

# REVIEW and Herald

★ Why Be a Missionary?

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Branson Hospital

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**Christian marriage  
is the fine art  
of blending two  
diverse personalities.**

In God's mathematics,

# TWO=ONE

By Lester G. Storz  
Minister, Oregon Conference

A BOY once asked, "Mommie, what do people say when they get married?"

His mother answered, "A man and a woman promise that they will love each other forever and be kind to each other."

The boy pondered just a moment and then replied, "Mommie, but sometimes you and daddy aren't always married are you?"

This little incident, though in itself amusing, is well worth deeper consideration. It has in it certain legal aspects that are not true and certain theological implications we may hesitate to admit, but in all too many instances it is a shockingly exact description.

In true marriage "they twain shall be one flesh," the Master said. When this is the case we have an ideal home. Too many legally married couples never truly become "one flesh." Being "one flesh" is a state that cannot be assured or attained by completing the legal and religious vows.

God the Father and God the Son are also repeatedly



MAX THARPE PHOTO

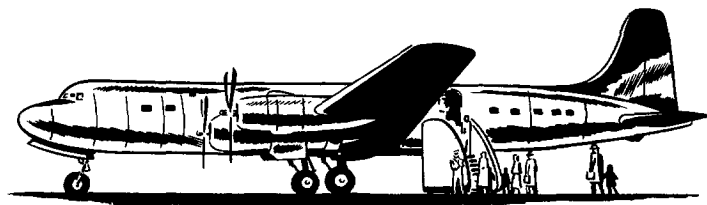
said to be "one"—one in love, in purpose, in aims, and so on. This is the ultimate in complete unity and oneness. Without being irreverent let me suggest that if one member of the Godhead were at times unkind to the other, if one were undermining slightly the work of the other from time to time, if one were anxious to receive due credit for His own accomplishments at the expense of the other, or even just careful to see that He received all the credit due Him so that there be no misunderstanding as to who did what, or, if one were even mildly criticizing the other from time to time, they would not truly be *one*.

No human being approaches perfection as it is in God, but the same analogy should be carried into the oneness of married partners. Success or failure (Turn to page 7)

*A lifetime missionary to Africa answers the question:*

# Why Be a Missionary?

By Ernest D. Hanson



**W**HY ARE you going back to Africa? You have given seven of the best years of your life working for the heathen out there. Now you should think of your future and that of your family." It was a successful friend speaking, genuinely puzzled at our decision to return to the mission field.

Years later, while on another furlough, the General Conference asked me to interview certain persons who, they hoped, might respond to a call to foreign service. In separate interviews I spoke to two faculty members of one of our colleges about a certain young woman who was urgently needed for a specific job in Africa. Each one told me that she was more needed in home service, and that they would strongly advise her not to consider any call for foreign service. What impressed me was that both used identical phrases in explaining why the young woman should not respond to the call.

It set me thinking. Is a person buried and forgotten when he accepts mission service? Is there no intellectual challenge, no opportunity for making an outstanding contribution to the denominational program? Are we unfair to our missionaries' children, who must get their education under less than ideal conditions? Are we unmindful of their responsibility to parents who are growing old? Is the homeland being robbed by sending out to foreign service, workers with thorough training and outstanding ability? To answer these and other questions, I wish to be specific, and therefore personal.

Mrs. Hanson and I are alumni of

Walla Walla College. Forty-seven years ago the combined college and academy enrollment was less than half that of the present college freshman class. World War I and the great influenza epidemic impressed upon us the uncertainties of life as well as the urgency of our world task as a church.

Dedicated teachers pinpointed our objectives within the area of denominational service, and encouraged student initiative in the formation of mission bands. Each band studied the mission field of its choice. In our case it was Africa. Because the promise of Christ's second advent was very real to us, we never thought of mission service as a temporary adjunct of a career in the homeland, nor did we ever question the conditions under which we might have to work. We really expected to look up from the sunny lands of Africa or the teeming millions of Asia to see our Lord appear in the clouds.

The call to Africa did not come immediately. In 1921 C. W. Flaiz asked, "Will you accept a call to India?" We replied, "Africa is our first choice, but if we are needed in India we will go." But the wheels of organization often move slowly, and sometimes, they slip a cog.

## Our Call to Africa

Eighteen months later we were sure we were going to Japan. The call passed the division committee but had not reached us when a definite call to Africa came through. So it was that we found ourselves with four other families, shepherded by W. H. Branson, sailing for Africa.

As all missionaries discover, we

found that foreign service is a mixture of enchantment and disillusionment. The unusual soon becomes commonplace. Human nature being what it is, the frustrations and stresses that cause sleepless nights in the homeland are intensified by an alien culture and the language barrier. One has to remind himself that he did not come to the mission field to bask in the plaudits of the multitude.

It is the initial period of adjustment that determines one's future usefulness in the mission program. Within two years most missionaries have settled into a pattern of thinking and of attitudes to the mission program that flash the red or green light to the leaders who are appointed to direct them. By that time most leaders know who are likely to ask for a permanent return before, or at the time of, their first furlough. They also know who ought to be encouraged to make mission service a lifework.

Very much hangs on the day-to-day decisions and attitudes of the first period in a foreign land. Our first test was the death of Mrs. Hanson's father, who passed away only three years after we arrived in Africa. A similar test came in our second term, when her mother passed away. Then came the second world war, at the very time we were due a furlough. We were offered the privilege of returning to the homeland on furlough, but with the understanding that the American Government might not permit us, as neutrals, to return until after the war. We decided, therefore, to stay in Africa until the war was over, which decision meant that we did not see our homeland for twelve years. We



**Five families on their way to Africa in 1924 (left to right): Mr. and Mrs. R. C. Sharman; Mr. and Mrs. E. D. Hanson and daughter, Corina; Mr. and Mrs. B. E. Schaffner and son, Leland; Mr. and Mrs. E. E. Ladd and son; and Mr. and Mrs. E. Miles Cadwallader.**

were not the only workers who made this decision. This was the decision that made us and our children a part of Africa for life.

In Africa we soon discovered that a life dedication is not enough. One lesson we had to learn was the difference between what we wanted and what we needed. This was no sentimental choice. The missionary who lived in a leaky thatch-roofed hut for several years gained no respect from the people among whom he labored, but he did subject himself and family to unnecessary health hazards. Poverty is no excuse for filth and neglect. It is possible to misinterpret Christ's statement that the "Son of man hath not where to lay his head." It should not be thought that the Carpenter of Nazareth left the door hanging on one hinge and dealt with the leaky roof by placing a basin on the floor.

For twenty years we found that we could do without a radio (though as a science teacher I had my students build one), and we are still without a TV set. We even went without a car for sixteen years. We found that the less expensive natural foods kept us in good health, and that the plentiful tropical and semitropical foods of Africa became just as palatable as the temperate-zone foods of America had been.

The nationals of Africa are not interested in seeing how near to the lowest level the missionary can live. What they are interested in is to see how high their own level can be raised. They feel that we should read the promises of Deuteronomy along with the Sermon on the Mount. When a heathen village becomes

Christian, the inward cleansing should be evident in cleaner homes, better clothes, more efficient agriculture, better health, higher education, and better-kept houses.

The servant of the Lord counseled our workers in Africa to begin work among the leaders of the churches and the nation because this was the quickest and surest way of reaching the multitudes and of building for the future. Who knows what would have happened had we followed this counsel fully?

### Think Before You Speak

Another lesson we learned is that a person sees what he is looking for. If he equates moral standards with his particular way of doing things, he will never be happy in the mission field. We found it rewarding to get acquainted with the cultures of different races and nationalities. We learned also not to underestimate the mental ability of the less educated. When we had been in Africa four years I attended a workers' meeting where certain educational problems were discussed. Being the union educational secretary, I felt it incumbent on me to answer questions pertaining to education. A senior African worker rose in the back of the tent and asked a question. I quickly jumped up and answered him. Then a layman in another part of the tent rose and asked a question on the same subject. Again I answered without discerning the purpose of this line of questioning.

Finally a third man rose in another part of the tent and put a further question. Too late I saw that I had been neatly trapped, because the only cor-

rect answer to the third question made my answer to the first question sound foolish. The moral? Don't answer a question in public until you understand the background and implications.

The missionary must especially guard against equating all his customs and philosophical concepts with the ten precepts of the Decalogue. The American Constitution is a great document, but it is not the sum of all wisdom. Furthermore, its guarantees cannot be used in another country to determine relations with government agencies. The Bible was written in an Oriental setting, but it does not follow that we are expected to eat or dress in the exact manner of the Hebrews. The broad principles of right and wrong are clearly set forth in the Scriptures, but our Bible carefully refrains from parochial interpretations of right and wrong. Unfortunately, some missionaries are not as careful as the Bible is in this matter.

It is easy to see the weaknesses of some national educational systems and methods, but we ought to keep our eyes open to the many excellencies to be found in the educational procedures of other peoples. Our unique contribution to education should be made complementary to the system where we work. We found plenty of opportunity to influence educational curricula and methods and to try out coeducation on the elementary as well as on the secondary level. Educational authorities were grateful for workable contributions. Our denominational system of practical as well as classical training has been repeatedly praised by educators. Our greatest educational success has come in Africa when we have accepted the syllabus of the countries' educational authorities, and then put Christian principles and concepts into the teaching of every subject. It was this method that made our schools in Africa such a tremendous evangelizing agency.

Missionaries, like other people, make mistakes, and we made our share of them. We noticed, though, that when we shared the credit for achievements and put less emphasis on the blame for mistakes, fellow workers were more charitable toward our eccentricities. Nothing breeds success like letting the other man carry the responsibilities assigned him, and letting him know that you are backing him. It also pays to acknowledge one's own mistakes; it makes the assessment of the other man's work more effective and keeps one in a frame of mind that makes development possible.

Perhaps the most common question asked us when on furlough was, "Why

do you bury yourself in areas where there is no intellectual stimulus, and where you do not have access to the thinking and contributions of great minds?" The questioner evidently felt that when some missionaries return to the homeland they cannot cope with the intellectual and promotional pace of former schoolmates.

Let us admit that this sometimes happens. Many such would have done no better had they remained at home. Others failed to make use of the opportunities for intellectual development available in the mission field. Intellectual keenness of perception is more a personal response to the opportunities before one than to the multiplicity of books and persons acclaimed as necessary to maintaining vital mental acuity.

The challenge of Africa is not to keep one's thinking down to the level of the most ignorant, but to challenge the ignorant to a higher practical and intellectual level. This requires creative thought and planning of a very high order. If you want a tough assignment, try to put your most intricate and deeply philosophical conclusions into simple, practical language such as Christ used. The ability to becloud the issue with multisyllable words and supposedly apt linguistic phrases deserves no intellectual credit mark.

The ability to think creatively, to plan wisely and broadly, and to execute successfully can be used in the mission field fully as much as at home. To me it is significant that every General Conference president since 1901 has had extensive foreign service.

We have observed that the leaders of this movement follow a few basic principles. What they read—and they read extensively—they use in a creative way in their ministry and administration. They develop sound judgment and plan broadly. They think on the highest level, but express their thoughts in terms understood by high and low. Our outstanding missionaries have used every possible opportunity during furlough to add to their store of knowledge, and our committees have encouraged them to do so.

#### Rewards of Mission Service

There are other positive rewards in foreign service. We met men whom God used before they knew there were Seventh-day Adventists. Back in 1877 God prepared the way for an African man, Muhinda, to open the doors in western Uganda. He was one of the first two men trained by the Church of England for evangelism in Uganda. After puzzling for years over his

church's teaching that Christians should rest on Sunday, in spite of the clear scriptural command to rest on the seventh day, he decided to obey God's command. Later, when he miraculously became acquainted with Seventh-day Adventists, he became the instrument in God's hands to open the whole of western Uganda to the third angel's message. Today Seventh-day Adventists are reckoned among the first three churches in Uganda.

We met old Pastor Moko in South Africa, who was the first African to accept the truth in that country. He was a direct descendant of Ntsikana, to whom God had spoken long before Christianity came to his people. Today we have a church on the spot foretold by Ntsikana 150 years ago.

We listened to such pioneers as Henry Wessels, Mrs. Celliers, Pastor D. F. Tarr, Dr. Hester Davies, and Brother Van Druten, who had first-

hand knowledge of how the truth came to South Africa before Seventh-day Adventists were known there. (Mrs. Celliers and Dr. Davies were members of the Wessels family, who with the Van Druten family first asked the General Conference for a worker to instruct them.) From these experiences and from the letters of Ellen G. White to our leaders in Africa we were able to trace the hand of Providence in the mission program.

Yes, the missionary has many rewards that help to keep his eye on the eternal goal. Two of our daughters are in mission service in Africa, and the other is a faithful lay member in the homeland. When we went to Africa the membership of the Trans-Africa Division was about 6,000. Today it is more than 245,000. It was a wonderful experience to be a part of the mission program in Africa. We heartily commend mission service as a lifework.

## Fellowship of Prayer

### "The Power of Prayer"

"Some time ago I wrote for prayer for my husband. He was a backslider. Since then he has joined the church and is a good worker for the church. Thank the Lord for the power of prayer and thanks to each one who took part in praying for him. . . . I want to request prayer for my daughter, her husband, and their children. She knows the message and has *Bible Readings*. I gave her husband *The Great Controversy* and other literature to read. I hope and pray they will be converted and come into the truth before it's too late. . . . I'm so thankful and overjoyed for the answer to my prayer. I thank the Lord every day."—Mrs. L., of Florida.

"Please pray that my son and his wife may regain their Christian experience. Prosperity has brought too many cares of this life and pleasures of this world. There is no time to be lost."—Mrs. M., of California.

"Last November I wrote for prayers for a man who was arrested for a crime of which he was not guilty. You promised to put him on your prayer list, which was a comfort to his family. He has now been freed after a second man confessed to the crime. Please pray that his name will be cleared of another crime of which he is innocent. It does not seem possible so many mistakes could be made. While he was in prison he gave out our literature, and many seemed interested."—Mrs. S., of Oregon.

### "To God Be the Glory"

"First, let me thank you for your cooperation. The request that I sent was for our son to stop drinking. He has! To God be the glory. Even the taste was taken away. Oh, we are so happy!

"Now I am asking you to intercede for our daughter to stop smoking, also our daughter-in-law. We feel that God can do anything in His mercy and goodness.

"Our son called last night and said they would go to church with us, but this morning he called and said they couldn't go because his wife had to work. You see how Satan works to keep our loved ones from doing right. Please, oh, please, remember them and include myself and my husband."—Mrs. S., of Florida.

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



# Significant Judicial Actions

## ON CHURCH-STATE RELATIONS

[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 here present it as a series of five articles, of which this is the fourth.—EDITORS.]

All of us here seek to do the will of God, and we all seek to aid our schools. The motives of all are laudable, but what about our methods? Some of the methods, I fear, grow out of wrong premises and wrong reasoning, perhaps a failure to keep great facts of history in mind.

This brings us to the question: Do we actually face, in the kind of legislation we are considering, a genuine exhibit of present or potential church-state union? Some among us may vehemently say No. But let me ask a short question: Just how many millions may we obtain from the Government to support our private schools, or other institutions, before the program takes on the quality of church-state union? Let us never forget that it is always the first steps that really count.

I think we are likely to underestimate the import of gifts, or subsidies, or whatever you may want to call this transfer of money from the Government to us. Money is different from other things. The giving of it has often raised grave implications, both for the giver and for the recipient. Nor have the courts been silent on this matter. In 1942 there came before the Supreme Court the case of the Federal Secretary of Agriculture versus a certain beneficiary under the farm subsidy legislation. The Supreme Court, in finding for the Secretary of Agriculture, declared, and note well the words: "It is hardly lack of due process for the Government to regulate that which it subsidizes." Mr. Justice Jackson rendered the opinion of the Court. I find no dissenting opinion recorded.

Five years later, in the Everson school bus case, which was a five-to-four decision, this same Mr. Justice Jackson dissented from the Court decision that permits parochial school children to use public buses in New Jersey. He said in part:

If the state may aid these religious schools, it may therefore regulate them. Many groups have sought aid from tax funds only to find that it carried political controls with it. Indeed this Court has declared that "It is hardly lack of due process for the Government to regulate that which it subsidizes."—*Wickard v. Filburn*, 317 U.S. 111, 131.

But in any event, the great purposes of the Constitution do not depend on the approval or convenience of those they restrain. I cannot read the history of the struggle to separate political from ecclesiastical affairs . . . without a conviction that the Court today is unconsciously giving the clock's hands a backward turn.—*Everson v. Board of Education*, 330 U.S. 1, 28 (1947).

I think it ominous to have even four of the nine judges cite an uncontested decision from a few years before that "it is hardly lack of due process for the Government to regulate that which it subsidizes." The implications of that earlier (1942) decision are sweeping. How can anyone say that church and state are not entangled if the state maintains that its subsidies imply the right to "regulate"?

But someone will observe that the Government has explicitly stated in certain of the legislative acts that no gifts for education will carry with them any Government

direction or control. But I am unimpressed. Have we forgotten that it is the Supreme Court, and not the Congress, that determines the constitutionality of statutes as a whole, or of any section of a statute?

A few years ago the Moses H. Cone Memorial Hospital in North Carolina, with certain other hospitals, received Hill-Burton funds to aid in its building program. At the time the funds were received the law read specifically that a hospital need not admit various non-Caucasians, provided other and equally good facilities were available for them. A group of colored physicians and laymen brought suit against the hospitals in the Federal District Court. But the court threw out the suit. The colored group appealed to the U.S. Court of Appeals. On November 1, 1963, the appellate court decided against these hospitals, and declared unconstitutional that passage in the Hill-Burton law on which the hospitals had built their case. I quote from the decision of the court:

This court does not overlook the hospitals' contention that they accepted government grants without warning that they would thereby subject themselves to restrictions on their racial policies. Indeed they are being required to do what the Government assured them they would not have to do.

The reasoning of the Court was that in accepting Government funds these hospitals were joining the state in a particular undertaking. To quote again from the Court:

Our concern is with the Hill-Burton program, and examination of its functioning leads to the conclusion that we have state action here. . . . We find it significant here that the defendant hospitals operate as integral parts of comprehensive joint or intermeshing state and federal plans or programs.—*U.S. Court of Appeals for the Fourth Circuit. G. C. Simkins, Jr., et al. v. Moses H. Cone Memorial Hospital, et al.* (1963).

The truly breathtaking implication of this Court decision is not simply that the Court had the power to strike out sections of a law that certain private corporations had thought protected them. The heart of the action is this: The Court invoked the concept, building it on certain legal precedents, that these hospitals, by accepting Government money, joined hands with the state in the accomplishment of a particular task in behalf of the citizenry. In other words, to use the Court's language, there was "state action" involved in the case—"the defendant hospitals operate as integral parts of comprehensive joint or intermeshing state and federal plans."

Here is a legal concept that could produce the most amazing Court decisions in the future, as hundreds of millions of dollars are given to private groups to carry on, for example, their schools. Why should the acceptance of such gifts be considered any less an exhibit of "state action" than when a hospital joins with the state to care for the bodies of men? Both body and mind are parts of the man. Remember, the Supreme Court has declared that "it is hardly lack of due process for the Government to regulate that which it subsidizes." And would anyone have the hardihood to contend that there is no taint of union between church and state if the very act of giving a subsidy for schools places giver and recipient in a "comprehensive . . . or intermeshing" relationship?

To sum up the legal aspect: The Court believes that if the Government gives money it may step into the picture in any situation, even though the original law providing the money has assured the recipient that the Government may not do so. Hence the burden of proof rests heavily on those who now contend that gifts to schools would forever be free from state interference. I cannot believe that those who might thus contend are blind to the fact that the whole trend of the welfare state is toward increasing Federal intervention in the lives of all the citizenry. What is even more important, the burden of proof is on those who contend that receiving state aid is not a form of church-state union.

I have another question: Government subsidies call for the recipient to operate his institution without respect to color, race, or creed. People in the first two categories we can graciously accept and welcome. But here comes a group of students wishing to enroll in our physics department, which is conducted, let us say, in a building constructed with Government money. We may consider the youths sadly unacceptable by our church standards. But to interpose our church creed is to fly in the face of a Government stipulation. What do we do? Or what if an atheist physics teacher seeks a job and finds himself debarred by our creed? I think that we cannot protect our schools unless we *can* invoke our creed.

I have heard the thought expressed by a few that, no matter what, we will be accepting Government money in ten, 15, or 20 years, why not now? That reminds me of a recent exchange between two delegates at a meeting on church-state relations held by the National Council of Churches. Said one delegate to the other, "I don't understand you. I thought you believed in separation of church and state." The other replied promptly, "I do, but can we afford it today?"

For a moment the conversation struck me as humorous, till I realized that it indicates the present attitude of too many people who formerly were on record as staunch advocates of church-state separation. Today, Government money is available, and the problem of balancing budgets is greater than ever. Under such conditions it is hard for the human mind to reason dispassionately.

Now some even say that our changing times will doubtless provide us ere long with different judicial opinions that will indicate that some things are constitutional that we formerly thought were not. In other words, that we will be able to change our definition of separation of church and state. But this statement rests on the false premise that the Constitution of the United States finally determines for us what are violations of the principle of church-state separation.

I can see how this false reasoning could easily arise in the minds of some. In our long years of opposition to Sunday laws we have often taken a short cut in opposing them by simply declaring that the Supreme Court upheld the principle of separation of church and state, and that Sunday laws violate this principle. In other words, we talked a language that all of our hearers could understand, and that made sense. But it does not follow from this that we believe that the Supreme Court provides the final test of whether a procedure is a violation of the principle of separation. It is not. If that were the final basis on which the concept of separation stands, then the whole color of this picture would change. We would be dealing only with variations of *human* thought and values. Incidentally, let us not forget that the Supreme Court rather recently decided that Sunday laws do not violate the principle of church-state separation. But we still firmly believe they do.

(To be continued)



The Art of Living.....



when  
you're  
young

### ABC's for Successful Christian Living

**A** is for Ambition, which helps you to realize all your potential, in whatever area this lies.

**B** is for Belief in God, which keeps your life from becoming a meaningless treadmill.

**C** is for Courage, which is important in both the spiritual and physical realms.

**D** is for Discrimination, which assists you in making necessary value judgments.

**E** is for Energy, which ought to be no problem if you're obeying the laws of health.

**F** is for Fun, which may surprise you by its inclusion here, but true fun is your *right*.

**G** is for Genuine, which every Christian should be.

**H** is for Harmony, which your life must achieve in all its phases.

**I** is for Inclination, to which you mustn't yield if it would lead you "off the track."

**J** is for Judgment, which has to be developed and conditioned through many correct decisions.

**K** is for Kindness, which you'll display to each person, not just to that nebulous body known as "humanity."

**L** is for Loyalty, the lack of which will deprive you of friends and keep you from being trusted.

**M** is for Moderation, which, if you practice, will help keep you moral, healthy, and slender.

**N** is for Natural, which is the happy opposite of artificial, the latter being a most undesirable quality.

**O** is for Opportunities, which unless seized may be lost forever.

**P** is for Participation, the lack of which will cause you to feel isolated and alone.

**Q** is for Quality, which in this case should be regarded as the opposite of "cheap"; a person of quality is a person of good taste.

**R** is for Reasonable, which is characteristic of an educated adult.

**S** is for Studious, which, if you aren't naturally, you should decide to be *unnaturally*.

**T** is for Tact, which will keep you

from being an "elephant-footed" bungler.

**U** is for Undaunted, which you'll need to be in the face of life's disappointments.

**V** is for Vigilance, which in Christian living keeps your conscience clear and your reputation untarnished.

**W** is for Willing, which makes life's responsibilities less irksome.

**X** is for the mark on the spot at which you stopped being a thoughtless, self-centered child.

**Y** is for Yielding, which is what every Christian should be to God's will.

**Z** is for Zenith, which I hope you'll eventually reach in your mastery of The Art of Living.

Miriam Hood





# Your Denominational IQ

By Idamae Melendy



The names of our first converts in certain areas are listed in the first column. Match these with the areas in which they lived. Answers on page 22.

- ( ) 1. J. B. Judson
- ( ) 2. Gerhardt Perk
- ( ) 3. Catherine Revel
- ( ) 4. J. H. Stockton
- ( ) 5. J. A. Killingworth

- A. Russia
- B. Australia
- C. Southern California
- D. Georgia
- E. Europe

## TWO EQUALS ONE

(Continued from page 1)

depends upon the degree to which this oneness is achieved. If it does not exist, then in a certain sense we already have a broken home—even though no divorce or separation might ever follow. What actually constitutes a broken home? Separation or divorce does not—they simply recognize that a home has already been broken. Divorce places legal approval upon a state or condition that has already existed for some time.

Once there was a couple who had a somewhat maladjusted son. They took him to a psychiatrist. After dismissing the parents, he questioned the boy at length. After several sessions of questioning and putting together the pieces of information in his mind, the psychiatrist called the parents in and told them what he felt was the cause of the boy's problems. First of all, he said the son had not properly identified with his father (a frequent diagnosis to many psychiatric problems today). Then he said he believed this was partly the fault of the mother, who had not kept a solid front with the husband, who had criticized him to her son, and who had permitted him to do things while the father was away that would not have been permitted were he present.

On their return home after this joint consultation with the psychiatrist, the wife said to her husband, "You see, he said you are the one to blame for it all!"

We may smile at this amusing case of "selective hearing," but looking deeper, we find a woman and a man who were legally married, but who, because of selfish motives, never became "one flesh" as they should have.

Many factors enter into the successful building of boys and girls with good emotional balance. We shall do well to study and apply the principles involved. To me, it appears that there is one factor that is in great need of being stressed more to parents, and

that is the importance of the "one flesh" relationship in marriage and its influence upon children in the home.

Of the tragic results of homes broken by divorce and separation, and their contribution toward emotional instability and insecurity in children and youth, we see abundant evidence.

### The Divorce Rate

Today's harvest of crime, lawlessness, and delinquency is due to a number of factors, but one of the biggest is the high divorce rate. The divorce rate varies from one out of every four marriages in the national average, to four divorces out of every five marriages in the Los Angeles area for the year 1965. These statistics are shameful indeed, and the trend is not encouraging. The upward trend in divorce, like the upward trend in smoking among women, contributes to the increase of emotional instability and mental retardation in children. Upon this subject much more research should be done than has apparently been done to date.

This subject is so large and complex that I shall limit my comments to just one phase (which may apply more specifically to Adventist homes). I refer to the supreme importance of achiev-

ing the one-flesh status in marriage—if for no other reason than for its influence upon the children.

Basic is a careful examining of one's motives in getting married. Actually, there are far too many motives today. Some of these motives inhibit the "one flesh" status from the very start of the marriage. Some may be acceptable as secondary motives, but not as primary motives. Ask people why they married, and you may discover motives like these:

1. Desire for a home. Perhaps a young woman has worked in a factory, taught, nursed, or been a secretary. She may have tired of this, especially if the going was rough. She dreams of a life where she can live in the shelter and protection of her own home instead of facing a hard world of criticism. So she seeks marriage.

2. A businessman (perhaps even a young minister) needs a wife and family as a status symbol. Marriage seems to be a necessary transaction because—well, people just get married at a certain point, and he has reached that time!

3. "Mrs." sounds so much better than "Miss"; I may soon be thought of as an "old maid." That I must avoid. My only way out is to get married as soon as is reasonably possible.

4. Financial security. Some confused teen-age girl recently wrote to Anne Landers and stated that her own mother was counseling her never to get married for love, but only for money. This case, I hope, is exceptional, but this same motive may, in a limited degree, rate rather high in many of today's marriages. What person does not at some time dream of acquiring riches by such a relatively outwardly honest and easy way as marrying into wealth? Or, just by marrying someone who will supply financial needs?

5. Desire for travel is a motive that figures in a few marriages.

6. Marriage out of spite to a former lover. Perhaps a girl's lover cruelly told her, "No fellow would ever marry you!" This is somewhat of a challenge, and in the rebound she may retaliate by proving to herself and to her former lover that she *can* get married—and she does so as soon as possible.

7. Out of spite or in retaliation against parents who are (or who are thought to be) domineering and overbearing.

8. Desire for sympathy is a very frequent cause for marriage, to which all are so blind until the novelty of marriage has worn off and they face the realities of married life. While a desire for sympathy can stem from an unreasonable parent, it can also come from novels, motion pictures, and wrong thinking.

## Our Beautiful World

By GRACIE LEE NEWBOLD

Beautiful, wonderful world!  
 Stately trees with leaves unfurled,  
 Flowers blooming everywhere,  
 Birds sailing through the air,  
 Fruits hanging on the trees,  
 Music wafted through the breeze,  
 Fields filled with ripening grain,  
 All blessed with sunshine and rain;  
 Mountains towering up so high  
 Seem to reach the bright-blue sky.  
 The oceans, lakes, and many a stream  
 In the bright, white sunlight gleam.  
 The sky with millions of stars to entice—  
 All make our world a paradise.

9. Marriage based on sensuality on the part of one or both partners.

While this list of motives is by no means intended to be exhaustive, it does represent some of the most frequent motives I have met in my ministry of people with marriage problems. The final and supreme motive must be:

10. A marriage resulting from two who love each other truly, with their whole heart and soul. What better motive can exist? What better motive can exist for serving the Lord? This should be, and can be, the only true supreme motive. Marriages based on any other motive are to be pitied, not being of "one flesh." They are broken homes at the start, even though some may never lead to divorce or separation.

While some are less objectionable than others, the first nine motives are at best selfish motives. Selfish motives, or selfishness, cannot produce a one-flesh marriage. This selfishness may be entirely hidden to outward view, for Jeremiah's words—"The heart is deceitful above all things, and desperately wicked: who can know it?"—apply here also. But when disunity later appears, selfishness is present. God knows beforehand that it exists, however. He knows your fitness for your intended; therefore, marriage should never be entered into without prayerful counsel from the Lord.

The story is told of a mother who was asked by a casual acquaintance, "Do you do any literary work?"

"Yes," she replied, "I am writing two books."

"What are their titles?" asked the woman.

"John and Mary," she answered. "My business is to write upon the minds and hearts of my children lessons they will never forget."

How vitally important this "writing" is! How important that the mother's "writing" and the father's "writing" blend into "one." That is what makes a house a home, and a home into a heaven for beginners. This is how parents are to stand as God to their infants. How can this ever be achieved if the parents are not agreed, not of the same faith, not of "one flesh"? For two hearts to be one, selfishness must be banished.

#### United Dealing With Children

While no two people can ever think exactly alike, yet if conflicts do appear in their thinking, the wise husband and wife should agree upon a common course to steer, so that their words and actions present no conflicts to their children.

How common is the tendency for parents to do and say things that present conflicts to their children. Have

you as a mother ever said to your child, "Your daddy will spank you for that"; "Daddy doesn't want you to do that"; "Here is a piece of candy (ice cream, or a bottle of pop), but don't tell daddy"; "Don't tell mommie I did that!" et cetera? Or if by chance you have had a quarrel, do you tell your child your side of the problem—thus alienating his affection from the other parent?

Anything done or said by a parent to a child behind the back of the other parent is a sign that your "home" is in reality already bordering on being a broken home. That husband and wife are not truly of one flesh, but merely two persons legally living together in a semipeaceable state of matrimony. Never present a divided front to your children. This tendency will eventually, in one way or another, alienate the affections and confidences of the child, and will keep him from identifying as he should with both parents. The result will surely be an emotionally unbalanced child, unstable, uncertain, perhaps even delinquent.

"Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched."—*The Adventist Home*, p. 44.

"No one can so effectually ruin a

woman's happiness and usefulness, and make life a heartsickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife."—*Ibid.*, p. 43.

"Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves."—*The Ministry of Healing*, p. 361.

How often we slip in these matters—even in Adventist homes! Husbands, are you ever tempted to tell other men this or that about your wife which you would not say to her? Wives, are you ever tempted to tell your neighbor, your mother, or your sister little things about your husband that you would not say were he present? Your words reveal that you are married, but unfortunately, not of one flesh.

"Only where Christ reigns can there be deep, true, unselfish love. Then soul will knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home, and their holy vigils will hallow the marriage chamber."—*Testimonies*, vol. 5, p. 362.

## The Joy of Giving

By Donald W. McKay

**WE** ARE all familiar with the Bible declaration, "It is more blessed to give than to receive" (Acts 20:35). But how many of us really believe this? Do not most of us prefer to receive? When we do give is it often not to court favor, to obtain material gain, to impress others, or to better our position in life?

But there are legacies greater than those of material value. A thoughtful deed and a kind, sympathetic word are greater than monetary gifts. James Russell Lowell wrote:

"Not what we give, but what we share,

For the gift without the giver is bare;

Who gives himself with his alms feeds three,

Himself, his hungry neighbor, and me."

The most generous gift was made when God gave His Son for you and



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**We need the blessing that comes from giving more than God needs what we give.**



me. Christ's sacrifice on Calvary made it possible for each of us to have eternal life. When Christ was on earth, His life was one of constantly giving to others. He healed the sick, fed the hungry, and forgave sinners.

Jesus desires that we follow His example. He has promised us, "Give, and you will have ample measure given you—they will pour into your lap measure pressed down, shaken together, and running over; for the measure you deal out to others will be dealt back to yourselves" (Luke 6:38, Moffatt).<sup>\*</sup> "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" (Mal. 3:10).

Whenever we come to the aid of a fellow being we also contribute to our own happiness. Let us give of ourselves while we have strength and resources. A man in his mid-fifties was dying of cancer. To his pastor at his bedside he said, "Ten years ago the church asked me to teach a class of boys, but I told them I was too busy. I was totally occupied with making money. And now, ten years later, here I am, dying, with the greatest regret of my life that I did not accept that responsibility. If ten years ago I had taken time to teach that class, by now perhaps 100 boys would have passed through my hands. I would have made an investment for time and eternity. But now I must go empty-handed before my Master."

"Every ray of light shed upon others," wrote Ellen G. White, "will be reflected upon our own hearts. . . . Every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. . . . The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health."—*Testimonies*, vol. 4, p. 56.

God does not need our gifts; He has everything. He is the bountiful provider of everything we have. A selfish person only robs himself of eternal riches. But when we exercise love and self-denial, we are the ones who become enriched and ennobled. By our assistance to God's cause we show our grateful thanks for all His mercies to us. Whatever we do in the name of Jesus Christ in service, will stand for all eternity.

After we have learned to give of ourselves, we will truly love the joy of sharing. Then, and only then, will we believe the words of Jesus, "It is more blessed to give than to receive."

<sup>\*</sup> From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper and Row, Publishers, Incorporated.



## Gary's Hospital Lesson

By Maryane Myers

**G**ARY was in the hospital. He lay in bed with his left leg in a cast. Sometimes when it hurt he cried.

One day his leg was hurting more than usual, and he felt quite ill. Mrs. Jones, a neighbor, had come to see him. She was standing near the door with his mother. "I don't know why the Lord permits Gary to suffer like this," Mrs. Jones said. "He's a good boy. I don't understand it."

Gary's eyes were closed. "She thinks I'm asleep," he said to himself. He wondered how his mother would answer Mrs. Jones.

"Suffering is a terrible thing," mother agreed. "But as long as there is sin in the world there will be pain. Much of the time we bring it on ourselves by being disobedient." She sighed and added, "I wish Gary had listened to me when I told him not to climb high into the tree where the limbs were weak. If he had, perhaps he wouldn't have fallen and broken his leg. We can't blame the accident on the Lord. But I'm sure that something good will come from it."

How could mother say such a thing? How could good come from a bad accident? Gary wondered. Of course his broken leg was his own fault, but why did she say that something good would come from it? She often told him that Jesus makes everything right when we trust Him, but it didn't seem as though things were all right for him at this time.

### The "Sick Zone" Sign

Several months after Gary's accident, when he was able to run and play again, Gary moved with his parents to a new neighborhood. Next door on one side of the new house lived a large family of children, much to Gary's delight. In the yard on the other side was a "sick zone" sign. The woman who lived there was old and very ill, and the large metal sign asked everyone to be quiet.

"You won't like it here," said Jimmy, one of Gary's new friends. "We can't yell at all when we play on the other side of your yard."

"Why?" Gary asked.

"There's a grumpy old lady and a grumpy nurse in the house on that side," Jimmy answered. Any time we shout or shoot cap pistols or blow horns the nurse comes to the door and tells us to please be quiet. It's disgusting. Everybody knows that children have to make noise—especially boys."

Gary didn't know what to say.

"We holler as loud as we please in our yard," Jimmy added.

"Doesn't it bother the sick woman?" Gary wanted to know.

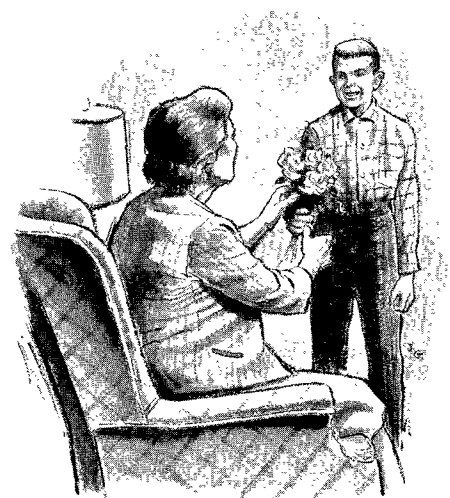
"Sure, but it's our yard," Jimmy replied in a rather loud voice. "We don't pay any attention to the nurse when she tells us to please not make so much noise."

"There's a real fussy woman next door," Gary told his mother that afternoon.

Mother smiled. "No, dear, she isn't fussy," she said, "but she is very ill. She is in pain just like you were when you were in the hospital, and loud noises make her feel even worse."

She put into Gary's hands the roses she had just cut. "Please take these to Mrs. Leland. You can stay only a couple of minutes, but I believe you would like to meet her."

Gary couldn't think of anything he wanted to do less. However, he went next door and followed the nurse into the elderly woman's room.



JOHN GOURLEY, ARTIST

**Her face was so friendly that Gary forgot the hateful things he had heard about her.**

Mrs. Leland sat in a chair near a window. Her face was so sweet and friendly that Gary forgot all the hateful things he had heard about her. He told her that he knew how it was to have pain.

"I'm older than the other children in the neighborhood. I think I know how to keep things quiet for you. There are many games to play that aren't noisy," he told his new friend. "When the other children know how nice you really are I'm sure they'll want to be quiet to help you get well."

"You mean you would do that for me?" Mrs. Leland asked with a surprised and happy look.

Gary nodded. "I want you to get well."

When Gary told the other children about Mrs. Leland, it wasn't hard to get them to cooperate. Even Jimmy had as much fun as ever without being so noisy.

It wasn't long until the "sick zone" sign was removed from Mrs. Leland's yard. She was well again, probably sooner than she would have been, because Gary had learned a valuable lesson when he was in a hospital. When we are sick or when we have to endure pain, it helps us to understand when other people suffer. If you don't believe it, ask Gary. He's the happiest boy in his neighborhood.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



**G**OOD morning, merry sunshine," and presently, "How did you wake so soon," chimes in the voice of my four-and-a-half-year-old son. Another glorious day has dawned, and upon his face the sunshine of joy and happiness. His eyes blink with lively determination as his little fists prod them along for good measure. With "I love you, Mommy," he bounces out of bed and heads for the rocking chair. "I love you too, sweetheart, and Jesus loves you most of all." With a smile I think of the joys of this new day, the God-given opportunities, and His strength and grace to make it what it ought to be. This is but one of several ways in which he and I greet the morning.

No, life hasn't always been this happy. Several years ago a few strands were woven into the pattern that made life take on a blackness that I had never anticipated I would ever see. Alone with a babe in arms, bewildered, with dreams shattered, I staggered under the load—to face life and go on. Oh, to smile again! But out of this turmoil and confusion I was to rise to spiritual heights I had never before experienced. What do I have to be happy and thankful about? What does the future hold for me, a divorced woman, and for my son, the product of a broken home? Let me answer. Our days are full and happy. His future is bright, for we have a Saviour who cares. Christ came to be my friend and companion; my constant help in time of need.

For just a moment let me turn the pages of time back to the sunless and cloud-filled days and weeks early in my experience. I found myself in a gray, empty room, void of furniture, windows, and doors. There were no pictures in this room. Not even a tack upon which to hang a picture. The room was small and narrow, but very high ceiled. With anguish of soul I prayed for help and guidance. Into that room of heart and soul came light, hope, and all the grace and strength the days and months would require. The source was constant. As my needs grew, so came their fulfillment with enabling power.

Thoughts and promises that before had impressed me, came now in the hour of want, to see me through. "All things work together for good to them that love God" (Rom. 8:28). "He suffers no affliction to come upon His

**JESUS  
LOVES  
YOU  
Most  
of  
All**

\* \* \*

children but such as is essential for their present and eternal good."—*The Acts of the Apostles*, p. 524. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers

*"Good morning, merry sunshine."*

A. DEVANEY



with Him."—*The Desire of Ages*, pp. 224,225. These and many others helped to change my tears of sorrow into tears of joy.

**"He Knoweth the Way That I Take"**

One day while still on my knees, I had ceased prayer to read in my Bible. Job 23:10 came to my attention. "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." I read it again. I memorized it. This text has burned an indelible impression within me. It still encourages me along the way and buoys my spirits. What matter that for now I couldn't understand the "why" of all that had happened? Who was I that life should always be sunshine? Why should I be exempt from heartache and sorrow? Knowing that He understood was all that was necessary. "Thy will be done" became my plea.

Five years previously I had accepted Christ as my Saviour, but now He took on new heights and depths. He became my experience, my song and my joy. Life hadn't ended—life was but beginning afresh. To do other than to accept my situation and trust in Him would be to deny His saving grace and strength—something I cannot do. To say the task is too difficult would belie His promises. Out of all this darkness the sun would shine again. He is the author and finisher of my faith. To Him I bend, that my character—so much in need of polishing—will be perfected, and through me His salvation be realized.

Just as the detours were looming in my path, and plans were crumbling all about, occasion came to sing. My heart heavy with grief and perplexity, I found myself unable to sing the words, let alone read them. Months later, when alone in a strange city, I read them again, this time with growing insight. Now, years later, I read them with understanding and a prayer of thanksgiving upon my lips.

"He washed my eyes with tears that I might see,  
The broken heart I had was good for me;

He tore it all apart and looked inside  
He found it full of fear and foolish pride.

"He swept away the things that made me blind,  
And then I saw the clouds were silver lined;

And now I understand 'twas best for me  
He washed my eyes with tears that I might see.

"He washed my eyes with tears that I might see  
The glory of Himself revealed to me;  
I did not know that He had wounded hands,  
I saw the blood He spilt upon the sands.

"I saw the marks of shame and wept and cried,  
He was my substitute, for me He died;  
And now I'm glad He came so tenderly  
And washed my eyes with tears that I might see."

### Help When I needed It

Friends and strangers alike were sent as helping hands. When my income wasn't much more than tithing and rent, my faith was rewarded by the showered blessings that found their way to our doorstep. Never did my babe and I go hungry. Once there was a knock at our door. Conversation and an array of boxes revealed I was a newcomer to the vicinity, that I was alone and without much food.

Within a few minutes the caller was gone. Thirty minutes later she had returned with two children, each of them carrying a bag of groceries. To my query of "What is your name?" she replied, "We never give our name. We want to help you. God bless you." And they were gone. The whole experience, but especially her last three words, drew me to my knees, sobbing. They were words I had whispered to others in their time of need, and now they were sent to comfort me. These were lonely months, soul-searching months in a city I had not been in before. Here, awaiting legal procedures to be completed, I was soon to become a divorced woman.

My heart goes out to each woman who has been left alone, endeavoring to rear her children. Take courage, my sister, give ear to His promises and be quickened. God, who sees the sparrow fall, sees you and me. Take Him as your partner as never before. Remember the small room with no windows? It was well lighted from above. There was nothing to cling to, and no one to turn to but the Light. Jesus helped me; and as I clung to Him He sent peace and help.

This is for you today. Take Jesus as your partner, and each day and week becomes an adventure with the life committed to Him. Lay all your burdens and sorrows on Him. As it is when solving a puzzle, one by one the pieces fall into place. Let Him put your life together. Moment by mo-

ment allow Him to take your situation and turn it into a spiritual experience with Christ. With the dawning rays of sunlight, the flight of a brilliant cardinal, the fragrance of a spring bouquet, take assurance that your Saviour does love you, and will care and provide for you.

Baby-sitting became an important aspect in our family circle. My counselor has always provided me with Christian, Seventh-day Adventist women, just when I needed them. There have been many instances when I couldn't see where I was going, and each step became an answer to prayer. Time and time again I've been brought to the very threshold of a doorway, and not until I turned the knob has help come. This became evident in baby-sitting situations.

Once as I had to be at work in two hours, I had no baby-sitter. We were living in a small town, and the number available were few. Vacations had taken their toll. "My Lord," I whispered, "You've never failed me yet." In response to a noise I heard in the yard, I went to the back door. There, to my surprise, was the woman who had helped me for weeks, but who had returned to her home miles away. She had left two days ago, assuring me God would provide for my child's care. He did. He impressed her to return for an additional two weeks, until I was able to make arrangements for the rest of the summer.



### The Lost Stocking

Our granddaughter, Diane, who is three years old, went out to play and took off her shoes and stockings. When she was through playing, one of her stockings was missing, and she went to mother, crying that she couldn't find it. Mother told her to go right back and find it. But again she came in crying, saying she could not find it. Mother told her if she did not find it she would have to be punished.

Diane thought a moment and then said, "If I pray to Jesus, He will find it for me."

She knelt down by the couch and prayed, then went out again to look for the missing stocking. In just a few minutes she came in with it and said, "Jesus said, 'Right here is your stocking, Diane.'"

"We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun. . . . Nothing that in any way concerns our peace is too small for Him to notice."—*Steps to Christ*, p. 100.

MRS. BENJAMIN RENDEL

At present, God has provided me with a most faithful Christian woman, who cares for my son as one of her own. We work together on our discipline, balanced with love and understanding. It is my desire to place him in a happy home situation where the family unit is complete with husband and children.

### Looking to the Future

Even now we talk of the home he will one day establish. We mention the lovely Christian woman he will one day find and of a family of his own with Jesus as the center. As one phase of child rearing blends into another, I need constant guidance from above. Along with much prayer, Bible study, and soul searching, go the many helpful suggestions found in *The Adventist Home* and *Child Guidance*. They are a must.

There will always be new situations to meet, but God will help you meet them. I don't have all the answers to the future, but I am in partnership with One who does.

I don't know what the school years will bring. But when that time comes God will have a solution to the problems that arise. I know that His grace will be sufficient. All I can do is my best. He makes up the difference. My extremities have been, and are, His opportunities. Again and again I have proved Him. He has never let me down. When I've done all I know I should do I can with assurance lay the burden at His feet and ask Him to take over and show me the next step.

If through my experience one person can be encouraged to go on and hold high the standard, all will not have been in vain. We are instruments in His hand, co-workers with Him, fulfilling His purpose in our life. This past Christmas my mother was baptized, encouraged along the way, she said, by my letters.

Wherever you are, you who are divorced and alone, your sons and daughters can, by God's grace and with united effort on your part, become consecrated workers for Him, well-adjusted citizens, candidates for His kingdom, and stars in your crown.

I face life as a divorced woman, alone and with a child to rear. When this crisis came to me, it brought a need greater than I had ever experienced before. That need is still present, but above, beyond, and outside of myself, I have found the answer. He heard my cry for help, and from the source of infinite mercy came relief from all my heartaches and questionings. In the midst of defeat came victory, in the midst of loneliness came companionship, and in the midst of poverty, spiritual riches beyond measure.



## POST-CONCILIAR SHOCK WAVES

A major earthquake is often followed by a series of shock waves, which may continue over a period of days or weeks as the realigned strata far below the earth's surface continue to make readjustments. For the Roman Catholic Church, the Second Vatican Council was a tremor of major proportions that is producing shock waves at all levels of the ecclesiastical strata.

A few months ago it was being suggested—seriously—that once the bishops returned from Rome to their dioceses all would be forgotten and things would continue much as they had been for centuries. That is the way many conservative prelates wanted it to be. In Rome itself, for instance, the old order is said not to be changing as smoothly and swiftly as might have been hoped. In *Newsweek* for December 27, one Catholic writer commented that “the myopic bishops of Spain or Italy or Ireland are not suddenly going to see the universe through the eyes of Vatican II.” Subsequent events have proved him to be a true prophet. The vicarate of Rome has issued a decree forbidding the implementation of some of the changes recommended by the council, and evidently under pressure from the conservative Curia Pope Paul this spring postponed indefinitely the effective date of some of the conciliar decrees.

According to the May 14 Jesuit weekly *America*, some conservative Catholics look upon the Vatican Council as “a Communist sellout,” and want to “impeach Pope Paul.” Father Gomar DePauw, maverick priest of the archdiocese of Baltimore who heads the Catholic Traditionalist Movement, accuses the liberals of “Protestantizing” the church, and of being “boat rockers,” “trouble makers,” and “crypto-heretics.” Early in July he and his followers picketed the residence of Apostolic Delegate Vagnozzi in Washington, in protest against the liberalizing trends. DePauw's counterpart in Germany charges progressive Catholics with “deliberately disseminating heretical doctrines” and fostering liturgical changes that threaten to “push Christ out of the Church.” He accuses liberal priests of a “worldwide desecration of the holy places of worship,” and calls upon them to be “honest enough to leave the Catholic Church and not cheat the faithful and confuse them through their own heresy.”

### How the Conciliar Decrees Are Being Implemented

In contrast with the Council of Trent, four centuries ago, whose decrees took effect with glacial deliberateness, those of Vatican II are being implemented in many dioceses with the speed of steam bursting from a tank under high pressure. In its issues for June 11 and July 9, *America* enumerates at considerable length what is being done in 44 of the 115 dioceses in the United States, diocese by diocese, and promises to continue the roundup during the summer as space permits. The bishops of the United States are evidently proceeding to implement the changes called for by the council with “all deliberate speed”—to borrow a 1954 phrase from the Supreme Court.

Everywhere, according to *America*, programs, sermons, conferences, and workshops are being conducted to inform the faithful with respect to the decrees of Vatican II, and ecumenical contacts are being expanded. Among heretofore un-Catholic ideas being implemented are: senates of priests to participate in the administration of

dioceses, questionnaires seeking parishioner comments and suggestions on the administration of parish affairs, priests and laity on diocesan planning committees, laymen on parochial school boards (in some instances as chairmen), the laity of a diocese electing a lay council to advise their bishop, and priests joining Protestant ministerial associations. Perhaps the most startling ecumenical item of news comes from Kansas City, where plans were announced early in July for a large church to be erected, operated, and used jointly by Roman Catholics and three Protestant denominations.

The great dialog is proceeding at a constantly accelerated pace at all levels. In May, the Joint Working Group of the Catholic Church and the World Council of Churches held its third meeting. Similar joint working groups have been established between the Catholic Church and world organizations representing Lutherans, Presbyterians, and Anglicans. In the United States formal relations now exist between the Catholic hierarchy and the National Council of Churches, and severally with the Lutherans, Presbyterians, and Methodists. Conservative evangelical groups are also getting into the dialog, and even the Baptists are considering a Catholic proposal to do so on a regular basis.

The church that never changes is making the most earth-shaking changes any church has ever made. In many respects the stereotype picture of the Catholic Church—one that has been true in the past, both in Protestant minds and in objective fact—is fast fading. Many things that have truthfully been said about the church in the past are no longer true, or will soon not be. In all Christian fairness we should not be guilty of misrepresenting the present by citing the past. We can well afford to be fair and to practice the golden rule.

“We should not . . . build up unnecessary barriers between us and other denominations, especially the Catholics, so that they think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them.”—*Evangelism*, p. 144.

“There are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. . . . He will reveal to them the truth as it is in Jesus, and many will yet take their position with His people.”—*The Great Controversy*, p. 565.  
R. F. C.

### Authority and the Three Angels' Messages—3

## CHRIST'S RIGHT AND SATAN'S CHALLENGE

In this series of editorials we are developing the theme that the principle of authority—a principle basic to the way every person lives—is one of the major issues involved in the three angels' messages. Last week we broke off our discussion with the statement that Jesus Christ is the ultimate authority for Christians. The apostle Peter set forth this truth in his sermon on the day of Pentecost, by declaring: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have had crucified, both Lord and Christ” (Acts 2:36).

Does Christ have a clear right to be called Lord? Is

He entitled to be the ultimate authority for Christians?

The answer is Yes, on two counts. First, by virtue of Creation. He is our Creator. Of this the apostle Paul writes: "In him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together" (Col. 1:15-17, R.S.V.). The fact that Jesus Christ is the Creator gives Him the right to be our Lord, our ultimate authority, the One to whom we submit every plan, every desire, every thought.

In addition to Creation, however, Christ has the right to be Lord by virtue of re-creation. How beautifully the apostle Paul declares this: "Praise be to the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavenly realms. In Christ he chose us before the world was founded, to be dedicated, to be without blemish in his sight, to be full of love; and he destined us—such was his will and pleasure—to be accepted as his sons through Jesus Christ, that the glory of his gracious gift, so graciously bestowed on us in his Beloved, might redound to his praise. For in Christ our release is secured and our sins are forgiven through the shedding of his blood" (Eph. 1:3-7, N.E.B.).\* By redeeming us, by rescuing us from sin, by adopting us into the heavenly family as sons and daughters of God, Christ has the right to be our ultimate authority, our King of kings and Lord of lords.

When the Christian sees his life as a person-to-Person relationship with Christ, his entire experience undergoes a transformation. Warmth replaces coldness. The rigid legality that often accompanies the person-to-church or person-to-Book type of religion, disappears. He sees that instead of the church being the ultimate authority, Christ "is the head of the body, the church" (Col. 1:18). He rejoices in the privilege of belonging to an organization of which Christ is head!

Likewise, he feels differently toward God's Word. Instead of looking upon the Bible as a law book, or a treatise consisting chiefly of Do's and Don'ts, he sees it as a medium through which he is brought into close fellowship with his Lord and Saviour; he prizes it as a personal message sent him in love by the One seated on the throne of his heart, his King and ultimate authority.

Not only is there a change in one's attitude toward the church and the Bible, there is a change in one's whole outlook on life. Life becomes simply a matter of relating properly to the personal Lordship of Jesus. Whatever Christ would approve, the Christian approves. Whatever Christ would reject, he rejects. Whatever plans do not interfere with Christ's Lordship, he accepts; any that do, he abandons. If he is invited to join an organization that may weaken or usurp Christ's absolute Lordship in his life, he declines. He turns aside from anything that will prevent him from responding joyfully and immediately to the will of his Lord.

### Behind the Scenes

Let us look behind the scenes in the vast universe to see why the Christian must be so single-minded in his devotion to Christ. This will shed important light on why the three angels' messages involve eternal consequences for the entire human family.

Millenniums ago there was a tragic but decisive clash in heaven between Christ and Satan. "Michael and his angels waged war upon the dragon. The dragon and his angels fought, but they had not the strength to win, and no foothold was left them in heaven. So the great dragon was thrown down, that serpent of old that led the whole world astray, whose name is Satan, or the Devil—thrown

down to the earth, and his angels with him" (Rev. 12:7-9, N.E.B.).

This conflict between Christ and Satan was continued on earth after Adam and Eve were created and placed in the Garden of Eden. The sorry story of the Fall is too familiar to require retelling here. But familiar as most people are with the details of this tragic event, too many fail to recognize that one of the large issues involved was that of authority. Regarding this aspect Ellen G. White has written: "Now the way seemed open for Satan to establish an independent kingdom, and to defy the authority of God and His Son."—*Patriarchs and Prophets*, p. 331. In heaven Satan had rebelled against divine authority, and having been cast out, he determined to use this world as a base for continued defiance.

Thus it was not surprising that when the Son of God became incarnate, one of the main issues between Christ and Satan was that of authority. Repeatedly in the wilderness temptation (see Matthew 4), the devil, continuing the controversy begun in heaven, prefaced his suggestions with "If thou be the Son of God." The meaning was not lost on Christ. Thus, instead of dealing with lesser issues, Jesus answered: "Thou shalt not tempt the Lord thy God"; "Thou shalt worship the Lord thy God, and him only shalt thou serve" (verses 7, 10). How well Satan understood what Christ was saying! Christ was asserting His Lordship. He was proclaiming His divinity. He was declaring Himself to be ultimate authority.

### Throughout His Ministry

Christ's Lordship and authority were apparent throughout His ministry. In Capernaum, when He spoke in the synagogue, "they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes" (Mark 1:22). When He commanded the unclean spirit to come out of the demoniac, "they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him" (verse 27).

At another time when Jesus came "into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things" (Matt. 21:23, 24). When the people were unable to answer the questions Christ put to them, "he said unto them, Neither tell I you by what authority I do these things" (verse 27).

The chief priests and elders knew that every teacher except the ultimate Teacher, every healer except the ultimate Healer, would need some authorization for his work. By pressing their question, "By what authority doest thou these things?" they hoped to obtain an incriminating answer. Either Christ would admit that He had no earthly authority for His mission, or He would declare that He was the Son of God—One needing no authority beyond Himself. If He took the first position, they felt they could easily discredit Him; if the second, they would accuse Him of blasphemy.

While Jesus was upon earth, Satan continually challenged and disputed His authority. In a person-to-Person confrontation, even as he had in heaven millenniums before, Satan disputed Christ's rights as the Son of God, His claims to Lordship, and His assertions of authority. Now Christ has returned to heaven. Has Satan, then, ceased his efforts? If not, how is he continuing his attack? How is he endeavoring to "establish an independent kingdom, and to defy the authority of God and His Son"? We shall discuss this significant question next week.

(To be continued)

K. H. W.

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# Reports From Far and Near



A baptism being conducted May 14 at Taiwan Mountain Bible Training School.

## Taiwan Mountain Bible Training School

By Delbert W. Curry  
Departmental Secretary  
South China Island Union

Seventeen young people were baptized on Sabbath morning, May 14, as a fitting climax to the spring Week of Prayer at the Taiwan Mountain Bible Training School in the beautiful P'ingtung valley of Taiwan.

Among those baptized were two young women who have faced severe trials and hardships to become Seventh-day Adventists. One has been disowned by her family and is completely dependent upon her own resources and a strong faith in God for support and courage to be faithful.

Both of these young women look forward to the time when they will be able to return to their own people to share their faith.

In the less than two years of its operation the Taiwan Mountain Bible Training School has made substantial progress. When classes began in September, 1964, there were no classrooms, no dormitories—in fact, virtually no buildings. A small farm cottage served as the administrative offices and teachers' living quarters. A temporary bamboo building served as kitchen and dining room. Classes were conducted in an open factory building, where teachers had to compete with the noise of machinery. They also had to contend with choking dust that poured in upon them from passing vehicles.

When the current school year began, staff and students rejoiced to be able to occupy the newly constructed administration building. Three of its six classrooms are used as dormitory rooms. The remaining three double as classrooms, chapel, library, and study halls.

Construction work is to begin soon on the girls' dormitory. This building will serve as girls' dormitory and temporary dining room and chapel. As available a boys' dormitory, dining room, and chapel building will be erected.

### A Unique Role

The school fills a unique role in Adventist education in Taiwan. It is especially operated for the benefit of Adventist youth from among the aboriginal people of Taiwan. Many of these people live in the remote mountain areas, where they eke out an existence cultivating the steep rocky mountainsides and the little level land available. Generally speaking, these people are not as well educated as their more favored neighbors who live on the fertile plains.

The work-study program advocated in the Spirit of Prophecy writings is the basis of educational planning. On the nearly 40 acres of fertile farmland students learn,

firsthand, improved methods of agriculture as they plant and cultivate crops of sugar cane, bananas, asparagus, sweet potatoes, and rice. Nearly all food supplies for the students are produced on the school farm. Income from the sale of sugar cane, bananas, and sweet potatoes helps to meet operating expenses.

Instruction in barbering also is offered. Students have become so proficient as barbers that the local populace patronize the school barber shop, where they enjoy good haircuts at reduced prices. One of the objectives of the school is to teach the students a skill or trade that will give them economic independence, and thus reduce the problems they will face in trying to be faithful church members.

The future of the work of the Seventh-day Adventist Church among the tribal people of Taiwan depends to a great extent upon the success of this new educational venture. Future leaders are now in training in this excellent institution, ably staffed by national workers.

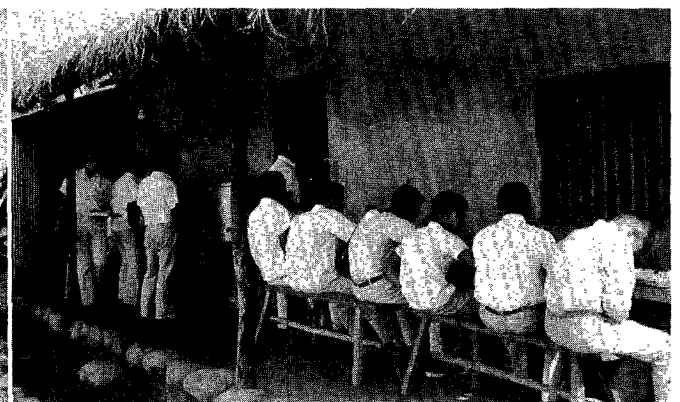
During the recent Week of Prayer it was inspiring to talk with the students personally and to learn of their intention to witness for the Master they are learning to love in this new school dedicated to Christian education.

## New Wing Is Opened at Branson Hospital

By Neal C. Wilson, GC Vice-President  
North American Division

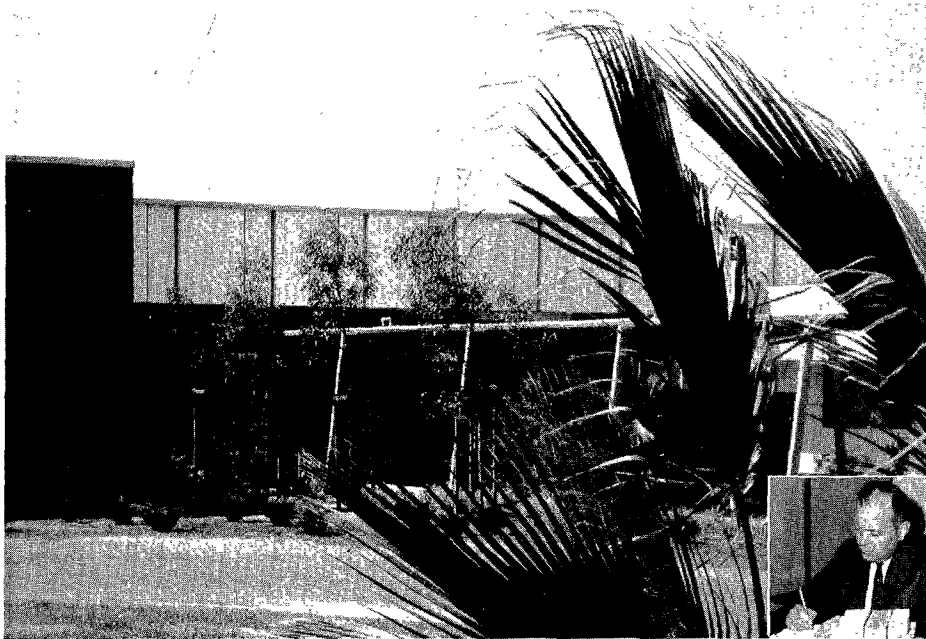
On July 4 approximately 800 people gathered for the official opening of a new 335-bed wing on the North York Branson Hospital in Willowdale, a suburb of Toronto, Canada. With this addition the Branson hospital has provision for 500 patients and becomes the largest hospital operated by Seventh-day Adventists anywhere in the world in terms of bed capacity.

The hospital was started about nine years ago with a complement of 80 beds,



Left: The original farmhouse used as administration building and principal's house for the first year the Taiwan Mountain Bible Training School was in operation. Right: Dining facilities at the Mountain Bible Training School are far from adequate, as is apparent here.





## Hanford Hospital in California Passes First Birthday

The Hanford, California, Community Hospital, owned and operated by the Central California Conference, is one of our newest denominational medical facilities. It was opened March, 1965, and has gained wide acceptance in the area. With 51 beds and a staff of 85, the hospital is a vital factor in the community life of this mid-State city of 12,000. Henry Bergh (inset) is administrator.

REUBEN W. ENGSTROM, *Departmental Secretary*  
Central California Conference

and has made remarkable progress and achieved unusual support from the community, the township, and the province of Ontario, as well as from the Canadian Government. The total investment, including the new unit for mental health care and the school of nursing, amounts to nearly \$10 million. Sixty young people from many countries are receiving nursing training at this institution. It is the only air-conditioned hospital in the province of Ontario.

### Excellent Coverage

At 3:00 P.M. the regal procession was headed by the Honorable Lieutenant Governor and Mrs. W. Earl Rowe. Preceding them were Highland pipers and drummers, and following them were many leading personalities representing the local and national government, as well as leaders from business and professional circles. Excellent coverage was given by the various news media. Seventh-day Adventists were mentioned frequently and favorably for their contribution to healthful living and the betterment of humanity.

The main address was by the Honorable Matthew Dymond, M.D., C.M., Minister of Health for the province of Ontario. The Honorable Lieutenant Governor cut the ribbon, unveiled a plaque, and proceeded on a short tour of the new facilities. The afternoon was well organized and concluded with refreshments.

Those responsible for the success of this significant ceremony were hospital administrator A. G. Rodgers and his staff; L. L. Bock, board chairman; J. W. Bothe, Canadian Union Conference president; D. L. Michael, Canadian Union executive secretary of public affairs; and E. A. Crawford, M.D., chief of medical staff.

## An Impressive Service at Pearl Harbor

By A. G. Streifling, *President*  
*Hawaiian Mission*

Surrounded by the blue waters of the Pacific Ocean in Pearl Harbor stands the U.S.S. *Arizona* Memorial, established as a tribute to the men who lost their lives when the ship was sunk December 7, 1941. To this spot the Japan Missionary College Choir came en route to the mainland of North America.

Through the years hundreds of thousands of tourists, relatives, and people of many nations have come to this me-

morial floating over the hulk of the *Arizona*, in which more than 1,100 men are entombed. However, no group ever visited this memorial with more meaning and feeling than the choir from Japan Missionary College. Some of these youth had come from Hiroshima and Nagasaki, cities that were almost obliterated by A-bombs.

Sixty-five people were the guests of the U.S. Navy as a yacht took them to this memorial. Here the group joined in conducting a memorial service, and two young people from Hiroshima and Nagasaki placed a wreath with the words "In Remembrance" at the front of the little chapel. In the background, engraved in marble, was the roster of those who lost their lives in the air attack that sank the ship.

This memorial service was a deeply emotional and moving experience. Here the choir presented three songs, and all bowed their heads as the writer prayed that peace may be the portion of mankind. The halls of this beautiful memorial resounded to the songs of Christian faith.

To stand above this battleship, permanently containing the remains of more than 1,100 servicemen, is a never-to-be-forgotten experience. The oil that spurred the fire on, even though a quarter of a century has elapsed, is still seeping from this once-powerful ship.

To this choir from Japan, this experience meant much, for a number of these youth were born shortly after World War II began and know what it means to face life without a father.

The choir was joined on this memorial tour by friends, television and newspaper reporters, and representatives of the Hawaiian Mission, all uniting to make this memorial service, as described by Navy observers, one of the most impressive services ever held aboard the U.S.S. *Arizona* Memorial. Fortunate indeed are the Adventist people—a people with hope, a people with a future, a people with confidence that out of all the turmoil of this world, God will finally erect His everlasting kingdom of peace.

## Baptism and Dedication in Lincoln, Nebraska

By M. M. Voegle

A church dedication and baptismal service on the same day gave the Lincoln, Nebraska, Northside church cause for double rejoicing, May 21. William Bassham, a former pastor, conducted the morning worship service and M. M. Voegle, pastor of the church, conducted the baptism.

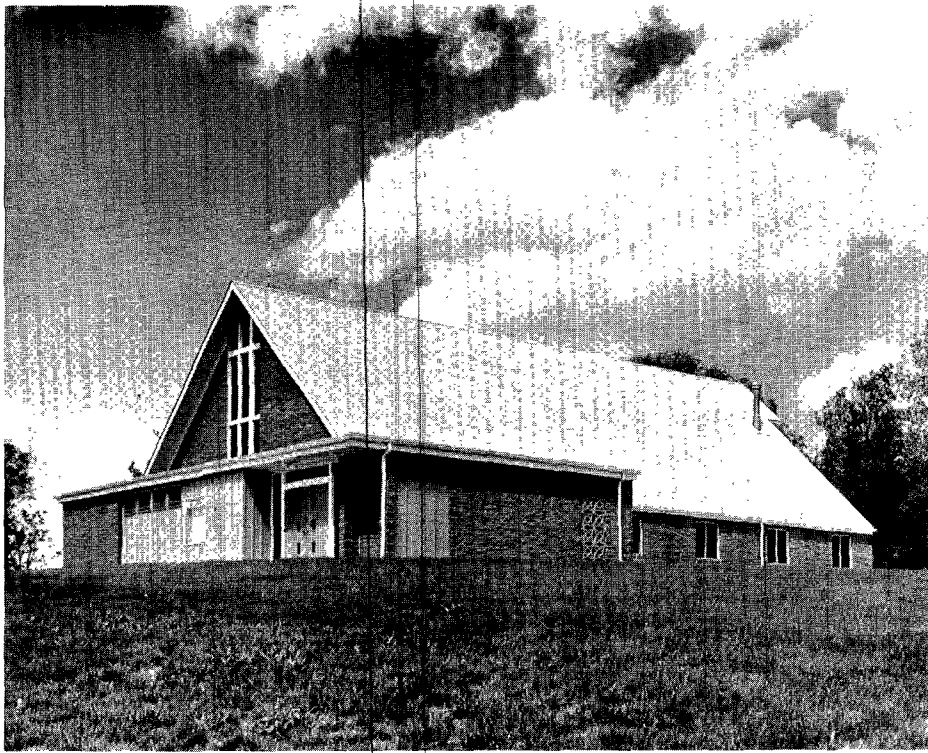
The dedication took place in the afternoon, with R. H. Nightingale, Central Union president, giving the dedicatory address.

L. R. Downing, a returned missionary from the Far Eastern Division, led out in a symposium showing how the Lord led in bringing the Northside church to reality. Carroll Thompson, a city councilman, expressed his appreciation for Seventh-day Adventists and their work.

F. O. Sanders, Nebraska Conference president, led out in the Act of Dedication.



Kazuhiki Hongo from Nagasaki and Mizhuo Kobayashi from Hiroshima place wreath at U.S.S. *Arizona* Memorial in Pearl Harbor.



The Northside church, Lincoln, Nebraska, dedicated on May 21. R. H. Nightingale, Central Union Conference president, gave the dedicatory address. The church seats 300.

The church was first organized in 1930 as a result of a branch Sabbath school. In 1941 it was organized into the University Place church, with 21 charter members.

The present location was later obtained and services were held in a remodeled home.

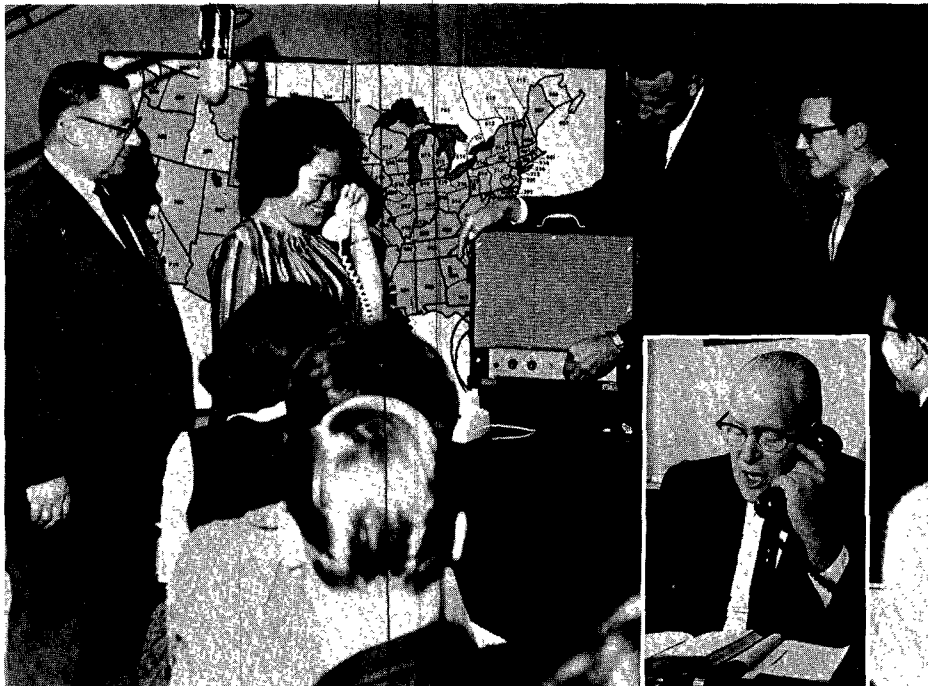
The new church seats 300 people. Present membership is 195.

Since the opening of the sanctuary two years ago 37 people have been baptized.

## SMC Class Hears Lecture by Telephone

By William H. Taylor  
Public Relations  
Southern Missionary College

Speaking via a special Bell Telephone hookup called Tele-Lecture, Arthur L. White, secretary of the Ellen G. White Estate, recently spoke from Washington, D.C., to an education class at Southern



Ellen Manulang talks to Arthur L. White (inset) of the General Conference of Seventh-day Adventists, Washington, D.C., during a tele-lecture as SMC's fundamentals of education class listens in on the amplified lecture. On the left is Dr. K. M. Kennedy, class professor. Bob Sturdivant of the telephone company adjusts the dials as Eddie Knight looks on.

Missionary College, Collegedale, Tennessee.

The class, fundamentals of education, taught by Dr. K. M. Kennedy, professor of education at SMC, listened as Elder White lectured for 35 minutes on the Spirit of Prophecy. The special amplifying and microphone equipment was handled by local Southern Bell Telephone representatives, and allowed students to speak to Elder White as well as hear his amplified remarks.

Textbook for the 100-member class at SMC is *Education*, by Mrs. White. Elder White, speaking from his office, based his telephone remarks to the class on questions they had sent him concerning Mrs. White's views on dress, education, foods, literature, and Sabbath observance.

Dr. Kennedy, who discussed the project with Elder White last summer, reported that he was pleased with the results of the telephone-lecture, reputed to be the first of its kind in Adventist education.

## Andrews University Hosts Church-State Workshop

By Leif Kr. Tobiassen  
Professor of History and Political Science

The spiritual independence of the individual Christian in his relation to God was stressed at the Andrews University Academic Conference on Church-State Problems, June 9-12. Religious freedom was interpreted as opportunity to believe and to share and manifest one's belief with others, as one's own conscience dictates. Nonintervention by political or governmental authority in religious activity was emphasized. Emphasis was placed on the need for founding church-state attitudes on the Bible and the writings of the Spirit of Prophecy rather than on individual political, economic, or cultural preferences.

Topics discussed included: Is religious freedom essential to Adventist expansion? How do we best assist the conscientious objector in various countries? Have we a bibliocentric philosophy of church-state relations, or do we rely on tradition? Can we foster religious liberty through the UN? Are business combines, labor unions, and trade associations threats to individual religious independence? May we permit governments to control our schools, hospitals, teachers, and physicians? Should tax funds be accepted by Adventist institutions?

### The Speakers

A wide selection of speakers contributed to the conference: Pierre Lanares, Daniel Walther, William A. Fagal, A. Graham Maxwell, Bernard E. Seton, Charles B. Hirsch, Jean Nussbaum, W. Melvin Adams, Joseph G. Smoot, Bert B. Beach, Leif Kr. Tobiassen, Marvin E. Loewen, William G. C. Murdoch, Darren L. Michael, H. E. Rice, Richard L. Hammill, and Roland R. Hegstad. Drs. Leif Kr. Tobiassen and Horace J. Shaw served as general chairmen and organizers of the conference.

A large number of participants had come from several parts of the world and from all sections of the United States and

Canada. In the group were presidents, editors, departmental secretaries, pastors, evangelists, professors, missionaries, and a wide representation of religious liberty secretaries from divisions, unions, local conferences, and churches, as well as from the General Conference.

Careful study of the Bible and of the writings of Ellen G. White was supplemented by a critical analysis of present trends and of current legislation and court decisions. National and international developments were considered in an endeavor to meet future issues in various lands, in an effective and intellectual way. New methods of promoting religious freedom were analyzed in the light of experience and of the counsels received through Ellen G. White.

## Progress in Africa's Southern Union

By J. D. Harcombe, *President*  
*South African Union*

We are pleased to offer this brief report regarding the work in the South African Union Conference.

When Groups 1 and 2 were divided there were nine organized fields in the South African Union Conference Group 2. These fields were manned by African presidents and secretary-treasurers who had no departmental secretaries to assist them. Besides the nine fields, there were three institutions and two missions, namely, Maluti Hospital, Emmanuel Sta-

tion, Emmanuel Children's Home, Bethel College, and Cancele Station—all under European leadership.

After about 18 months it was felt that the number of fields should be reduced, and so G. S. Stevenson and I proposed that the nine fields be combined into five. Today we have the Cape Eastern, Cape Western, Natal-Swaziland, South Sotho, and Transvaal fields. All these are manned by African officers, assisted by two departmental secretaries in each field. This has been a great help and strength to these fields, and the Lord has blessed abundantly.

Where the institutions are concerned, Maluti Hospital and Bethel College are still under the leadership of European brethren, but the other three are being taken care of by African leaders. We are pleased that in the Southern Union a large share of responsibility is being carried by our African brethren.

In our church building program I am happy to report that the following churches are about to be dedicated or are in the process of being built. In the Transvaal Field, the Kwa Thema church and the Natalspruit church; in Natal-Swaziland, the Mooiplaas and two others. In the Cape Eastern Field a large church costing approximately R10,000 (U.S. \$14,000) has just been built, and I am sure that it will not be long before it will be dedicated. Plans are now being made to build a large central church in the Cape Western Field.

In the South Sotho Field it has been gratifying to note that the work has now

entered Maseru, the capital of Basutoland, and already there is a church membership of about 20. Doubtless the South Sotho Field will be making plans to erect a church there for the new members. Where the gold fields are concerned, a strong work has been started at Welkom in the Thabong Township, where the president of the Southern Union with the South Sotho Field workers conducted an evangelistic effort.

During the past four years evangelistic efforts have been held, and the results have been very gratifying.



Mrs. David H. Hughes and two children, returning after furlough, left San Francisco, California, June 20, for Jos, Nigeria. She will rejoin Brother Hughes who left November 5, 1965. Sister Hughes's maiden name was Henrietta Jane Phillips. Brother Hughes is president of the North Nigerian Mission.

Dr. and Mrs. Leland Y. Wilson and four children, of Lincoln, Nebraska, left Los Angeles, California, for the Philippines, June 24. Sister Wilson's name before marriage was Dorothy Lee McDuffie. Dr. Wilson will serve as chemistry teacher at Philippine Union College.

Verner Albertsen, M.D., of Baltimore, Maryland, left New York City, June 24, going to Tokyo, Japan, via Denmark. Sister Albertsen and two children left May 8 for Denmark, en route to Japan. Dr. Albertsen is to serve as a physician in the Tokyo Sanitarium-Hospital.

Elder and Mrs. W. Milton Lee left June 26 from San Francisco, California, for Singapore, returning after furlough. Sister Lee's name was Helen Virginia Warren before marriage. Brother Lee is an evangelist for the Far Eastern Division.

Elder and Mrs. Doyle M. Barnett left Los Angeles, California, June 26, for Singapore, returning after furlough. Sister Barnett's name before marriage was Paulene Louise Moddrell. Brother Barnett is lay activities secretary of the Southeast Asia Union.

Margaret Johnson left New York City, June 26, for Zambia. Returning after furlough, she will serve as a nurse in the Mwami Hospital at Fort Jameson.

Elder and Mrs. John Frederick Harris and three children left Los Angeles, California, for Bhuket, Thailand, June 28. They returned following furlough. Sister Harris' name was Patricia Ann Cobbe before marriage. Brother Harris will continue as a pastor-evangelist in the Thailand Mission.

Esther Mae Rose, of Denver, Colorado, left June 30 from New York City for Addis Ababa, Ethiopia. She has accepted a call to serve as a sister-tutor in the Empress Zauditu Memorial Hospital.

W. R. BEACH



## Michigan Dedicates "Miracle Church"

On the afternoon of May 14 the "miracle church" of Morrice, Michigan, was dedicated, climaxing a five-year building program of a determined group of 29 Adventists. Approximately 200 persons crowded into the little sanctuary to hear N. C. Wilson, Michigan Conference president, deliver the dedicatory address. Greetings from former pastors and members were read to the congregation by J. M. Hnatyshyn. Wilbur Andrews, first elder and a charter member, gave the history of the church.

A group of believers was first organized in Morrice in 1958, and for two years the congregation met in the Methodist church of this country town of 530 people. Later the decision to build a church in Morrice was made, and Mr. and Mrs. Aurin Roys, charter members, donated the land. Morrice members refer to the building as their "miracle church" because someone always responded when there was a need for church furniture, carpets, piano, et cetera.

ERNEST WENDTH  
*Departmental Secretary, Michigan Conference*

To Speed the Gospel to the Unsaved of South America

# Missionary Planes Multiply

A Photo Story

By CHARLES C. CASE  
Director, SAWS Mission to Peru



Elder and Mrs. Robert Seamont arrived in Lima, Peru, January 25, from Seattle, Washington. Brother Seamont will be director of the entire air program in the Upper Amazon Mission.



Left: On February 25, Cline Johnson and friend Ed Beierle landed at the Lima International Airport, where they were met by Charlotte Johnson and children, with other missionaries. Brethren Johnson and Beierle had flown down in a Piper Super-cub that Brother Johnson bought in January to use in his pastoral duties out in the Peruvian jungle at the Nevati Mission Station. He will have charge of approximately 20 centers, including schools, airstrips, churches, and future medical posts. The Super-cub, the fourth airplane for the Upper Amazon flying program, will give him economical transportation to all of the groups and villages. Ed and Wanda Beierle will be working on a self-supporting basis with the Johnsons.



Above: October 24, 1965, was an eventful day for the air program in the Upper Amazon Mission as a new Piper Super-cub airplane, piloted by Clyde Peters, rolled into a parking place at Lima, Peru's International Airport. Brother Peters had flown from Brownsville, Texas, in a little more than three days. He had a large 65-gallon belly tank under the Cub, thus enabling him to fly up to 11 hours and still maintain a reserve supply of gasoline. As soon as the paper work was done, the new Super-cub was flown over to the jungle. The Super-cub will be used for the smaller jobs and the *Fernando Stabl* for the larger loads. Clyde was greeted at Lima by his wife and children.

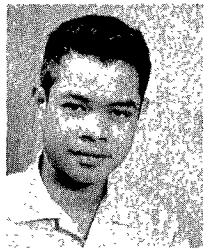


Left: Clyde Peters (left) and Bob Seamont talk over plans at the airbase in Pucallpa. Right: The SDA airbase near Pucallpa. Cleared area is landing strip.



## Catholic Boy Goes to Mountain View College

By Douglas K. Brown  
College President



Armando Rivera

During the biennial session of the Far Eastern Division in December, 1963, delegates from all over the Far Eastern Division territory convened at the famous Pines Hotel at Baguio City, Philippines. Union mission presidents and secretary-treasurers

and some departmental secretaries were invited to this important council.

P. T. Reyes, newly appointed secretary-treasurer of the new South Philippine Union Mission, was in attendance. His wife, who came with him to Manila from Cebu, did not proceed to Baguio City right away. Instead, she went to her home of Paete in the province of Laguna. While there she happened to visit a mother of 11 children, a former acquaintance of her early days.

In the course of their conversation Mrs. Helen Rivera, the mother, offered to give one of her sons to Mrs. P. T. Reyes. "I have eleven children and only one boy has finished high school," began Mrs. Rivera. "This boy is now studying for the priesthood in the Catholic Seminary at Lipa City. He is being supported by the Catholic priests and nuns."

"Are you really sincere about your offer?" asked Mrs. Reyes.

"Yes," Mrs. Rivera responded quickly. "We are Catholics, but we do not want our son, Armando, to enter the priesthood. This boy is bent on becoming a priest because he was trained by the priests to assist in the church services. His ambition is to serve God and nobody else."

"Where is he?" asked Mrs. Reyes.

Mrs. Rivera called for her son, Armando, who was attentively listening to their conversation in one of the small rooms of their nipa house. Armando looked at his mother as if doubting what he was hearing. Then he glanced shyly at Mrs. Reyes and sat down near his mother.

"This is the boy I am giving you. Just treat him as your own son," said Mrs. Rivera.

"Do you really want to go with me to Davao City?" asked Mrs. Reyes, looking unbelievably at Armando.

"I will go," replied Armando right away.

Let us go back a little in our story to the time when Armando Rivera was enrolled in the Catholic Seminary. After graduating from the Catholic high school in his home town, he was persuaded by the priests and nuns to train for the priesthood. Because of his ambition to serve God and because of his scholastic standing and good behavior in school, the priests were eager to recruit Armando. He gladly accepted their offer.

Unknown to his parents, he went with the priest to the seminary and registered

as one of the students that school year. Then after registration he was permitted to go home to tell his parents about the course he planned to take. The seminary gave him one week to say good-bye to all his loved ones. It was at this time that Mrs. Reyes happened to visit this poor couple.

The Riveras live in a small nipa house. Armando's older brothers have never been to high school. His older sisters stay at home, helping the mother with the household chores. The father and the eldest son earn the daily bread for the whole family by doing carpentry work. The parents are so poor that they cannot even send their children to high school.

Armando Rivera, an 18-year-old fine-looking boy, came with the Reyeses to Davao City, some 650 miles from his home town. Armando felt "queer" every time the Reyes family would have their morning and evening worship. Every time he was told to read the Bible during worship he refused because he did not want to become a Protestant. His argument was always based on the teachings of the priests and nuns. Oftentimes he would quote from "divine tradition."

It was an opportune time that Ar-

mando arrived, because evangelistic meetings had just begun in the city of Davao. The Reyeses took Armando to the meetings every night. They were conducted in English, which interested Armando.

One night something happened. Armando was not able to sleep. He kept seeing the different beasts of Revelation that the preacher had told about the previous night. Unknown to the Reyeses, Armando began to read the Bible, trying to see what it contained. While Mr. and Mrs. Reyes were away each day, he searched the Scriptures. He became deeply interested in the Bible and finally requested to have one of his own.

The Reyeses enrolled him in the Bible correspondence school. He finished the course and received his diploma from the Voice of Prophecy Bible Correspondence School. After three months he was baptized. Because of his desire to serve God, he requested the Reyeses to send him to Mountain View College, the only senior Adventist college in the South Philippine Union Mission.

Armando prayed night and day that if it was God's will he would be sent to Mountain View College. The Reyeses could not grant his request to study, be-



### Disaster Van Helps Destitute in New York Fire

A fire that swept through a Harlem, New York, apartment house during the night of June 9 left 74 persons destitute. At two o'clock in the morning the telephone rang at the bedside of G. E. Anderson, pastor of the Jackson Heights church and operation chief for the Greater New York Conference disaster van. The American Red Cross was calling for help.

At exactly 9:00 A.M., the van rolled to a stop before New York's Alamac Hotel at 71st and Broadway, one of the several locations the Red Cross had selected to give the fire victims emergency housing. Within minutes a clothing supply depot was set up in the hotel mezzanine, and a case worker was interviewing those in need. According to H. E. Voorhees, lay activities secretary for the Greater New York Conference, 18 persons were helped. An average of 12 garments usually is given to each person burned out.

A reporter from the *Amsterdam News*, one of Harlem's largest newspapers, was present to cover the church's disaster-aid program. Also present was a representative from one of the city's largest welfare agencies. He was visibly impressed when Tom Boyle, Red Cross disaster chairman for Greater New York, said of Seventh-day Adventists: "It is a good thing to cultivate the friendship of these people, because they are ready to respond anytime, day or night, to a call for help. And they know what to do."

DON HAWLEY

cause they have a son taking the medical course. Their daughters had had to stop their schooling until their older brother finished. It was indeed a challenge to the Reyeses to send Armando to Mountain View College.

One day Mr. and Mrs. Basilio Unsay visited the Reyeses. Mrs. Reyes related to this visiting couple how Armando was baptized. They were impressed with Armando's noble ambition. Knowing that Armando could not enroll for financial reasons, this couple gave ₱100.00 or about \$25 to meet the deposit requirement of the college. At long last, his desire to

study at Mountain View College would be fulfilled. The Reyeses tried to help Armando with his immediate necessities, such as clothes and textbooks. At their suggestion, he took only a few subjects and devoted most of his time to work. How thankful he was for the strong work program at Mountain View.

During the first semester he was able to keep his account down, but the second semester he took a heavier load and his indebtedness rose. In spite of his increasing obligation to the school, Armando did not become discouraged. Before he went to bed every night he

prayed to God to send someone to help him with his schooling. He was determined to finish his course no matter how long it would take. Instead of taking his semester vacation with the Reyes family he stayed at the college and worked full time to reduce his indebtedness.

His mind is often on his parents, and it is his great ambition to win his father, mother, brothers, and sisters for Christ.

Armando's first year at Mountain View College was indeed a hard one. The "sword of Damocles" was always hanging over his head. He did not know what to do to pay his account with the school. He kept on praying. Then one day he thought of writing the Reyeses to ask again for help. He was quite reluctant to tell about his predicament, but what else could he do? When the Reyeses received his letter, they, too, did not know what to do. However, they could not just close their eyes to Armando's plight, so they borrowed from their friends and sent something toward his account.

During the first biennial session of the South Philippine Union Mission, K. H. Emmerson, then assistant treasurer of the General Conference, became aware of Armando's need. After two weeks Mr. Reyes received a letter from Elder Emmerson saying, "My friend Dr. C. L. A. sent me a check for \$100, and we are sending this to Mountain View College for Armando. If he needs more, Dr. A. would like to know."

What a day of rejoicing for Armando when he learned about it! Another quick answer to his prayers.

Armando is a good student. He has been on the dean's list every grading period. He is a source of encouragement and inspiration to his fellow students. The administrators and faculty of Mountain View College have high hopes that someday Armando will become a good worker for God.



## Human-Interest Discovery at Colporteur Institute

D. A. McAdams, third, left, secretary of the General Conference Publishing Department, and J. A. Soule, secretary of the Southern Asia Division publishing department, conducted a literature evangelists' training institute for the North-east Union at Raymond Memorial Higher Secondary School, Falakata, West Bengal, February 7 to February 11.

One of the high lights of this meeting was the discovery that Pastor McAdams is the "grandfather" in the colporteur ministry of East India Section publishing secretary A. I. John, and the East India Section book depot manager K. S. D. Charles.

It began in the summer of 1937. J. A. Soule, then a student at Graysville Academy in Tennessee, decided to canvass for a scholarship in Georgia. The publishing department secretary in Georgia was Pastor McAdams. He initiated Brother Soule into the colporteur ministry.

On December 19, 1951, Pastor Soule landed at Bombay, India, and began his work as publishing secretary for the South India Union. During the summer vacation of 1952 Pastor Soule started two young men in the canvassing work—A. I. John and K. S. D. Charles.

High school students at the time, both have since graduated from Spicer College. Brother John and Brother Charles are both outstandingly good colporteurs. Called to work in the East India Section, they have helped 84 young men to win 81½ scholarships in the past five years. Their hard work also has helped to bring the East India Section book sales to a record Rs. 100,900 for the year 1965.

A publishing department secretary can never tell how far the results will spread when he starts a young man on the road to being a successful, soul-winning colporteur. In the picture, left to right: A. I. John, J. A. Soule, D. A. McAdams, K. S. D. Charles. Pastor McAdams has his right hand on Brother Charles's shoulder.

W. G. LOWRY, President  
East India Section

## Evangelism in Iran

By Kenneth Harding, President  
Iran Mission

The city of Rezā'iyeh is situated in the northwest corner of Iran, close to the Turkish and Russian borders. To this city our first missionaries to Iran came some 50 years ago. Here about nine years ago a beautiful church was built and dedicated to the work of God.

At present I am conducting in our Rezā'iyeh church a most unusual series of evangelistic meetings. The Bible-marking plan is being used, but the Bibles are in three languages. In all, five languages are being employed. I am preaching in English, and my sermons are being translated by Mel-com Gasparian into Azerbaijan Turkish, a local dialect of the Turkish language spoken and understood by all the people in this area.

The people generally, however, do not read this language, so Bibles in the Assyrian, Armenian, and Persian languages are being used. There is a reader for each of these languages, and the people are marking the Bibles in their own language accordingly. Each evening the texts that are to be read are written on a large



blackboard in each of the three languages.

This situation is far from ideal, but meetings are being held five nights each week. I am into the third week of our meetings, and have presented the testing truths, including sermons on the Bible Sabbath and the remnant church, and the attendance has held constant at almost 200 for each meeting. The church only seats about 150, but people stand throughout the meeting in the side aisles, at the back of the church, and in the vestibule.

More than 150 Bibles have been given out, and almost everyone who has taken a Bible and is marking it has attended every meeting. Others have missed only one or two. At each meeting there are around 50 people who have not taken Bibles, some because they know that they are unable to qualify for a Bible by attending the requisite number of meetings. The church membership here stands at only a little over 20, so almost all in attendance are those not of our faith.

For all of the difficulties with the various languages, the people pay very close attention, and this attention has held through all the meetings.

All engaged in this project are praying for a good harvest of souls.

## Itinerating in the Negros and West Visayan Missions

By P. R. Diaz

During the month of February it was my privilege to itinerate among the churches of the Negros and West Visayan missions in the Philippines. We visited the homes of the brethren, held revival meetings in some churches, and helped conduct baptisms, the Lord's Supper, and funeral services.

In addition to these ministerial activities, we conducted Outpost Evangelism among the villages nestled among the



A 93-year-old Sabbath school member of barrio Cayum-it church, Negros Mission, Philippines. He has been a member 35 years.

mountain ranges of Mount Canlaon. We also conducted consecration and Dorcas-Welfare meetings in the churches of Cadiz, Manapla, Victorias, La Castellana, and Bonbon. During these meetings the Holy Spirit took possession of our hearts and we rejoiced in making a fuller dedication of our lives to the Lord.

As we traveled we had many thrilling experiences and saw sights that cheered our hearts. In Cabacungan a new chapel was being constructed through liberal gifts from several friends and brethren and donated labor not only by our own people but by non-Adventist sympathizers. In this place the barrio captain gave us the privilege of preaching in the plaza

during their fiesta. It was an occasion long to be remembered by the dwellers of this barrio. The town mayor and the congressman of the third district of this province were there also.

Outpost Evangelism was attempted in other villages around this barrio, and an interest in the message was created.

At the barrio Cayum-it church we met a faithful brother who has been a member of the Sabbath school for 35 years. He is 93 years old.

Groups of unbelievers are interested in hearing the message of the soon-coming Saviour. We earnestly appeal to all our brethren to pray for these sin-sick souls seeking for salvation.

## AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

**D**ID you ever hear the story of Faith Cabin Library in South Carolina? Willie Lee Buffington was sent by his father to the Martha Berry School in Rome, Georgia, where poor boys could work for their high school education. Buffington's duties consisted first of ditch digging, then trash collecting, and eventually assisting the school librarian. Eury Simpson, Bible teacher in Willie Lee's home church, sent him a dollar a month. Eury's salary as a schoolteacher was only \$40 a month, yet he loved to sacrifice to help boys such as Willie Lee Buffington.

When Eury Simpson was finally given a teaching appointment in the district where Willie Lee grew up, the boy decided to visit his sponsor. Arriving at the Rosenwald School where Eury taught, he was abashed to find not only no books, but no place to put books. With his last dime Willie Lee bought five stamps and wrote to five writers whose names he found in Christian periodicals. Only one man answered, but that was Dr. L. H. King, of St. Mark's Methodist church in New York City. He sent the school 1,000 books.

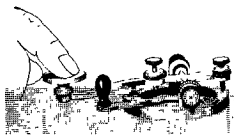
Eury and Buffington took the books to the rural church and stacked them around the altar, issuing withdrawal privileges. It was the day the soul of the community was born, and the citizens joined the church communicants in planning for a cabin depository for the books. By dint of hard labor with their own hands, and the expenditure of only \$50 cash, Faith Cabin Library came into existence, the model for others that sprang up in the Southland. Books came in from every direction and filled the shelves. What wonders can be wrought with a desire for knowledge, a dime, and an imaginative faith!

What kind of budget are you planning for this year's additions to your personal library? Don't forget to put on your list W. R. Beach's new book,

*Focusing on Fundamentals*. I was captivated with its format and contents the minute I opened it. You will peruse this book with delight. Its 45 two-minute readings are close to many of our common interests, and afford devotional key thoughts for school worship periods, for the family altar, or for bedside reading. Included are topics such as "Reality," "Genuine Honesty," "Reputation," "Housecleaning," and "Poor Memory." This busy secretary of the General Conference has made ordinary topics extraordinary. It's a nice gift book, with gold-stamped covers. Fits a man's pocket or a woman's handbag. 128 pages, \$2.50. Southern Publishing Association.

If you read the first chapter of R. A. Anderson's book *Secrets of the Spirit World*, entitled "Behind Closed Doors," you will know why I suggest you had better sit on the front porch on a sunny afternoon while you do so, for I'm sure you have never read a personal experience like this. In fact, all through the 11 chapters of this book, the authority of personal experience speaks, as this author-evangelist tells how he met spiritism in his prospective converts and vanquished its power and its arguments by appealing to the Word of God. This very readable treatise on the widespread evil of spiritism and its dominant influence in the religious and political world will establish your confidence once more in the Bible as a stabilizing factor to the believer. Paper bound, 96 pages, 30 cents, Pacific Press.

Thousands of our youth several decades ago read the thrilling story, *Ann of Ava*, portraying the heroic career of Mrs. Adoniram Judson of Burma. Grown to middle age now, these readers, along with their teen-age children, will read Virgil E. Robinson's new book, *The Judsons of Burma*, with the zest of recall on one hand and the joy of discovery on the other, for the remarkable life stories of the Judsons must be read together to appreciate the impact of each upon the other. The author has done commendable research to find new material for his most engaging review of these historic figures in the world spread of missions. 96 pages, \$2.75. Review and Herald Publishing Association.



# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Ronald Halvorsen, pastor of the New London, Connecticut, district, was ordained to the gospel ministry at the camp meeting in South Lancaster, Massachusetts.

► Six persons were baptized recently in the Oswego, New York, district. Four joined the Ellisburg church, one the Dexterville church, and one the Roosevelt church.

► Elder and Mrs. Ralph Heiner have left the Niagara Falls, New York, district for Frankfurt, Germany, where he will be the civilian chaplain at the Seventh-day Adventist servicemen's center there.

► George Chandler, an outstanding lay preacher of the Northeastern Conference, was recently named Layman of the Month. He has served as one of the local elders at the Ephesus church, New York City, for the past 26 years, and is well known for the many Scripture verses he has memorized. Mr. Chandler spends much time giving Bible studies, holding cottage meetings, evangelistic Bible classes, and doing personal missionary work. He has won many souls to Christ.

► Walter Kloss, pastor of the Fitchburg, Massachusetts, district, has been called to be chaplain of the New England Sanitarium and Hospital.

► M. A. Dopp, MV secretary of the Southern New England Conference, has announced the purchase of a new all-weather boating dock for Camp Winnekeag. This styrofoam wood-decking pier replaces the old metal dock, and will require little maintenance. Elder Dopp also acquired seven horses for use this summer at the camp.



## Northern Union

Reported by  
L. H. Netteburg

► On May 21 Donna DeBuhr was baptized in the Spearfish, South Dakota, church as a result of a contact with James Beecher, a literature evangelist.

► Three new faculty members will be joining the staff at Maplewood Academy in September: Becky Christensen will teach organ and piano, and will direct the instrumental groups. James Murray, who came to Maplewood the second semester of 1965-1966 as dean of boys, will continue in this capacity and will teach social science. Mrs. Alfred Lane, the wife of the farm manager, will be dean of girls.

► Beverly Beyer has joined the working force of the Northern Union Conference as secretary to the president and the pub-

lishing department secretary. Miss Beyer fills the vacancy created when Mrs. George Elstrom moved to Hayward, California.

## Impact TV Program in Southern California

Since the first of the year almost 400 people have written each week to ask for books offered by Impact, the television program being produced and televised by the Southern California Conference.

The 39-week series, which is narrated by Donald G. Reynolds, pastor of the White Memorial church in Los Angeles, is released on prime time Sunday evenings opposite some of the nation's leading television programs.

Back in December the Nielsen audience report indicated that approximately 44,000 people viewed the program each week. The April report of this same organization revealed that the audience has more than doubled, to 97,000.

Already ministers are reporting baptisms of people whose first contact with Seventh-day Adventists was through Impact.

The follow-up program is tied in closely with the local church as laymen deliver the third and fourth books offered.

S. A. YAKUSH  
Departmental Secretary  
Southern California Conference



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Amy Lou Richards, of Ithaca, New York, will join the La Sierra College music department for the coming year, during which time Perry Beach will be on leave to sponsor the year-abroad program at Seminaire Adventiste, Collonges-sous-Saive, France. Miss Richards holds the Master of Music degree from Ithaca College and is touring Europe this summer with the concert choir from that institution.

► Keith Thompson, young organist from Santa Rosa, California, gave a concert recently in the Vallejo Drive church in Glendale. Although only 13 years of age, Keith has studied piano and organ for eight years and has recently completed his first original composition, "Bagatelles for Two Manuals." Keith played his first public concert at the age of 11 and for the past two seasons has been accompanying the Ukiah, California, oratorio society.

► According to administrator Erwin J. Remboldt, the Glendale Adventist Hospital is the first private hospital in Los Angeles County to install and operate the new advanced 1440 IBM computer system.

The computer's ability to handle more than 1,000 employee payrolls in less than three hours has been put to immediate use. Soon the machine will be maintaining up-to-the-minute information on all patients' accounts by means of cards which will be marked by the nurses for the various services performed, and a series of magnetic data storing disks.

## ANSWERS TO

## Your Denominational IQ

(Page 9)

Answers: 1-C; 2-A; 3-E; 4-B; 5-D.

## Correction

On page 5 of *General Conference Bulletin* No. 7, dated June 24, there appears a picture of R. R. Figuhr shaking hands with Miss Anna Knight, veteran missionary from India. The caption gives Miss Knight's age as 95. Recently we received a note from Miss Knight saying: "That is a mistake. I am only 92 years old." We are happy to make this correction.

## Church Calendar

Oakwood College Offering	August 13
Educational Day and Elementary School Offering	August 20
Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3
Missions Extension Day and Offering	September 10
Review and Herald Campaign	Sept. 10-Oct. 8
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering (Trans-Africa)	September 24
Neighborhood Evangelism	October 1

## REVIEW and HERALD

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

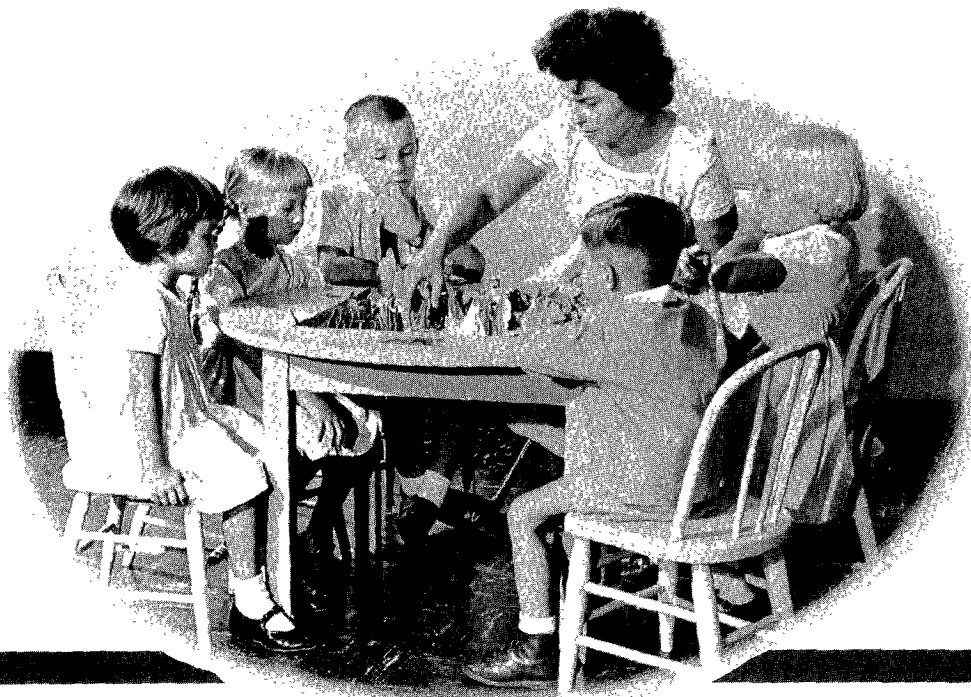
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# News of Note

## Three Local Conferences Elect New Presidents

Further changes in local conference leadership in North America have been made. A number of these changes were necessary because leaders from the field were called into the General Conference headquarters office during the session at Detroit.

The Southern California Conference executive committee has invited Helmuth C. Retzer to serve as president. Elder Retzer, who has been president of the Nevada-Utah Conference, will take up his new duties within the next few days. He succeeds Cree Sandefur, now president of the Columbia Union.

Charles Dart, who for two years has pastored the large Keene, Texas, church, has been asked to carry the responsibilities of president of the Texas Conference. Elder Dart has a background of both pastoral-evangelistic and educational work, having served as a teacher and as principal of Blue Mountain Academy.

Three weeks ago we reported on this page that the Pennsylvania Conference had elected a new president, to succeed D. W. Hunter, now an associate secretary of the General Conference. When the one called could not accept this appointment, the Pennsylvania Conference committee met again. We are pleased to announce that they elected Orville D. Wright, president of the Arkansas-Louisiana Conference. Elder Wright has accepted this post in Pennsylvania, and with his wide background of experience will bring able leadership to this conference.

Let us pray that God will continue to bless these men with the vision, enthusiasm, good judgment, and consecration needed for their important responsibilities.

NEAL C. WILSON

## World Visitors' Week During General Conference

During the General Conference session, June 20-24 was designated as World Visitors' Week. During this week hundreds of delegates from North America and overseas visited prominent civic and business leaders of Detroit and Windsor, leaving with them as a gift the pictorial book *A Century of Miracles*.

We have many reasons to believe that the contacts made and the books given away, as a partial report of what the Seventh-day Adventist Church is doing to help make this world a better place to live in, left a very favorable impression upon the leaders in that great metropolitan community.

As an immediate result of this involvement some of the lawyers, businessmen, and even ministers of other denominations came to see the religious art exhibit in

Cobo Hall and at the same time got a firsthand glimpse of the interesting General Conference and overseas exhibits as well.

A number of letters from businessmen have expressed gratitude for these courtesy visits. We hope that the church directory for the Detroit and Windsor areas inserted in the book will inspire some of these new friends to come to worship with us in our churches.

We thank the entire world delegation for their fine cooperation in this visitation plan, and appeal to them to pray that the 4,000 books given away may become a great blessing to their readers.

V. W. SCHOEN

## Evangelism in Kenya

Writing from Nairobi, Kenya, R. E. Delafield tells how God has wonderfully blessed the work of evangelism. "One hundred and five souls have been baptized in Kisumu, and another fine group will be baptized September 3."

We rejoice with our brethren over these souls who have committed themselves to Christ and His church. Our brethren in Kenya and all Africa long to be remembered as you pray for the outpouring of God's Spirit upon His work.

ROBERT H. PIERSON

## Oakwood College Administration

At the fiftieth session of the General Conference, A. V. Pinkney, president of Oakwood College, who has administered constructively this senior college for several years, was elected an associate secretary of the General Conference Temperance Department.

The Board of Trustees met to consider the vacancy and unanimously voted to invite Dr. Frank W. Hale, Jr., to the presidency. Dr. Hale has accepted the call to Oakwood College, where he began his professional career in 1951 when he served as head of the speech department and director of public relations. In 1959 he went to Central State University at Wilberforce, Ohio, where he has served as chairman of the department of English.

We wish both these workers every success in their new responsibilities.

T. S. GERATY

## Far Eastern Division Leadership Changes

H. W. Bedwell, formerly president of the Southeast Asia Union, was elected recently by the General Conference to serve as secretary of the Far Eastern Division. He replaces A. E. Gibb, who was called to the General Conference as an associate secretary at the Detroit ses-

sion. The Bedwells will continue to live in Singapore, since the headquarters for both the Southeast Asia Union and the Far Eastern Division are there.

The Far Eastern Division committee has appointed D. R. Guild as president of the Southeast Asia Union. Since 1958 Brother Guild has been secretary of the ministerial and radio-TV departments of the Southeast Asia Union, where the membership has now grown to 11,000. Southeast Asia includes Thailand, the changing new lands of Malaysia, Singapore, Laos, and war-torn Vietnam.

D. S. JOHNSON

## Overflow Offering for Servicemen

The hearts of the fathers and mothers in the church follow our young men into military service. This fact was very ably underscored by the results of the Servicemen's Offering taken in the churches of the United States recently.

The latest total available shows \$85,736.59 received—well above the goal of \$75,000. This is \$25,000 more than had ever been received in this offering.

The fund will be used to supply literature and other items of the church to those on active duty in the armed forces. We now have names of approximately 2,500 on active duty in various branches of the U.S. services. About 400 of these are in Vietnam. Another 600 are in various other overseas assignments. Approximately 450 are currently in noncombatant basic training as 1-A-O's at the U.S. Army Medical Training Center at San Antonio, Texas.

There are other names we do not have. If you know of a young man or young woman on active duty in the U.S. armed forces who is either a church member or is inclined toward the church, send the name and complete current military address to your local conference MV secretary. These names and addresses will be forwarded to the General Conference National Service Organization section of the MV Department to be followed up.

CLARK SMITH

## Changes in Ellen G. White Estate Board

The board of trustees of the Ellen G. White Estate consists of nine men, seven chosen for life and two elected for terms of four years. Some changes in this group have just taken place. Kenneth H. Wood, editor of the REVIEW AND HERALD, was appointed a life member to fill the vacancy created by F. D. Nichol's death. D. A. McAdams, secretary of the Publishing Department of the General Conference, fills a four-year term succeeding G. A. Huse who has retired after long years of denominational service.

Officers of the board elected for the present quadrennium are: president, W. P. Bradley; vice-president, R. S. Watts; secretary, A. L. White; associate secretary, D. A. Delafield. Other trustees making the group of nine are Theodore Carcich, W. G. C. Murdoch, and Neal Wilson.

ARTHUR L. WHITE