother. It was necessary because his father's legs were paralyzed and he was unable to work, and their income was very small.

However, Timmy always remembered to pay tithe. There was a special bowl in the refrigerator, a bright-yellow bowl, which he called "The Lord's bowl." Almost every day there were eggs. The boy would carefully count them—1-2-3-4-5-6-7-8-9-10- and the tenth egg was carefully placed in the Lord's bowl. When the special bowl contained a dozen eggs Timmy would sell them and put the money in a church envelope for the collection plate. He was very happy that he could pay tithe and have a part in telling others that Jesus is coming again soon, and that girls and boys everywhere should be ready to go back to heaven with Him.

He was thinking about his fine hens and the many eggs they laid every day when, one day, his mother called him. Looking up, he noticed she was on the back porch. Tears were in her eyes.

Timmy ran to her.

"Grandmother is very sick," she told him. "I must take the train this afternoon and go to her. You and your father will have to manage without me for a few days." She sighed, "You'll have to cook."

"Don't worry about us," said Timmy, "I can cook."

Timmy's grandmother was sick for a couple of weeks. The boy cooked, washed dishes, and took care of his father. Every day they ate eggs until all were gone. After a few days there was not a thing to eat in the house except bread and a few cans of vegetables—and no money to buy more food.

"I'll use the tithe eggs for breakfast this morning," Timmy said to himself. "But I won't tell daddy. Nobody will know. By noon there will be lots more in the henhouse."

That day, for the first time, the hens did not lay. The next morning

Timmy again helped himself to the eggs in the yellow bowl. "I'll pay them back today for sure," he promised himself. But again there were no eggs in the henhouse.

Since the boy's mother had to stay longer than she had expected, Timmy kept using eggs that belonged to the Lord, because, it seemed, the hens had stopped laying. His fear mounted as evening after evening he returned to the house with an empty egg basket.

Finally Timmy went to his father and told him what had happened.

"Son, you shouldn't have used tithe eggs," dad said. "You should have had faith that God would provide for us. Those hens have always been good layers."

Timmy hung his head. "I know I did wrong. Do you think God will forgive me? Do you think the hens will ever lay again?"

"Maybe we'd better pray about it." "I've wanted to, but I've been ashamed," confessed Timmy.

He knelt down beside his father's bed, and together they asked Jesus to forgive Timmy for not having faith and for using eggs that did not belong to him.

Late that afternoon there was a cackling in the chicken yard. The hens started laying again, and the yellow bowl was the first to be filled.

When Timmy's mother came home he told her what had happened. She was pleased to know he had learned a valuable lesson. Timmy was happy. Grandmother was getting well, mother was home and the hens were laying as they had before—a basketful of eggs every day. There were eggs to use, and eggs to sell to buy groceries. And the biggest eggs were put into the Lord's bowl. Now Timmy knew that the tithe is important to God.

God does not always work the way He did to help Timmy learn this important lesson. But sometimes He does, when He sees that way is best.

That day, for the first time, the hens did not lay.

JEANIE MCCOY, ARTIST





# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



THE PHILIP LESLY COMPANY

Teaching piano pupils was for Ray a steppingstone toward her educational goal.

*Every young person who sincerely desires to obtain a Christian education can do so.*

## How Ray Went to College

By Ethel R. Page

**R**AY was sixteen. She had been attending high school in her home town, but because she wanted to study music seriously, she and her parents decided that she should go to a large high school in an adjacent county where a strong course in applied music was offered. Soon she found herself one of the several hundred exuberant, active young people who moved about over the expansive campus.

Ray loved every bit of it, especially her music study, and in a few weeks had settled into a routine of intensive application to classwork. There were many opportunities for social diversion as well. She had grown up in a Christian home, and had been taught to be careful in her choice of friends and entertainment. So she attended Sunday school and church, became a

member of the YWCA, and even went to prayer meeting occasionally when studies permitted. Thus she became acquainted with the more spiritually-minded class of young people.

After a few months she became increasingly attracted to a girl about her own age named Esther, who seemed to have an especially fine quality of both character and personality. The two girls, drawn together by mutual admiration and understanding, became fast friends—a deep-rooted relationship that endured throughout life.

Esther lived in this community, so Ray soon became acquainted with the rest of the family and was often a guest in their home. Esther's mother opened her heart to include another daughter, and Ray found a warm environment that helped to soothe the loneliness of being separated from her

own home and family. Esther's mother was a devoted Christian, who faithfully guided her five girls in the way of life. Ray enjoyed the spiritual talks they sometimes had, and joined in their family worship if she happened to be present. During the three years she spent at the school, she virtually acquired a second mother and home.

At first, one thing puzzled her. Often when she went to the home on Sunday, she found Esther's mother sewing or doing some other kind of indoor work. Since she was such a good Christian, why would she work on Sunday? Then one day she heard her tell Esther to explain to her music teacher that she could not take her lesson on Saturday. As they left the house, she asked Esther why she must not have her lesson on Saturday. Esther explained that they were Seventh-day Adventists and observed the seventh-day Sabbath. This was all new to Ray. She had never heard of a Seventh-day Adventist, but she was not concerned about it and dismissed the subject. She was young and there were so many delightful, enchanting things to do, such happy thoughts to fill her mind, that there was no place for weighty matters of theology.

Two years passed. Ray was eighteen. She had graduated from the piano course, had received her diploma and teacher's certificate. From the gay child of the past, she had developed into a thoughtful, serious-minded young woman with a purpose. This change had been brought about chiefly through the influence of the new faith that had come into her heart through the teachings and example of Esther and her family. Unconsciously she had learned and accepted the principal doctrines of the Adventist Church, and felt that she wanted to dedicate her life to God's service.

Leaving school with high resolves and plans, Ray was sure her own family would be happy to receive the wonderful new truth she had learned, but instead she was met with stormy opposition. They wanted none of it, and tried in every way possible to turn her away from it. Inexperienced

as she was, she did not know how to cope with this situation, and so for the most part she simply remained silent. She was not yet well enough informed to meet opposing arguments, but she was convinced in her own heart. So she held firmly to her new convictions in spite of visits from the pastor and the church elder. Home was not the pleasant place it had been, and Ray often longed to run away to the refuge of Esther's home and her mother's helpful counsel. Those were difficult days, but she found strength and comfort in God.

Esther was going to an Adventist sanitarium to take a course in nursing. On the same campus was one of the denomination's leading colleges. This gave Ray an inspiration. She would go to college. Esther's mother was very much pleased with the idea and gave her every encouragement. But when Ray told her family of her desire, they were positively against it, even so much so that her father refused to give her any financial support. He said he would help her go to any other college but not to an Adventist institution. This was a blow to her plans, but she determined that, by the help of God, she would find a way to go on her own resources. She felt she must go to a school where she could learn more about the Bible and be associated with Christian young people. So she began to pray earnestly that God would open the way.

She was teaching a small class of piano pupils in a neighboring town, and by the end of the summer this would yield a few dollars.

The first thing to do was to write to the president of the college, explain the situation, and ask for work whereby she could pay expenses. In a few days the reply came saying that it was impossible for anyone to earn all expenses while attending school. In the brief statement there was no word of hope or encouragement. But this did not have much effect on Ray's thinking. She was going to college anyway. She wrote to the business manager next. He handed her letter to the president's wife, who had been dean of girls, and who he thought could probably handle the matter better than he could. She wrote a long, motherly, sympathetic letter, encouraging Ray not to be discouraged and to continue hoping the way would open. How Ray loved her for that letter! And she was determined more than ever to go where she could live among such people. She prayed—oh, how she prayed! Not for a moment did she doubt that when college opened she would be there. She wrote to the business manager every few weeks to ask if there were any developments.

She told him of her musical training, suggesting the possibility of some work as assistant in that department.

During the summer, when she was visiting in Esther's home for a few days, Esther received a letter from an uncle in California who enclosed a check to help on her expenses in the nursing school. In the letter he said, "Give Ray enough out of this check to pay her train fare to college." O joy! Now she was sure she was going! She had her train fare; what was to hinder? Thankful for this good omen, she kept on praying and planning.

Toward the close of the summer Ray's mother relented, as mothers usually do, and said she would provide some new clothes for her. Her mother's change of attitude was a great comfort to her, even more than the addition to her wardrobe, but she was thankful for both.

About the first of August a letter came from the business manager saying that student help was needed to clean and prepare the dormitories for school. Would Ray please answer some questions: height, weight, state of health. She replied immediately—5 ft., 100 lbs., rather frail. The subject was dropped. Evidently she did not qualify. But she kept on praying and preparing to go.

Summer was drawing to a close. After expenses were deducted, the little music class netted \$25. With this in her purse, her train ticket, and the new clothes, the youthful aspirant was ready for the great adventure. Yet, there was no word from the college.

Then the time came to go. The two girls inquired about train schedules and set the date. Ray felt she should tell the business manager of her intentions, so wrote a brief message, which ran something like this: "I will



### "Not S'posed to Be Proud"

One Sabbath afternoon Donna and Beverly's father took them exploring by a flowing stream. In and along the sides of the water were shells and fossils.

As they walked, each member of the exploring party picked up specimens to take home. Suddenly five-year-old Donna discovered a portion of an animal's jawbone with a few white teeth still intact.

Examining it, she exclaimed, "I'm proud-est of this."

Her four-year-old-sister agreed that it was a rare find, but added, "We're Adventists; we're not s'posed to be proud."

MRS. LARRY KELLY

arrive on the Burlington on Monday at 5:00 P.M. and hope someone will be waiting for me when I get there." What must he have thought! Presumption? Impertinence? No; just sheer desperation and compulsion.

A day or two before departure a letter came from the business manager. Ray could hardly wait to open it. When she did, the contents put her into an ecstasy of joy. She could earn her tuition by serving as private secretary to the head of the music department, who was blind. There! Now it was settled! Nothing lacking but the small matter of a place to live. She would find that.

So the two girls did arrive on the Burlington. Next morning the business manager called Ray to his office, then took her to meet the teacher for whom she was to work. When he left he gave her a note, telling her to take it to the dining room matron. The message on the folded slip of paper read, "Give Miss Ray two hours' work daily in the dining room." Perhaps she did appear "rather frail." For three weeks she lived in the dormitory, setting tables and clearing tables. It was all so new and strange, but she loved every minute of it and was so thankful to be there, just as she had known all along she would be.

One morning when she went to the studio to work, her teacher asked her if she would like to come to his home and be a part of his family. He explained that his cousin, who was not an Adventist, had come to live with them and to attend college, but was not happy in the new environment and was leaving. His wife and four-year-old boy were blind like himself, and they needed someone in the home to read for them and to attend to matters they were unable to care for. No housework was required, as the wife preferred to do that herself.

That settled everything. Of course, Ray was delighted, for now she could feel that she was really earning her expenses. Truly, "God moves in a mysterious way His wonders to perform." He knew from the beginning that the teacher's cousin would be leaving and that the place would be open for Ray. That is why His Spirit urged her to be so persistent and to keep on in spite of the seemingly impossible situation. She gave the Lord all the credit for the wonderful way in which He provided for her.

A year later Ray was employed as assistant piano teacher in a school located in a distant State, and securely launched on the way to her lifework.

By the grace of God, any young person who sincerely desires to obtain a Christian education and prepare for service can do so. I know. Because my middle name is Ray.



## The Principle of Authority

It is clear even to the casual reader that the three angels' messages contain an earnest summons to worship the true God, and that they set forth the grave consequences of worshiping rival, counterfeit gods. Not so clear even to some Bible students, is the heavy involvement of these messages with the principle of authority. Because they do not recognize this, fellow Christians in non-Adventist churches sometimes accuse us of placing undue emphasis upon the Sabbath question. Some within the remnant church, also, have failed to see the Sabbath-versus-Sunday question in its larger dimensions.

For both groups we wish to deal with the three angels' messages and the Sabbath on a deeper level, examining the more weighty factors involved in one's response to Heaven's final appeal, found in Revelation 14. Let us first take a general look at the matter of authority.

Authority is interesting in that it has no essence, hence cannot be seen, or apprehended by the sense of touch. It is very real, yet it lacks concrete substance. It cannot be picked up like a book. It cannot be weighed in a scale. It passes from one person to another without any visible object being exchanged. Often it is exercised and accomplishes its purposes even in the absence of the one who possesses it. Let us offer three simple illustrations of authority.

### Illustrations of Authority

A professor tells a poorly behaved student to remain for a few moments after class has been dismissed. The teacher is small in stature and frail of build, but the student obeys even though he towers over the teacher physically and has muscles like steel bands. Why? The teacher possesses that mysterious something called authority.

A sergeant in the army orders a private to tidy up the barracks, carry a message to the captain, or improve his posture during drill. The command may appear unreasonable, the assignment may be inconvenient, the private may be exhausted, but he responds quickly and without argument. The sergeant possesses something the private lacks—authority.

A hungry child steps into the kitchen to forage for food. He butters a slice of bread and drinks a glass of milk, but he leaves untouched a tempting, delectable piece of cake. Is the child allergic to cake? No. Earlier in the day his mother has forbidden him to eat it, asking that it be saved "for daddy." Though mother is nowhere in sight, the child yields to her authority. He acknowledges a relationship; he respects her as his superior.

Now, not only is authority unusual in that it has no essence and no physical shape, it is unusual in that it has different sources. A public official in a democracy, for example, obtains authority by virtue of his election by the people. A lesser official sometimes possesses authority by being appointed to office by a superior. A worker obtains authority by being hired and given oversight of a project. Men and women obtain parental authority by virtue of the fact that they have children. Kings, according to an ancient concept, obtain authority "by divine right."

Some people may not possess much authority, but all

must live under authority—both secondary and ultimate. The secondary authorities are important, but they are not nearly so important as the ultimate authority. It is the ultimate authority under which one lives, that makes life meaningful and clear, sets the bounds of his freedom, and determines the measure of his personal development.

### Joshua's Experience

To illustrate this, let us look at an Old Testament experience. As Joshua drew near the end of his life he gathered the children of Israel to Shechem. There he reviewed the way that God had led—how He had called Abraham from an idol-worshiping culture, had multiplied his posterity, had rescued the people from Egyptian bondage, and had given them the land of Canaan. Then Joshua said:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua 24:14, 15).

Joshua was calling not for a casual decision on secondary issues, but for a decisive choice on ultimate authority. He well knew that the shape of personal character, as well as the shape of the nation, would be determined by the kind of ultimate authority under which the people chose to live. If they chose the true God their concept of the dignity of man would expand, their standards for holy living would rise, their personal and national goals would escalate. If, on the other hand, they chose to worship false gods their horizons would shrink, their moral standards would degenerate, their personal and national efforts would founder and come to nought.

### All Must Choose

Today, as in the time of Joshua, every person must choose his ultimate authority. And today, likewise, the choice that he makes determines both his present development and his eternal destiny.

In certain lands the state is the ultimate authority. The people are encouraged to submit everything to the state. The state plans one's activities, determines one's occupation, decides one's reading, controls one's religion (if any). If personal desires or ideas clash with those of the state the individual is expected to yield (gracefully, or otherwise), for, in the absence of religious concepts, the soul knows no higher authority to which it can appeal. Such a program is bound to be stultifying in many respects.

For some people human reason is the ultimate authority. They accept nothing that cannot be tested and approved by reason. The natural is always preferable to the supernatural. This philosophy places man at the top of the pyramid. Those who adopt this philosophy recognize no authority higher than man.

We come next to the ultimate authorities recognized, in practice, by Christians.

(To be continued)

K. H. W.

# Shibboleths

Once upon a time a breakdown in communications, a jealous pique, and a difference in pronunciation occasioned the death of 42,000 of God's chosen people. A number of years after the tribe of Ephraim had settled to the west of the Jordan, the Ammonites invaded the land of Gilead, east of the river, which had been allotted to half of the tribe of Manasseh. After a time the Lord appointed Jephthah, a Gileadite, to deliver and lead His people, and Jephthah invited the people of Ephraim to help drive the Ammonites out. Upon receiving a blunt refusal, he and his men set out alone to recover their homes and their fields, and the Lord gave them a glorious victory.

Complaining, after the victory, that they had been cheated out of their share of the glory, the Ephraimites invaded Gilead in revenge for the pretended slight, bent on murdering Jephthah. Spurning a reminder that they had ignored his invitation, they attacked their fellow countrymen. But once more the Gileadite warriors were victorious. When the tattered Ephraimite remnant reached the Jordan on their way back home, they ran into a roadblock the victorious Gileadites had set up there to intercept them. Ephraimites who denied being Ephraimites were asked to pronounce the word *shibboleth*, which means an ear of grain. In the Ephraimite dialect, however, the word was pronounced *sibboleth*. Inability to vocalize the letter *shin* in *shibboleth* betrayed their identity, and 42,000 of them were executed on the spot.

Selfish unconcern for the suffering of their brethren was probably the motive that prompted the Ephraimites to turn a deaf ear to Jephthah's appeal. Their own villages and fields were secure; why be bothered? Why venture Ephraimite lives in a doubtful struggle that promised no special advantage for their own tribe? But the brilliant Gileadite victory transformed Jephthah into a popular hero and catapulted him into a position of leadership. As a result, the Ephraimites were now jealous of him as, formerly, they had despised him. They resented the idea that leadership in Israel had passed to another tribe, and in their jealousy they set out to take revenge.

Here, however, we are concerned, not with the moral right or wrong of what happened, but with the reasons that led to the death of the 42,000 Ephraimites. First of all, there had been a basic breakdown in communications between the peoples of Ephraim and Gilead. They were brethren, but they had lost their sense of brotherhood. The Ephraimites failed to realize that even though the situation in Gilead was not their immediate concern, the spirit of brotherhood should nevertheless have inspired them to go to the aid of their beleaguered brethren.

## Modern Shibboleths

These were the circumstances, then, that magnified the pronunciation of the word *shibboleth*—something of no real importance—into a life and death matter. Little did the Gileadites realize that by making the word *shibboleth* a test they were conferring upon it a sort of linguistic immortality. Today, more than 3,000 years since the event that immortalized it, *shibboleth* is in common use as an English word. In fact, Webster's latest unabridged dictionary carries a rather lengthy entry that, in part, defines it as "a sound or a word containing a sound whose proper articulation is difficult for and whose mispronunciation is regarded as reliably indicating or betraying a speaker who is not native or whose speech has been influenced by early acquaintance with another language. . . . A word or saying characteristically used by the adherents of a party, sect, or belief."

The reason the Hebrew word *shibboleth* has lived on

to remind us of that incident at the Jordan in the long ago, and has now become incarnate in the English language, is that it expresses in one compact verbal package the universal human tendency to erect artificial standards by which to admit other people to, or bar them from, what we consider to be the accepted, orthodox, "in" group. It is a basic human weakness to think of one's own customary modes of thought, speech, belief, and conduct as the standard by which other people are to be judged, and to reject, or at least look condescendingly upon, those who do not measure up to this arbitrary standard.

This tends to be the case wherever there is disparity in social, cultural, educational, professional, economic, political, or religious concepts. A shibboleth is thus in a sense a status symbol, and it may be material or intellectual, as well as verbal. It justifies a man—in his own eyes at least—for being a respecter of persons, for accepting or rejecting someone on the arbitrary basis of his own personal likes and dislikes. But God is no respecter of persons, and only those in whose hearts the love of God abides, and who bring an enlightened understanding to bear on human relationships, can avoid the temptation to use shibboleths as yardsticks for measuring their fellow men.

God's people today are no more immune from this universal tendency than they were in the long ago. We do not ordinarily take up literal weapons against those who do not pronounce our particular shibboleth correctly, but we do have more sophisticated ways of taking revenge. Sometimes we deceive ourselves into the belief that we are crusading for the Lord and for the integrity of the Advent message, when in fact we are out on a selfish vendetta to defend a pet shibboleth. A shibboleth may be a personal habit or custom—a mode of dress, diet, Sabbathkeeping, or recreation. Or it may be a particular form of church architecture, or a religious symbol, or the form of the church service, or a particular type of sacred music. Or, again, it may be a theological expression or a detail of exegesis.

## Shibboleths Versus Principles

Let it be clear that we are not classifying fundamental principles of right and wrong as shibboleths. The difference between the two is as great as the difference between noon and midnight. Principles never change. We seldom deal with principles in the abstract; but we are forever *applying* them to particular situations. Now, there may be valid differences of opinion as to how a particular principle should be applied in a particular situation. Also, circumstances may change, and an entirely valid application of a principle under one set of circumstances may be quite invalid under the new circumstances. While standing staunchly for principle, we ought to allow for honest differences of opinion and changing circumstances, especially on the part of people who love the Lord as much as we do, and whose purpose it is to live for Him.

When we do not have a plain "thus saith the Lord," and there is room for a valid difference of opinion on the part of men who are equally sincere and perhaps equally well acquainted with the facts, we have no right to draw an arbitrary circle that leaves others outside our artificial circle of respectability, simply because they do not conform to our particular application of a certain principle. Too often pride mixed with at least a measure of ignorance masquerades as zeal for truth.

Whenever there is an attempt, however subtle, to injure or downgrade someone because he mispronounces a pet shibboleth, those who are Christian at heart will recognize the pseudo crusade for truth for what it really is—a Gileadite purge of some hapless Ephraimite. We doubt that the Lord approved of the slaughter of the 42,000 in the long ago, or that He looks with favor upon our more sophisticated forms of revenge today.

R.F.C.

# Reports From Far and Near



Scene on the fifth night of the Five-Day Plan in Frankfurt, Germany. Left to right: R. Fritz, M.D., medical director of the group therapy; Ernest Adolph, pastor and psychological adviser; Heinz Morenings, president of the Hessian Conference, speaking.

## First Five-Day Plan in Central Europe

By O. Brozio, *Temperance Secretary Central European Division*

The first Five-Day Plan to Stop Smoking in the Central European Division was held in Frankfurt am Main, capital of Hessen, Germany, a city that has often been called the Chicago of Europe.

For days before the program began, streetcars throughout the city carried big red posters with the words "To Stop Smoking in Five Days." The same posters gave information on the Plan. At the same time church members went from door to door distributing leaflets, each one of which contained an invitation and enrollment card for the five-day clinic.

Ten days before we started with the group therapy a news conference was held. The reporters reacted favorably. On the morning after the news conference articles were published under titles such as "Cold Shower Replaces Cigarette," "Withdrawal Treatment Begins on Sunday," "First Five-Day Plan in Germany," "Non-smoker in Five Days," "Withdrawal Treatment for Chain Smokers," "German Society for Health Care Wants to Make It in Five Days."

Many newspapers reported each day on the group therapy. One newspaper published an article about the "Non-smoker Goethe" (Johann Wolfgang von Goethe, the great German poet, is the most famous son of the city of Frankfurt). Throughout his life he disapproved of the smoking habit. So we had chosen the right place for our first five-day clinic.

Heinz Morenings, president of the Hessian Conference, and Stefan Fischer, temperance secretary, were in charge of the

planning and organizing. All was well prepared when the first five-day clinic began on January 23. On the first night about 350 smokers attended. On the second night, about 20 less, which figure remained constant.

The volunteer helpers and co-workers met each morning for a conference to give study to the methods of the group therapy, to discuss the experiences of



After each Five-Day meeting at Frankfurt, Germany, soft drinks were served to the smokers. They were given mineral water, lemonade, grape juice, and orange juice, on consecutive nights.

the night before, and to lay plans for the next session. The church members supported the program by participating in prayer bands.

The five-day clinic was headed by a Seventh-day Adventist physician and a minister. Robert Fritz, M.D., of Hamburg, did an excellent job. A reporter wrote about him: "He convinces because he is convinced himself." Ernest Adolph, the evangelist, who gave advice on the psychological aspects of smoking, left a strong impression on the minds of those assembled by showing the strength of the sentence: "I choose not to smoke!"

Night after night television covered the Plan. The television team was composed of five persons. One of the cameramen stopped smoking after the opening speech by Dr. Fritz, some days before the beginning of the group therapy. The film *One in 20,000* helped him decide never to smoke again. The director of the team was a young woman who smoked heavily. She was given the order by her boss to make a film for television on the Five-Day Plan—and to stop smoking herself. This was not easy for her, but she succeeded.

During the five days both the physician and the evangelist pointed out to the smokers the importance of asking for divine help. No one will ever forget Dr. Fritz's appeal: "You cannot smoke with hands folded!" A young woman told the following story. She went shopping downtown, in her Mercedes 220. While she was in the shop her car began to roll, since she had forgotten to tighten the hand brake. Soon people crowded around and the police arrived. Fortunately nothing serious had happened.

When the woman got back to her car, a policeman lectured her on her carelessness, and she had to pay a fine. At home later, quite upset over the incident, she searched for a cigarette. She rummaged through all the cupboards and drawers until she found a pack. But before she could light up, the telephone rang. It was her husband, who called to ask: "Margret, did you hold out this morning?" So she got help at the right moment. People who had not prayed for years, and who do not believe in divine guidance, learned what a power prayer can be.

Many principles of the Advent message shone through the lectures of the group therapy. On the fourth night, when Dr. Fritz had finished his lecture, a reporter commented to the girls who sat in the hall keeping the attendance list, "You nearly made us Seventh-day Adventists. You taught us to pray, and stop smoking and drinking. We also know about pork. Now there is nothing left to be taught but the Sabbath!"

Many requests are coming for additional Five-Day sessions, but lack of available qualified personnel prevents us from responding.

## Union College Week of Prayer

By J. R. Spangler  
Associate Secretary  
GC Ministerial Association

The Union College graduating class of 1906, wishing to create a symbol of service, originated what is known as the Golden Cords. Hanging above the stage in the college gymnasium is a picture of the old clock tower, symbol of Union College. Stretching from this tower are golden cords to all parts of the world. Each one represents a former Union College student in foreign-mission service. To date, 885 cords have been hung.

The writer recently conducted a week of spiritual emphasis at this school. The response of both faculty and students was an extension of an attitude that springs from a spirit of deep dedication to God and His church.

Morning and evening chapel services were conducted. Daily prayer services were held prior to the morning chapel service. The large student group was divided into sections for a testimony service; thus the majority were given the opportunity to testify in a short time. Calls to consecration and surrender were made, resulting in new determinations and decisions for Christ. On Friday evening the subject on the second coming of Christ was climaxed by the college choir singing Handel's "Hallelujah Chorus," which seemed to bring heaven nearer.

The final Sabbath morning found the entire village and school group participating in a large communion service under the leadership of the pastor, M. D. Hannah. The results of the Christian leadership of Dr. R. W. Fowler, president, and the personal interest shown for the students by the faculty are seen in the spiritual tone of the institution.

The Lincoln symphony orchestra, under the direction of Leo Kopp, presented a concert on the Saturday evening that closed the Week of Prayer. The final number given was the *Psalms* of

*Celebration* for chorus and orchestra. This was commissioned and written especially for the seventy-fifth anniversary celebration of the founding of Union College. The Choral Union of Union College, under the direction of Elmer Testerman, performed the vocal score.

The text was selected by the music department of Union College, and the composition was written by Paul Whear, chairman of the music department at Doane College. In this production *Psalms* 138, 92, 133, and 47 were included. This inspiring and powerful musical production was a fitting climax to a week of spiritual refreshing.

## Three Ordained in Southeast Asia

By Daniel R. Guild  
Departmental Secretary  
Southeast Asia Union

In the Southeast Asia Union the church recently recognized Christ's call to three men and ordained them to the gospel ministry.

The first was Do Binh. Since graduating in 1943 from the Vietnam training school, conducted by Pastor A. V. Bentz, of France, he has been a literature evangelist, the pastor of two churches, and since 1960 the publishing secretary of the Viet Nam Mission.

In spite of the difficulties in this war-ravaged country, under Do Binh's leadership the corps of literature evangelists has grown from 38 to 73. He has led his literature evangelists in conducting branch Sabbath schools, giving Bible studies, and acting as the pastors of several churches. Several hundred have been led to Christ through the missionary activities of Vietnam's literature evangelists.

Since 1958 Wong Yew Seng, of Penang, Malaya, the second to be ordained, has been engaged in pastoral-evangelistic work as a missionary to Sabah on the island of Borneo, to Cambodia, and now to Cholon, Vietnam. He is a graduate of



Pastor G. O. Bruce, secretary-treasurer of the Southeast Asia Union, giving the ordination charge to Wong Yew Seng. Other ministers participating in the ordination service (left to right): D. R. Guild, H. W. Bedwell, and R. E. Neall. The Chinese characters mean "We must preach the gospel."

the ministerial course of the Southeast Asia Union College and holds a B.A. degree from the South China Island Union College. Recently he completed a very successful effort in the Cholon, Vietnam, Chinese church, of which he is now the pastor.

After graduating from our junior college in Indonesia in 1959, R. I. Mamora, the third ordinee, came as a missionary to Malaya. For several years he has served successfully as pastor of the Kuala Lumpur church. Recently he accepted a call to Thailand, where he is the Bible teacher at the Ekami English school and pastor of the school church. He holds a B.A. degree from Philippine Union College.

Left: Pastor and Mrs. Do Binh (center). Pastor Pham Thien (on the far left), a departmental secretary in the Viet Nam Mission, gave the ordination charge. Pastor V. L. Bretsch (second from the right), Southeast Asia Union publishing secretary, gave the welcome. Others in the picture, left to right, are H. W. Bedwell, union president; R. E. Neall, Viet Nam Mission president; and D. R. Guild, union ministerial association secretary.

Right: Pastor and Mrs. R. I. Mamora (center). Pastor P. G. Wick, president of the Thailand Mission, stands at Pastor Mamora's right. Others are, left to right: V. L. Bretsch, H. W. Bedwell, and G. O. Bruce.





At the concluding service of a series of meetings held in the Yucaipa, California, church, Carl Sundin (right) interviewed Dr. C. E. Randolph on the subject of prevention of heart attacks.

## Youth Meetings at Yucaipa, California

By Carl Sundin, Director  
LLU Placement Service

The writer conducted the spring Week of Devotion in the Yucaipa, California, church, May 6-14. During this week medical and health subjects were presented in conjunction with the evening programs.

Three members of the staff of Loma Linda University joined in the presentations. These were Dr. Charles Thomas, who demonstrated the importance of exercise in the maintenance of health; Dr. U. D. Register, who reported the latest findings upon the influence of diet on alcoholism; and Dr. Lester Lonergan, who gave pertinent information on the use of cigarettes and tobacco.

Dr. C. E. Randolph, associate secretary of the General Conference Medical Department, joined in the Sabbath service with the discussion on heart attacks and how to forestall them. The music provided by students of Loma Linda University and Pastor A. R. Sousa during the week added greatly to the appeal of the meetings.

Five young people were baptized at the beginning of the week by the pastor, Lawrence Scott. Many rededicated their lives to God, and five gave their hearts to God for the first time.

## Paraná, Brazil, Holds First SDA Agricultural Congress

By Arthur de Souza Valle  
Departmental Secretary  
Paraná Conference

Paraná is a prosperous Brazilian state with more than 5 million inhabitants. Four million live in agricultural and pastoral areas. There are 12,500 Adventists in Paraná, organized into 350 churches and groups. The church adds more than 1,000 members annually through baptism. Eighty per cent of our

12,500 members are in agricultural pursuits.

With the desire to help these members Itanel Ferraz, the president of Paraná Conference, planned the first Adventist agricultural congress. This congress took place in the city of Londrina, in the northern part of this state, January 16-19. About 85 persons attended, studying in classes taught by specialists in the various subjects.

First, the class on "Cultivation of Corn" was taught by Dr. Ervino Woerlle, a graduate in agronomics, of the Agricultural Department of São Paulo state. "Emergency Relief" was taught by Nurse Osorio dos Santos, the commander of our medical launch *Luzeiro do Sul*. Other classes held the first day included: "Dental Care" by Gert Adam, dentist; "Poultry Raising," by Carlos Mochiutti; "Pests and Plant Diseases" by Dr. Woerlle.

On the second day the classes included: "Cultivation of Rice" and "Horticulture," by Prof. Roberto Cremonesi; and "Cultivation of Beans" and "Cultivation of Soya Beans." On the third and last day of the congress we had presented "Fruit Growing," by Prof. Joaquim Dresch, "Rural Sanitation," by Siegfried Hoffman, M.D., "Soil Conservation," "Beekeeping" (Apiculture), by Pastor Oscar Lindquist, and "Meteorology, Frosts and Drought," by Dr. Woerlle.

Besides the classes, instruction was given through educational films, and question-and-answer periods.

At the end of the congress certificates of attendance were given to those present. The Paraná Conference hopes that this congress will help our brethren be more successful in their agricultural work, and thus be a greater strength to God's work.



Mr. and Mrs. P. E. Kim in front of their new tent-church.

## A Tent-Church in Korea

By Russell C. Thomas  
Publishing Secretary  
Korean Union Mission

From the floodlands near Seoul, Korea, came a quest for truth. The mission office answered the call by having the departmental secretaries hold an evangelistic effort. "We'll furnish the meeting place," the searchers for truth promised.

And what a meeting place it chanced to be! It was a little, dark cement building about 8 feet by 25 feet, which had been used for a warehouse. It had no windows, not even one in the door.

But the people came and crowded in. They came until approximately 80 people were sitting on the floor on rice straw mats in the little dark building. The people outside also saw and heard, for the door was left open to let in some light and air. Two lanterns hung over the heads of the people, making it possible for the speakers to see the glow on the faces as light fell upon dark hearts.



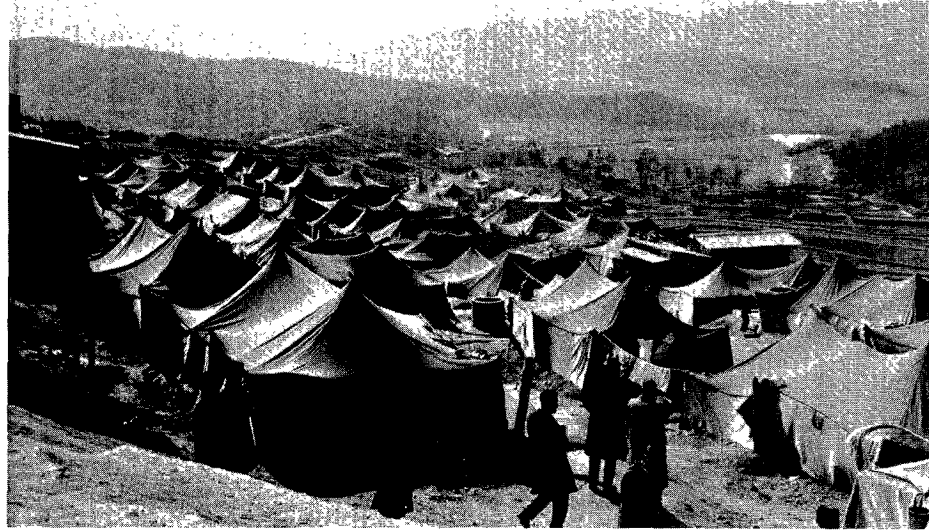
## Record Baptisms in Bahia

With a baptismal increase of 48 per cent over the previous year's all-time high record, the Bahia Sergipe Mission during 1965 registered a record 1,281 souls baptized by its 13 district pastors. This includes ministerial interns and a medical launch captain, and represents an average of nearly 100 baptisms per worker. This faithful band of workers has accepted a goal of 1,500 souls for 1966.

The picture shows the entire working force of the Bahia Sergipe Mission, including wives, and representatives of the East Brazil Union and South American Division.

M. KRETSCHMAR, President  
Bahia Sergipe Mission





The new tent-homes of our flooded-out believers in Korea.

After long months of study a baptism was conducted and 42 of these people accepted the Lord Jesus Christ. After this it seemed the evil one could stand it no longer and let loose with all his power and fury. The greatest flood known in those parts came rushing down, taking out a link of the long bridge spanning the Han River, sweeping away the houses of our believers and the little windowless building that was so dear to them because in it they had learned this precious truth.

It was a dark day for those dear people. All they had was gone. Why did God allow it? They had just now begun to pay tithes and serve the God of heaven.

The government took action and prepared a piece of land for the flood victims. After they were relocated, a group of us went out to give them courage. As we came over the edge of the mountain and looked down on the little city of tents, our escort said, "These are our brothers and sisters." Tears of mixed emotions filled our eyes as we realized what our brethren had gone through, how they had been protected, and how now, though living in tents in this bitter winter, they have land on which they can build where the floods can no longer overflow.

Over the hills stood a tent by itself. "What is that?" someone asked. "Oh, that is our church."

And what a lovely little church it was. A church-tent, a tent-church! Yes, but inside white and clean with windows. Even a window in the door. Their dark dungeon had changed into a bright little place to worship. "We are better off than we were before," said the leader, Pac E. Kim.

"Do you have any problems?" asked the new mission president.

"Yes, we do. The government gave us land on which to build houses, but we do not own the land where our church is and we must move." A cloud was hovering over them. But we had the answer. That very morning, while we were visiting another church, a woman had offered to give us land in that very area on which to build a church.

One may ask, "Why did these people come to our mission instead of to some other mission and ask for a teacher?" The answer is that Mr. Kim had at one time, in another part of Korea, pur-

chased a year's subscription to *Signs of the Times*. He was impressed that the Seventh-day Adventist Church is the true church, from reading this literature. When the time came for them to look for the true church, he led his neighbors to our mission. The Spirit of Prophecy says, "More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Counsels to Writers*, p. 181.

## Ecuador Academy Groundbreaking

By N. M. Merkel, *President Ecuador Mission*

The murmur of the idling tractor could be heard in the background as Don R. Christman, president of the Inca Union Mission, spoke. Moments before, he had broken ground for the first classroom

building of the new Ecuador Academy which is under construction in Santo Domingo de los Colorados.

The tropical sun dominated the emerald landscape as he said, "The Ecuador Mission faces a great challenge; a great struggle lies before us." With a membership of slightly more than 2,000 the constituency will be called upon to make great sacrifices, but the establishment of a boarding academy could not be postponed.

Because of the cost, few Ecuadorian youth were able to travel the 1,000 miles to the academy at the Inca Union College near Lima. As a partial remedy a day academy was begun in Guayaquil in 1961. This has been upgraded annually and now offers the six years of the secondary cycle. This school cannot, however, serve the youth outside the Guayaquil area.

The Adventist youth in the areas not served by the day academy face many problems. Besides the moral corruption prompted by the prevalence of common-law living, the youth meet the teachings of evolution and hypnotism, even witnessing demonstrations of the latter in the classroom. The boys who do not attend premilitary instruction, which is given only on Sabbath, forfeit their official documentation at graduation. This bars them from university training, certain jobs, and even official courses in the denominational colleges in the South American Division.

There is a desperate need for denominationally trained primary school teachers who can answer the urgent calls that come to the mission office for schools.

The machine shop, which protects the tools and construction equipment from the tropical rains in this banana growing area, has been finished, and the well, which provides abundant potable water, has been drilled. Although it may be with minimum accommodations, the school is expected to open in May, 1967. This is truly a project of faith.



D. R. Christman, Inca Union president, breaks ground for Ecuador Academy classroom construction. In the foreground, left to right, are Manuel Alaña, Ecuador Mission treasurer, and Plinio Arguello, Ecuador Academy vice-director.

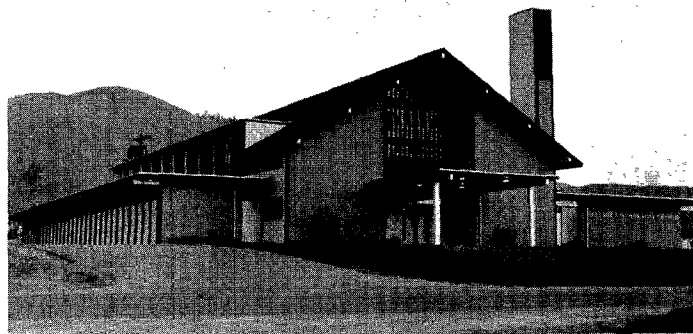


## Yugoslavian Church in Cleveland Inaugurates New Sanctuary

A new sanctuary for the Cleveland, Ohio, Yugoslavian church was inaugurated May 7. Wesley Amundsen, secretary of the North American Division Missions Committee, and F. W. Wernick, president of the Ohio Conference, were guest speakers. Also present was Joseph Spicer, of Akron, Ohio, who pioneered the Yugoslavian work in Cleveland in 1937.

Construction on the new church began in 1963. Almost all the work was done by the members, under the direction of their pastor, Stephen Manestar.

CHARLES R. BEELER, *Departmental Secretary Ohio Conference*



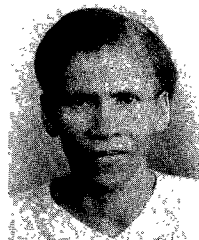
## Wenatchee, Washington Church Dedication

Dedication services for the new Wenatchee, Washington, church were held on Sabbath, April 23, with W. J. Hackett, president of the North Pacific Union, presenting the dedicatory address. Others participating in the program were R. C. Remboldt, president of the Upper Columbia Conference; W. E. Wasenmiller, secretary-treasurer of the conference; and three former pastors, M. E. Heinrich, Manley Miles, and R. L. Badgley. The writer led in the Act of Dedication. The first services were conducted in the sanctuary in May, 1963. The structure, valued at \$250,000, has a seating capacity of 650.

PHILIP L. WELKLIN, *Pastor*

## Laywoman of the Year Wins 39 in Haiti

By A. H. Linzau  
*Departmental Secretary Franco-Haitian Union*



Bien Aise Joseph

Bien Aise Joseph was chosen laywoman of the year for 1965 in the Franco-Haitian Union. Having dedicated her life to winning souls, she won 39 in 1965. The 48-year-old soul winner recently related the following incidents to M. O. Cherenfant, departmental secretary of the South Haiti Mission. I shall let her retell the stories here, in her own words:

Elia Goin, a young girl who worked in the home of a "patron," or master, had been brusquely discharged and sent away with nowhere to go. She has but few relatives and those who might have come to her aid were miles away in the town of Léogane. One morning I found her lying on a sidewalk with a pitiful little bundle at her head. She was downhearted and dejected, burning with a fever.

"My daughter," I said, "why are you lying here?"

"I have no place to go, madame, and I have been sick for several days."

Recognizing in her a precious soul that should be saved, I hastened to ask, "Will you accept Jesus as your Saviour and your physician?"

With new hope shining through her fevered eyes, she replied in a straightforward, honest way, "Why, of course!"

"Then you believe that Jesus is able to heal you?"

"Surely I do," was her unhesitating answer.

Following this conversation, I prayed with her and took her to my home, where I began treatments to relieve her fever. After days of Bible study, prayer, good food, and kind attention, she was well again. Some time later it was arranged for her to work in the home of one of our pastors in another city, where she is at present living a faithful Christian life.

In Duvier, a section high on the hills of Pétienville, I met M. Foncius Jean. For more than a month he had been suffering with terrible headaches. The doctors were helpless and finally decided that his trouble was from the effect of witchcraft.

After exchanging greetings, I learned that he belonged to a church of another denomination and that he was a chief of the rural police.

"Mr. Foncius," I announced, "you are not yet in the true way. You have not yet found the Great Physician. This is why you are suffering so."

Opening my Bible, I asked him to read Exodus 20. After pointing out God's desire that we keep His commandments, I had him read Psalm 50:5 and John 14:14, 15. I told him it is necessary that we comply with all the will of God and not simply part of it.

Looking at me in a troubled way, he said, "I have never before heard a message such as this."

Not wanting to let the opportunity go by, I replied, "You see the point very clearly, Mr. Foncius, therefore I want to get your decision right now. Is there any reason why I should not pray for you?"

With his permission we knelt in prayer. God answered that petition and immediately a miracle was worked for this honest soul. His headache disappeared, and to this day Mr. Foncius is rejoicing in the true way.

## Raymond Memorial Training School, India

D. A. McAdams, *Secretary GC Publishing Department*

Raymond Memorial Higher Secondary School is situated in the northern part of the State of West Bengal in India. A fertile plain acts as a bridge between Assam and the rest of India, and on this plain about 300 miles north of Calcutta is Raymond Memorial. From the school the snow-capped Himalayas and the beautiful peaks of Mount Kenchenjunga can be clearly seen. The school is blessed with about 500 acres of land.

Two hundred and five young people sit at the feet of Christian teachers at Raymond Memorial. All new students admitted to this school must write an entrance examination in both the Hindi and the English languages. The elementary school is taught in Hindi and the high school in English.

Every Sabbath about 80 students and teachers visit nearby homes and communities and conduct 11 branch Sabbath schools. It was a thrilling experience for me to accompany one of these groups and observe the bright faces of 24 boys and girls as they gathered to learn about the love of Jesus.

While I was at Raymond Memorial it became my happy lot to cut the ribbon for the official opening of a beautiful new girls' dormitory. The overflow from a recent Thirteenth Sabbath Offering helped to make possible this much-needed home for the young women of this school.

The purpose of my visit to Raymond Memorial was to help J. A. Soule, Southern Asia Division publishing department secretary, and M. C. Lall, the union publishing department secretary, conduct the annual institute for the literature evan-

gelist of the Northeast India Union. In attendance at the meetings were 39 students and 12 regular literature evangelists. B. J. Williams, president of Northeast India Section; W. G. Lowry, president of the East India Section; and D. H. Skau, the principal of the school, rendered valuable help at this important institute.

Literature is playing an important part in giving the message in Northeast India. It is difficult to carry on certain types of evangelism in this part of India, but, thank God, many of the people will read Seventh-day Adventist publications and study the Voice of Prophecy lessons.

God is blessing the work in Northeast India, and even though there are many problems in this part of the world, without question the work in this field will be finished when it is completed in all the other lands of the earth.

## The Lord Protects Indonesia Union College

By Gordon E. Bullock, Secretary-Treasurer  
West Indonesia Union Mission

On March 22, 1966, dark clouds scudded across the sky and angry winds whistled around the corners of the buildings of the Indonesia Union College and up the mountain canyons. George Fisher, the college president, decided that he had better check the roof of his house. Not long after he had climbed up on the roof he heard what sounded like the roar of an airplane.

Looking in the direction from which the sound came, he saw down past the college cornfields, past the rows of ba-

nana trees, a dark funnel stretching down from a large, angry, black cloud that had settled over the second village below the college. George could see dust, trees, parts of houses, and chickens being sucked up into the sky only to be dropped again along the path of the angry tornado. To his horror President Fisher realized that the college lay right in the path of the oncoming destruction.

With a prayer in his heart he scrambled back down the ladder and into the house to warn his wife and two small daughters. He dashed out again, running over toward the college campus, warning all he saw. Then, when the tornado was almost to the edge of our college farm, it suddenly veered off to the left and circled along the left of another village, sucking up houses, mothers, children, and all in its terrible path.

The wind roared on past the edge of our college property and on up the mountainside past the crater of the old extinct volcano. No damage was done to our students, teachers, or college property.

As the wind and danger passed, a messenger came running up to Brother Fisher with the news that many were injured and some had been killed. Would he come quick with his Scout and take them to the mission hospital in Bandung? One of the casualties which he took down the hill was a little girl who had her leg and arm broken. Her mother and younger sister had fallen out of the house as it had been sucked up into the wind and carried 50 yards away. As they fell they were killed instantly.

How thankful we are that the Lord sent His angels who excel in strength and

guided the winds past our college. The Lord has protected our college from bandits, from bands of rebel soldiers, and from the elements.

Our college, with its dedicated teachers, is preparing young people to go back to their home islands to carry with them the news of Jesus' soon coming. Today is our day of opportunity while Indonesia enjoys religious freedom.

## Half a Century in Northern Luzon

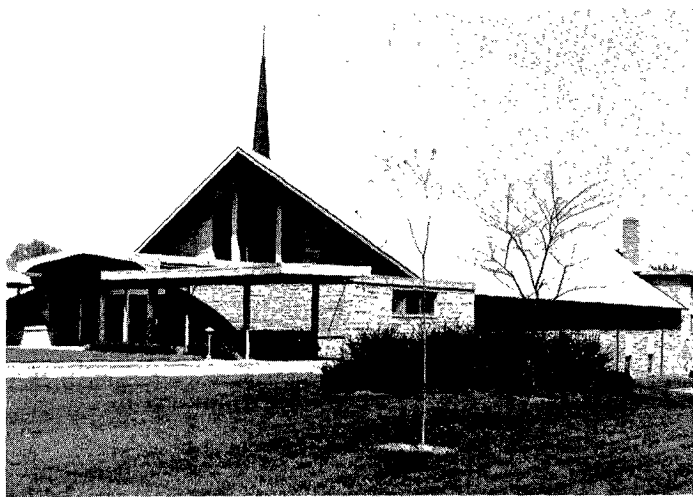
By J. O. Bautista  
Departmental Secretary  
North Philippine Union Mission



Matea Rebolledo

A number of significant facts about the work in the Northern Luzon Mission were brought to light during the tenth biennial session of the mission, held at the mission headquarters in Artacho, Sison, Pangasinan. The meetings were held in the academy auditorium.

J. A. Bangloy, outgoing president who served the field as administrative head for the past eight years, reminded us in his report that 48 years ago the first church was or-

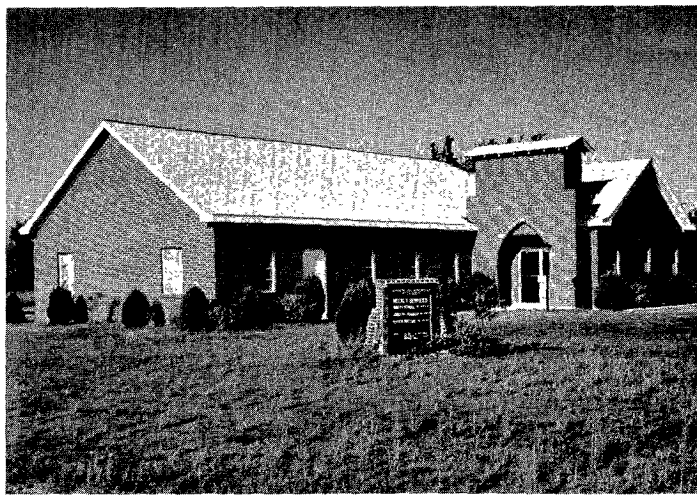


## Glendale Church in Indianapolis Dedicated

The Indianapolis, Indiana, Glendale church was dedicated on the weekend of May 12-14.

The Choral Arts Society from Japan Missionary College presented a sacred concert in the church to begin the services of dedication. On Friday evening the pastor led the members in solemn personal consecration. Theodore Lucas, secretary of the General Conference MV Department, had the worship hour on Sabbath morning, and J. D. Smith, president of the Lake Union, gave the dedicatory address on Sabbath afternoon.

MERTON W. HENRY, *Pastor*



## Church Dedication, Wagoner, Oklahoma

The new Seventh-day Adventist church at Wagoner, Oklahoma, was dedicated April 2, with W. A. Dessain, Oklahoma Conference president, presiding. The pastor, G. W. Wallace, presented the Scripture reading and offered the opening prayer. After Mrs. W. B. Robinson sang, Mrs. James A. Brown, the church treasurer and a charter member, gave the history of the church. The dedicatory sermon was brought by John N. Morgan, public relations secretary of the Southwestern Union Conference. The Act of Dedication was given by Elder Dessain and the dedicatory prayer was offered by C. W. Pine, a former pastor. Duane Corwin, evangelist for the Oregon Conference, sang "Bless This House."

ROBERT RIDER, *Pastor*

ganized. Naturally, many became interested in knowing just how that church came into being.

Possessed with a deep burden for bringing the message to his own people, Saturnino Rebolledo, one of the first believers who was converted in Vigan, Ilocos Sur, as a result of the pioneering work of Roy E. Hay and his wife, returned to his home place in Amarao, a barrio of Santa Cruz, some 75 kilometers away. Once back home, this brother did not lose time in carrying on personal missionary work among friends and relatives. Soon a big interest was created, and in harmony with his urgent appeal for an evangelist, the late Leon Z. Roda was sent to hold an evangelistic campaign. This resulted in the organization of a church with 22 charter members about the middle of the year 1918. Thus a layman was instrumental in preparing the way for the raising up of the first church in this mission.

Coincidentally, present at this latest session of the mission was 78-year-old Sister Matea Rebolledo, the lone surviving member of the Amarao church and a relative of Saturnino Rebolledo who brought the message to that place.

The mission was organized in 1919, the year after the organization of the church in Amarao and about six years after the Hays began working in Vigan. Now, a little more than half a century later, there are 135 churches and 65 companies in northern Luzon with a membership of 9,127.

Given a baptismal goal of 1,320 for the past two-year period, the baptisms totaled 1,414. This harvest of souls was the result of 56 evangelistic efforts, 22 of which were conducted by workers assisted by ten laymen, while 34 were wholly held by lay preachers. The work of the 92 active lay workers and other church members was responsible for 853 of the baptisms.

A total of 147,602 persons, who were victims of fires, floods, and typhoons, were given needed help by members of 115 Dorcas Welfare Societies.

## School Gymnasium at Puyallup, Washington

The Puyallup, Washington, church dedicated their new fellowship hall-gymnasium, March 12. The hall is an addition to their church school. N. R. Dower, Washington Conference president (now secretary of the General Conference Ministerial Association) was the principal speaker. Seven years ago the Puyallup church school was obsolete, so the congregation began construction of two classroom units housing classrooms, library, and offices.

This new building has an auditorium area of 96 by 54 feet, built of stacked pumice block. It has a lower level containing tiled washrooms, kitchen, Pathfinder room, and a fellowship lounge room. The entire building has more than 8,000 square feet, with spacious, covered walkways surrounding it. At the present stage of development the plant is valued at \$150,000. It is built on a five-acre tract with ample playgrounds in a rural setting. The plant is debt free. Russell Hartwell is principal of the school.

R. WILLARD WENTLAND, *Pastor*



## Church Dedication in Southern California

The Sun Village company of Little-rock, California, was organized as a church and its building was dedicated on April 23. C. E. Moseley, Jr., a field secretary of the General Conference, gave the dedicatory sermon.

Pastor Walton S. Whaley led out in the two-day dedication, which included Cree Sandefur, Southern California Conference president (now president of the Columbia Union Conference); and J. W. Allison, pastor of the University church, as speakers.

The church was started as a result of cottage meetings held by Mrs. Ruth Webb and a branch Sabbath school conducted by Mrs. C. J. Finlayson in the Little-rock area.

The church cost only about \$21,000 since much labor was donated. C. C. Arbuthnot, a lay preacher, gave a great deal of his time in constructing the building.

S. A. YAKUSH  
*Departmental Secretary*  
*Southern California Conference*

The Ingathering campaign has always been successfully carried out year after year. Assigned a goal of ₱15,000 in 1964, the total raised amounted to ₱22,004.09. The following year the goal was increased to ₱17,000, and a proportionate overflow was realized when the receipts reached the all-time high of ₱26,641.84.

Two academies are in operation—

Northern Luzon Academy, which serves the western side of the territory, and Northeast Luzon Academy, the eastern section. These had an enrollment of 326 and 237, respectively.

The Cagayan Valley Sanitarium and Hospital, located at Santiago, Isabela, continues its good work of ministering to the physically and spiritually ill. Plans have recently been completed for the construction of a new 85-bed building at a cost of ₱200,000 in a more suitable location. Dr. C. A. Fernando is the medical director.

The 46 bookmen and 22 magazine workers sold truth-filled literature valued at ₱355,445.39, which was ₱35,445.39 over the goal assigned to them. Sixty-six souls were brought to an acceptance of the truth through the ministry of the printed page.

The tithe is on the upward trend. During the biennium under review the amount of ₱343,821.45 was given by God's people for the support of His work. This represents a gain of ₱43,692.20 or a little more than 11 per cent when compared with the receipts for the previous corresponding period.

J. C. Medina, formerly Sabbath school and laymen's activities secretary, returned to this field as president after serving in the same capacity in the Mountain Province Mission during the past biennial term. Other changes were made in departmental leadership. B. G. Malqued, a district leader, replaced V. C. Cacho as Sabbath school and laymen's activities secretary, while V. A. Arreola of the Northern Luzon Academy filled the vacancy in the educational and Young People's Missionary Volunteer department that was created with the appointment of V. C. Cabansag as principal of the Northeast Luzon Academy.

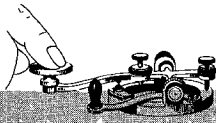


J. Carroll Ledbetter, of Hendersonville, North Carolina, sailed from New York City on the S.S. *Vamos*, for Belém, Brazil, May 3. Sister Ledbetter and child left Miami, Florida, May 21. Sister Ledbetter's maiden name was Ethel Anita Blake. Brother Ledbetter will serve as a laboratory technician in the Belém Hospital.

Dr. and Mrs. L. Louis Harrop, of Harlingen, Texas, left Los Angeles, California, for Singapore, May 22. Sister Harrop's name before marriage was Ava Marjorie Williams. Dr. Harrop will connect with the Youngberg Memorial Hospital as a relief doctor.

Dr. and Mrs. Arthur Zeisler, Jr., and two children, of Exeter, California, left May 22, from San Francisco, for Lagos, Nigeria. Before marriage, Sister Zeisler's name was Beulah M. Penner. Brother Zeisler has accepted a call to Ile-Ife, Nigeria, to be medical director of the Adventist Hospital. Dr. and Mrs. Zeisler previously served a term in Nigeria.

W. R. BEACH



# Brief News OF MEN AND EVENTS



## Trans-Africa Division

Reported by  
Peggy Dawkins

- Reports indicated that lay members will be responsible for more than 500 soul-winning campaigns during 1966.
- The extension to the division office in Salisbury, Rhodesia, is now completed.
- Dr. and Mrs. Lester G. Rose, M.D., and their two young people have joined the staff of Kendu Hospital in Kenya, East Africa. The Roses come from California.
- Dr. Karl Seligmann and family spent several weeks relieving at Songa Hospital in the Congo before taking up a new appointment at Kanye Hospital. For eight years Dr. Seligmann was medical director of Mwami Hospital and Leprosarium in Zambia. Now in Bechuanaland he will head the fine institution at Kanye Hospital and the chain of dispensaries in the Kalahari Desert.
- The number baptized in the "Tell

Mufakose" evangelistic crusade in Salisbury, Rhodesia, stands at 61. O. D. Muza, president of the Mashonaland Field, who conducted this campaign, writes of their urgent need for a church home for these new believers.

► Brother and Sister Calvin L. Smith and baby Jennifer arrived at Mbeya Station in Tanzania recently. They are new missionaries from the United States. Brother Smith is the newly appointed director of the nearly 30-year-old Mbeya mission.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

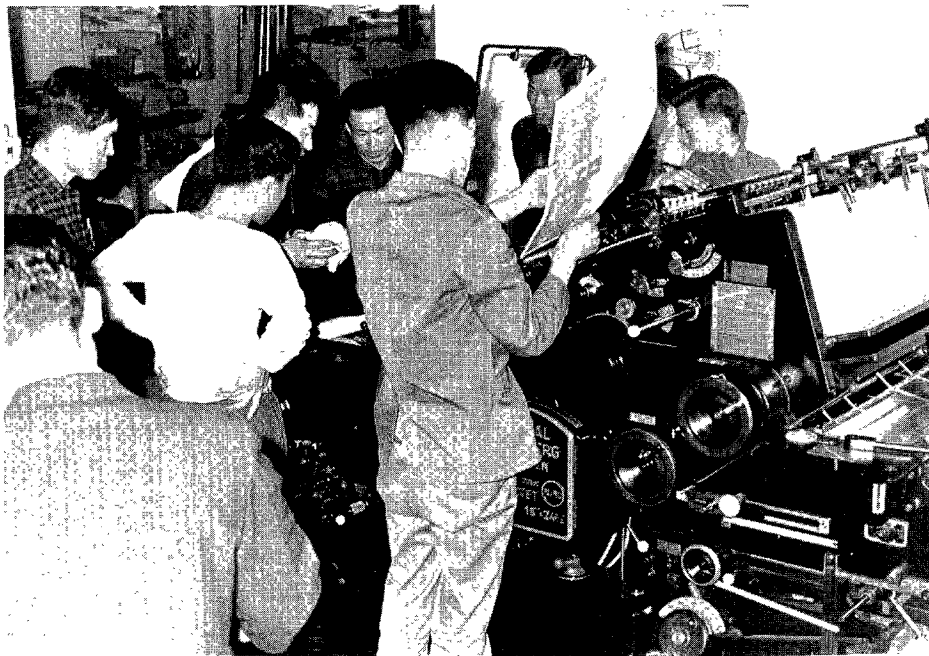
- Chester Shumaker has accepted a call to the Greater New York Conference to serve as publishing department secretary. He comes from the Michigan Conference, where he was an assistant publishing secretary for more than three years in the Pontiac-Detroit area.
- Stephen Eugene Gascay has joined the staff of Atlantic Union College as profes-

sor of education and chairman of the education department. He received his B.A. degree in 1953 from Atlantic Union College, and his M.A. and Ed.D. degrees from Colorado State College in 1958 and 1963, respectively. Dr. Gascay was on the staff of Campion Academy, Loveland, Colorado, for six years as teacher, registrar, and assistant principal. He was at Union College, Lincoln, Nebraska, for three years as assistant professor of education.

► A home for the camp superintendent and his family has been erected at Victory Lake Camp in the Northeastern Conference.

► The Newburgh, New York, Tabernacle was the scene recently of a discussion of the subject "My Profession." The topic was discussed during the MV Society hour by a panel of local professional people: O. Williams, attorney-at-law; S. Hodge, social investigator and mortician; Mary Smith, nurse; and Tyrone Crabb, teacher. Each gave a brief résumé of his respective profession, and informed the youth as to the educational requirements necessary for these professions. All of the guest panelists acknowledged at the conclusion of the discussion that their early religious training had been a definite help to them in their professions. R. M. Wisdom, the local pastor, gave the closing remarks.

► The new church in Brunswick, Maine, adjoining the Parkview Memorial Hospital, opened on May 7. The Sabbath school rooms are completed, as is the youth chapel. Sabbath services will be conducted in this chapel until the main sanctuary is finished. Carl P. Anderson, Northern New England Conference president, spoke at the 11-o'clock hour, and Mrs. Anderson furnished the special music for the occasion. Walter H. Smith, conference treasurer, and Mrs. Smith also were present for this opening service in the new church. The building was started under the direction of the former pastor, Robert R. Johnson, who was in attendance.



## Expansion of Korean Publishing House

The recent expansion of the Korean Publishing House is now completed. This new Heidelberg offset press is part of the new equipment in this expansion program. It was a big occasion recently when the first sheet came off the press. This job was the cover for the Korean *Signs of the Times*. Every month 35,000 copies are mailed to subscribers. Offset plate-making equipment is now being installed and will help increase the efficiency of this fast-growing mission publishing house. The expansion has been possible through the Thirteenth Sabbath Offering overflow of the third quarter, 1964, and the Publishing House Expansion Fund from the three major publishing houses in the United States.

ROBERT L. SHELDON, *Manager*  
Thailand Publishing House



## Lake Union

Reported by  
Mrs. Mildred Wade

► Rudolph Dolinsky has recently taken up work as a district pastor in the Wisconsin Conference, being located in the Baraboo area. A native of Salem, Oregon, he attended Laurelwood Academy, Walla Walla College, and completed his education at Andrews University.

► In May of 1963 the 75 members of the Champaign-Urbana, Illinois, congregation held their first service in their newly completed church. Now, with more than 100 members, and all debts paid, they dedicated the building on June 11. Jere D. Smith, Lake Union president, delivered the address. Former pastors who participated were J. S. Henderson, who pre-

mented the consecration message; V. R. Pike, the Sabbath morning worship service; and T. J. Kroeger, the vesper hour. The present pastor, R. Allen Jamison, and Roy Wolcott, local elder, also took part.

► Merette Wilson and James White were honored recently during Lake Region Conference Day at Oakwood College, Huntsville, Alabama. Both young men were presented cash awards by C. E. Bradford, Lake Region Conference president, for outstanding scholarship during the past school year. Guests at the special luncheon included President and Mrs. A. V. Pinkney, Elder and Mrs. R. E. Tottress, David Jones, and Elders Bradford, Phipps, and Shaw.

► The climax of a five-year building program by a small but determined and faithful group of believers at Morrice, Michigan, came on May 14, when they held a dedicatory service for their "miracle church." The church earned this name because whenever there was a need, someone always responded. N. C. Wilson, the conference president, delivered the address to approximately 200 persons who were able to crowd into the sanctuary. Wilbur Andrews, first elder and a charter member, gave the history of the church.

► On Sabbath, May 14, 24 persons were added to church membership by baptism and profession of faith at Gary, Indiana, as a result of the "Christ Is the Answer Crusade," conducted by Robert Dale and Daniel Wandersleben. Members from the four churches in the area supported the meetings faithfully.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► The long-hoped-for church school in Juneau, Alaska, is rapidly becoming a reality with the concrete foundation laid and construction started. It is planned to use the new school facilities for church services, for it is expected that in the near future the present church property will have to be vacated.

► Additions to the faculty at Gem State Academy in Idaho include Allen Johnson, from Portland, Oregon, as choral director; and Joe Young, who received his M.A. in biology from Walla Walla College in June, 1965, as science instructor. Joyce Griffith, formerly of the Public Relations Department of the General Conference, will head the English department.

► New dean of girls at Auburn Academy in western Washington is Mrs. Joe Dickerson. Her husband is assistant manager of the Auburn Academy furniture industry.

► The Pacific Northwest section of the Society for Engineering Education, meeting at Washington State University, honored E. F. Cross, professor of engineering and chairman of the department of engineering at Walla Walla College, by presenting him the \$500 Western Electric Fund Award for excellence in engineering education, June 24. In 1947 the engineering educator started the department with 26 students registered. In 1964, with the

dedication of Kretschmar Hall, the department moved into all-new facilities. The past year there were 96 majors registered, and 11 received the B.S. degree in engineering June 5 in one of three majors: civil, electrical, or mechanical engineering.

► Walla Walla College will celebrate its diamond anniversary year, which will officially begin the weekend of December 2-4, 1966, and climax in June, 1967, with the dedication of the Life Sciences Building and the Diamond Commencement.

► James Roberts, new WWC associate dean of men, arrived early in June from Shenandoah Valley Academy, and is serving as dean of men in Sittner Hall for the summer.

► Lynn Ray Callender returned to his alma mater this June as assistant professor of education after receiving the Doctor of Education degree from Arizona State University.



## Northern Union

Reported by  
L. H. Netteburg

► Grand opening ceremonies for the Griffin Nursing Center in Knoxville, Iowa, were held on March 20. The building will currently care for 50 nursing patients and can be expanded to 100 as needed.

► Gomer Mowers was united with the Minot church on April 9 as the result of laymen's activities. This is the first fruit of the laymen's training program in Minot, North Dakota.

► Stacy, the newest organized company in the Minnesota Conference, has already reached its Ingathering goal by raising \$450 in the two Twin City tag days.

► The Chippeway Pathfinder Club of the St. Paul First church was presented with a new Fiberglas canoe as a farewell gift by their departing director, H. Wesley Welch.

► Norman Graham, former pastor-evangelist of the Colorado Conference, has assumed leadership of the Willmar district in Minnesota.

► Norman Haas, who has been serving as Bible teacher at Mile High Academy in Denver, has accepted a call to Maplewood Academy, where he will serve in the same capacity.

► Norval Jones has been invited to fill the vacancy in the accounting office at Maplewood Academy when Richard Salsbery left to join Walla Walla College as accountant. Mrs. Jones, the daughter of R. J. Jones, of Hutchinson, Minnesota, is also joining the staff as business teacher.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Joseph Phillips, retired minister, and his wife moved recently to Fallbrook, California. Since his retirement in 1958, Elder Phillips has helped organize a 90-member church and a school at Covelo. He has accepted the invitation to carry limited

responsibilities at the Fallbrook church, which has had no pastor for several months.

► The third annual camp for the deaf will be held at Pincrest camp in northern California in August, according to details arranged with J. H. Harris, camp director. Rex Rolls, minister for the deaf, will be in charge of camp councils and campfire programs, assisted by Arthur Griffith and Neil Davidson.

► The young people of the Arlington, California, church recently completed a series of Voice of Youth meetings. The 12-night series, which ran through a four-week period, was entitled Christ Is the Answer. Twenty-four speakers participated.

► Sydney Smith, charter staff member of the Castle Memorial Hospital in Hawaii, has returned to that institution after an absence of two years. Miss Smith has been employed at the Glendale, California, Adventist Hospital; but upon hearing of a shortage of licensed vocational nurses, she returned to Castle Memorial, at her own expense. She will assist in the inhalation therapy department.

## Church Calendar

Pioneer Evangelism (Unentered Counties)	August 6
Church Missionary Offering	August 6
Oakwood College Offering	August 13
Educational Day	August 20
and Elementary School Offering	September 3
Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3

## REVIEW and HERALD

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

**Editor:** Kenneth H. Wood  
**Associate Editor:** Raymond F. Cottrell  
**Consulting Editors:** Robert H. Pierson, F. L. Bland, M. V. Campbell, Theo. Carcich, R. S. Watts, Neal C. Wilson

**Editorial Secretaries:** Promise Joy Sherman  
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**Circulation Manager:** R. G. Campbell

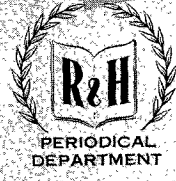
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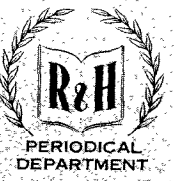
# Helps for the Whole Family

## in the study of the Sabbath School Lessons



Order Through Your Church Missionary Secretary or

# BOOK and BIBLE HOUSE



## Committee Adopts Evangelism Recommendation

The first concern of the General Conference Committee in this new quadrennium is revival and evangelism. Thus at the first meeting of the committee in the current quadrennium, on June 26, the following recommendation to the world field was adopted:

"WHEREAS, The church of God exists for the one purpose of giving the everlasting gospel to a perishing world, and the preparation of a people to meet their God, and sensing the nearness of our Lord's return and the urgency for the completion of our task,

"We recommend, 1. That our entire membership be called upon to consecrate heart, talent, and every material resource for the accomplishment of our God-given mission.

"2. That the members and officers of our churches around the world unite with our ministers in marshaling for the greatest evangelistic advance ever attempted by the Christian church.

"3. That by every means available and by every method possible, our ministers proclaim the everlasting gospel with conviction and power.

"4. That in preparation for such a worldwide advance, we make it our first work to seek the 'revival of primitive godliness' which is our greatest and most urgent need, remembering the prayer of the psalmist: 'Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.' Psalm 51:12, 13."

I know that the world church will join in the aggressive implementation of the committee's recommendations.

W. R. BEACH

## Tornado Damages Topeka, Kansas, Area

A tornado struck Topeka, Kansas, recently, devastating certain areas of the city. The Kansas Conference office suffered much damage. Windows were broken, doors were blown off, some walls caved in, and much office equipment was damaged.

The homes of our ministers were spared. There were no injuries among our office personnel. A few of our church members suffered injuries, and some lost their homes, but there were no fatalities among them.

S. S. WILL

## Landslides Damage Hong Kong Mission Property

A recent letter from Andrew J. Robbins, president of the Hong Kong-Macao Mission, brings the following news con-

cerning damage to mission property from extensive landslides:

"We had not expected the serious problems of last week. It really has been critical. We are happy to report that in the mission there was no loss of life and no one was injured. Our property damage here at mission headquarters is extensive. While we do not have an estimate, I am confident it will be tens of thousands of Hong Kong dollars. The landslides broke in the wall of the living quarters where we housed six of our mission families. One couple was the Roger Mortons, the student missionary couple from La Sierra College teaching in our Hong Kong Sam Yuk Secondary School. The other families were part of our Chinese staff.

"It is costing five thousand dollars to clear away the dirt and will take a couple more days. Then we can begin on the repair of the building. All schools were closed for a week. Many slides closed numerous roads and streets here on the island. Many homes and communities were isolated. Just above where we live there was a slide that took with it the parking platform of one of the large apartment buildings. Five people were buried underneath. I am not sure they have found all the bodies yet. I believe the cars were a total loss. It happened Sunday about noon."



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

CHICAGO.—For the first time in recent years, the number of children attending Roman Catholic elementary schools in the United States has decreased. Total enrollment in parochial grade schools for 1965-1966 is 4,465,000—a drop of 66,000 from the previous year.

PORTLAND, MAINE.—After heated debate, the Maine Council of Churches rejected a proposed preamble to its constitution acknowledging the divinity of Christ. Unitarian-Universalist members said the preamble could force their withdrawal from the council.

BROOKLYN, N.Y.—A Lutheran theologian has written an article in *Una Sancta*, a Lutheran quarterly, urging church union on the basis of a Protestant "return to Rome." Prof. Carl E. Braaten, of the Lutheran School of Theology in Chicago, called upon his fellow Protestants to look upon the Reformation as an event in history which, having accomplished the reforms it set out to bring about, must now become past his-

## Spanish Evangelism Fruitage in Southern California

A letter from Samuel Weiss, coordinator of the Spanish-American work in the Southern California Conference, reports that 40 persons were baptized recently as first-fruits of an evangelistic series of meetings in which J. N. Siqueira, of Brazil College, São Paulo, Brazil, was the principal speaker. Three churches were united in the evangelistic program. The Spanish-American church in Los Angeles now has 525 members.

WESLEY AMUNDSEN

## Death of S. A. Wellman

We regret to announce the death of S. A. Wellman, 87, on July 13 at Burtonsville, Maryland. Elder Wellman spent 17 years as a missionary in India, first in the West Indian Union Mission, then in the India Union Mission, and finally as a departmental secretary in the Southern Asia Division. He was associate secretary of the General Conference Sabbath School Department from 1926 to 1946. In 1948 he retired from active service, but continued to meet appointments in various churches. A life sketch will appear later.

tory. The "exiles" of that period, he maintained, should now return to their "ecclesiastical homeland"—the Roman Catholic Church.

SAN FRANCISCO—When Billy Casper smoothly stroked in a three-foot putt on the eighteenth green of Olympic Country Club to win the United States Open golf championship, the Church of Jesus Christ of Latter-day Saints' treasury was increased by \$2,650. That sum represents the 10 per cent tithe the quiet, 34-year-old professional said he would give to his church out of his cash winnings.

VATICAN CITY—The Vatican has received about one million petitions to date from all parts of the world for the canonization of Pope John XXIII, who died in 1963 and about 700,000 for that of Pope Pius XII, who died five years before, in 1958.

WASHINGTON, D.C.—For the second consecutive year, the U.S. Post Office Department will issue a Christmas stamp depicting a religious motif. This year's stamp shows the central portion of Hans Memling's oil painting, *Madonna and Child With Angels*, which hangs in the National Gallery of Art here as part of the Mellon collection. The vertical five-color stamp is from a picture painted on wood by the Flemish master about 1480. It shows the Madonna holding the infant Jesus on her lap.