

The Hope of the Hereafter

By WILLIAM A. FAGAL



WHEN my father was five years old, his 20-year-old brother allowed him to accompany him one day as he made deliveries with his horse and buggy.

Turning to the wide-eyed boy riding beside him, my uncle mischievously confided, "Do you see that tree over there? Earlier today I hid a bag of candy right by its roots. Find it and you can have it." After his glib little brother jumped to the ground and headed happily for the tree, my uncle shouted "giddap" and the startled horses ran at a fast clip down the road. Though not deserted for long, my father never forgot that humiliating experience.

Some people consider heaven nothing more than the false promise of a hidden bag of candy beneath a big tree at world's end. Unconsciously they equate it with the legendary pot of gold supposedly awaiting discovery at every rainbow's base.

Showing sophisticated contempt for such naive dreams, some even call heaven "pie in the sky by and by."

But in reflective moments others conclude with Joseph Addison:

"It must be so. . . .

Else whence this pleasing hope, this fond desire,

This longing after immortality?

Or whence this secret dread, and inward horror

Of falling into nought? Why shrinks the Soul

Back on herself, and startles at destruction?

'Tis the Divinity, that stirs within us;

'Tis Heaven itself, that points out a hereafter,

And intimates eternity to man."

But men seem to be losing their certainties about heaven. *Look* magazine (Jan. 23, 1968) recently printed the results of interviews with a number of religious leaders

(To page 8)

To meet the mighty challenge of the hour your leaders are—

Searching, Planning, Praying

THIS is *your* church. As your leaders, we wish to keep you informed of the various problems we face, the plans we are laying, and the progress that is being made in the various programs of the church. Whether you are a paid denominational worker or one of our valued volunteer workers in a local church you are an integral part of the church, and it is our desire that you be both informed and involved.

Communication—Open lines of communication are essential to the achievement of understanding, cooperation, and progress. We want to keep these channels open. Our church paper, the REVIEW AND

REPORT TO THE CHURCH

HERALD, is one of the most effective links we have with our people. Through its columns we desire to keep you in close touch with the heart of your church. "Report to the Church" will appear frequently in these columns. Here various leaders will explain plans, problems, and projects.

W. P. Bradley's feature "The King's Business" will explain various policies, the mechanics of the church operations and the reasons behind them. General articles from the pens of your leaders around the world will bring you news, views, and spiritual encouragement.

Special meetings will be held from time to time for local church officers and leaders in conference centers, at which time questions regarding church policy, polity, and procedures will be discussed informally. We believe these meetings will help all of us to keep in touch and keep the lines of communication open.

Revival and Reformation—The call to revival and reformation, sounded at the 1966 General Conference session and at the Autumn Council a few months later, is still the greatest challenge before the remnant church. From our pulpits, through the columns of our church publications around the world, comes the call to true repentance, to godly living, and to a preparation for our Lord's return. Response to this call on the part of every child of God is most urgent, for the return of Jesus is near, very near. Nothing is more important than that we enter into, and remain in, an experience of preparedness. Won't you continue to pray for this revival in *your life*, in *your home*, in *your church*?

Evangelism—A recent poll of selected workers by the REVIEW AND HERALD revealed that many considered the outstanding feature in the North American church during 1967 to be evangelism—public evangelism and personal evangelism, worker evangelism and lay evangelism. This is as it should be. This is as it *must* be until the work is finished. Some picture the church as a tired, decadent, spiritless organization about to peter out. That there are great spiritual needs among us none will deny. That God will supply those needs, as we come into right relationship with Him, none of us need fear. This is God's hour! This is the hour for soul winning! This is the hour when we must move forward in His power! I challenge you personally to become involved in preparing men and women for eternity!

Lay Involvement—Study groups have been at work laying plans for greater involvement both in the missionary work and in the planning and administration of the church. Some of these plans were crystallized during Spring Council (April 2-4) and you will hear of them through the REVIEW and from your conference leaders in due course.

Human Relations—These are days when there must be no barriers between church members—times when human dignity must be respected by all of us as children of the King. Nationalism, racism, tribalism—no "ism" must hinder the union of God's



By **ROBERT H. PIERSON**

people upon the borders of the heavenly Canaan.

Plans are being laid throughout North America to meet contingencies that may arise in the inner cities of our nation this summer. Seventh-day Adventists are a people who care, and whatever our ethnic background we are laying plans to move in and help where needs exist this summer. Welfare work, vans, camps, food, clothing, evangelistic campaigns, loving service, will play major roles in this planning. Do not fail to do your part in the area in which you live.

Regional Plan—Plans are in progress for the setting up of special broadcasts for our large American Negro populations across North America. This new radio program will involve some of our well-known Regional leaders in an effort to reach the masses of the large inner cities of our continent.

Special evangelistic pictures slanted toward various minority ethnic groups of our land are in production, and we hope they will be in the hands of our evangelists for use this summer in a great forward program of evangelism.

Remember Europe—The lands and cities of Europe must ever be kept in our thoughts and prayers. Some of these lands have not had close contact with leadership outside their immediate countries for the past two or three decades. Now new opportunities are opening. We believe thrilling days are ahead for these wonderful lands of Europe.

Other countries on the Continent offer great challenges. We believe our leaders and members in Europe are ready for forward spiritual moves on all fronts. In 1969 our World Youth Congress convenes in Zurich, Switzerland. We hope other meetings for our workers and laymen of Europe will prove fruitful for God. These are all in the planning. Remember our work in Europe in your prayers.

Consolidation—Someone has rightly stated, "A dollar saved is a dollar earned." Today when there are so many demands on the Adventist dollar, your leaders are studying ways and means of saving dollars and making them go further in an effort to make every dollar count the most for God. A Committee on Consolidation is searching out possible overlapping or duplications in institutional, departmental, conference, or church activities and procedures, in an effort to cut down expenditures without impairing efficiency. The merging of the Southern Union and

Faith for Today Bible schools recently is an illustration of further future steps that may be taken. From time to time you will hear of actions taken by this committee.

Health Food Interests—Today there are 27 denominationally owned and operated health food plants in 13 different countries. In addition to these production centers, there are also retail stores, cafeterias, and restaurants catering to the healthful eating habits of the public and church members alike. There are also a number of schools operating health food industries on their own. In Australia the Sanitarium Health Food Company has made large contributions to the program of the church both in the homeland and in the mission fields of the division. They have generously shared their know-how with other parts of the world. In North America the Loma Linda Food Company has proved a great blessing to the work. Worthington Foods, Incorporated, and several smaller companies operated as self-supporting institutions have contributed much both to the industry and to the church.

These plants around the world need a head to tie them together. Great advantages will accrue from close association and from sharing on the part of these units scattered in many lands. For some months committees have been working on the details involved in setting up such a service on the General Conference level. At the Spring Meeting the new Central Coordinating Health Food Service was voted into being, with offices in the General Conference. You will be hearing more about this service in the near future.

Department of Stewardship and Development—Recently in the Takoma Park church the first meeting of the Department of Stewardship and Development Advisory Committee was held. This department, voted into being at the 1966 General Conference session, should prove one of the major forward steps of the church in recent years. This department, led by W. M. Starks, secretary, and P. G. Smith, associate secretary, is dedicated to building up the spirituality and the spirit of sacrifice of the church. In the limited areas where this program has been carried on it has brought revival and financial blessing to many congregations. Now the department is officially organized and launched, and you no doubt will be brought into close contact with this service in the months ahead as it spreads out over the world.

So, brethren and sisters, this is a brief report of some of the projects and plans on which your leaders around the world are working at present. There are, of course, many other things under consideration or in various stages of planning. We will try to keep you in touch with these from time to time. We do not have all the answers to the problems or the opportunities, but we are seeking the Lord earnestly for help. We continue to ask for a regular place in your prayers. We will succeed in our undertakings only as God directs each one of us. More than anything else we covet this divine leadership.

The Call for Reformation

By N. R. DOWER

WHEN God anciently appealed to His people they responded: "Wherein have we despised thy name?" "Wherein have we polluted thee?" "Wherein have we wearied thee?" "Wherein shall we return?" "Wherein have we robbed thee?" Please read the book of Malachi in connection with these questions and notice that again and again the Lord in His love and patience pointed out wherein reformation was required.

Do not be deceived into thinking that reformation is not our need today. Down deep in our hearts we know that it is. But how the carnal nature struggles to avoid it, and to becloud our eyes so that we shall not see wherein it is needed! It is time that we be absolutely honest in evaluating the habits and activities of our lives. Let us look at some of the areas wherein we need "a reorganization, a change of ideas and theories, habits and practices."

Sabbath Observance

Many times it has been said of Seventh-day Adventists: "Oh, yes, they are the people who keep Saturday for Sunday." To such a remark we hasten to reply: "No, we keep Saturday for the Sabbath." With such an answer, because we have so much scriptural evidence on our side, we feel that we have really scored a point. But is Sabbath observance among many of us much different from Sunday observance among the

people of other faiths? Are not the things we do on the Sabbath, the places we go, the words we speak, the activities in which we engage, a far cry from true Sabbath observance as outlined in the Scriptures and the Spirit of Prophecy writings?

We have been instructed that before the Sabbath hours begin the baths should all be taken, the clothes prepared, the shoes shined, and the whole house put in readiness. The food should be prepared and the Sabbath should be begun with worship. During the sacred hours we should "honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" (Isa. 58:13).

This is the exact opposite of what is taking place in many homes. The baths have not all been taken, the cooking is not all done, the house is not fully prepared, the conversation is not on spiritual things, and the members seek their own pleasures and do their own ways. Some choose to work on the Sabbath in non-Adventist medical institutions so that they may have another day of the week off, rather than reserve the Sabbath for worship and rest and communion with God, which is the purpose for which the Sabbath was given. There is certainly need for a genuine reformation in this relationship to the Lord Jesus, who is the Lord of the Sabbath.

Conversation

Is it not time for us to reform in regard to our conversation? What do we talk about most? What are the things that occupy our attention? Our conversation reveals the degree of our love for the Lord Jesus. Do we talk of Him or is He seldom the subject of our discussion? We tend to talk about the things that are of greatest interest to us. If we love the Lord with all our heart, if this love is genuine and sincere, we will want to talk more about Him than about anyone or anything else. We will want to talk about Him with all with whom we come in contact. We will talk about Him in our homes, at our work, and wherever else the opportunity presents itself.

In simply bearing witness to the saving grace and keeping power of the Lord Jesus, we shall be effective in leading many precious souls into the knowledge of this truth and at last into heaven. This will have a great bearing on our own Christian experience as well. "If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life." —*Christ's Object Lessons*, p. 129.

Is not a reformation needed in our habits and practices of eating and drinking? We need prayerfully to study the whole counsel the Lord has given us on health reform and by the grace of God bring our lives into full harmony with it. We cannot expect to receive the blessing of the Lord if we are disregarding the light that He has given on health. With scientific discoveries tending more and more to support our health message we are foolish indeed if we fail to conform to the wonderful light entrusted to us. God wants His people to be healthy in body as well as in soul,

and the care of the one is as important to Him as the care of the other. Let reformation strike here!

Worldly Association and Pleasures

We need to reform in our involvements with the sinful elements of this world. The message of the Lord to His people is: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:14-17).

It is time to take this counsel to heart. Many are so involved in worldly pursuits that little difference is seen between their lives and those of non-Christians. Someone has said that church membership is becoming so popular that it costs nothing today to belong to a church. Certainly such a situation is to be lamented. A church that does not stand for something definite, a church without high standards of conduct and morals, may be easy to get into, but it will get us nowhere.

The church must be a means of grace, a haven of refuge, if it is to fulfill its God-given purpose. There must be seen within the church such transformations of character that men will be convinced that God indeed has the power to change lives. Association or involvement with any element that will lead church members away from Christ must be broken off. While we are to be *in* the world we are not to be *of* the world. Some drastic changes need to take place in this area of our lives.

Tithes and Offerings

We need to reform in tithes and offerings. "To defraud God is the greatest crime on which man can be guilty." The blessing is lost and the cause of God suffers immeasurably from unfaithfulness in these matters.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. *Bring ye all the tithes into the storehouse*, that there may be meat in *mine house*, and prove me now herewith, saith the Lord of hosts, if I will not open you the win-

dows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts" (Mal. 3:8-12).

This is God's specific instruction. The directions are plain as to where the tithes and offerings are to be brought. Be not deceived, God is not mocked. Dishonesty if sown will bring a terrible harvest. Do not allow selfishness to maintain its hold upon your heart a moment longer. Bring "all the tithe," not part of it, "into the storehouse." The calls are many, the needs great. Let us remove the sin of robbery from our records, let us open our hearts to receive the wonderful blessing the Lord has promised.

Family Worship

Here is another area where a reformation must take place if we are to save our homes and our families. We are so busy, we have so many needs, that we think we do not have the time, or do not take the time, to secure the blessing and protection that family worship brings to the home. It is a rare occurrence for a home to break up in which the family altar is a twice daily habit. Where morning and evening prayers are offered in behalf of the family, there will be found a happy and secure home. "Families that pray together, stay together."

The devil seeks to crowd out the time of worship in our homes and too often he is successful. Oh, how we need to erect the family altar and on it offer our morning and evening sacrifices to God. The problems are so many, the temptations so fierce, that only by divine grace, invited and received, can we overcome. Let us build again this institution in every Adventist home. Let us plan for it and find time for it. No family pre-

Choice

By BETTY JEAN MARTIN

Two gates stand open in the city wall,
Two gates, and only two.
One is wide, and one is straight;
One for the multitudes, one for the few.
One that glitters, garnished with gold,
Thinly layered, garish and gay;
One of thornwood, battered and old,
Standing unnoticed, blood in the way.

Two gates stand open in the city wall,
Two gates, only two.

paring for the kingdom of God can get along successfully without it.

Is it not time for us to consider a genuine reformation in regard to our dress and appearance? Dr. J. B. Phillips represents Paul saying in his letter to the Romans: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12:2).^{*} This is wise and comprehensive counsel. Where genuine love for Christ fills the heart there will be no compromise with decency, modesty, and simplicity.

Reverence

We need to reform in our conduct as we attend our services of worship. We must manifest greater reverence for the house of God, a greater awareness that when we are in His house we are in His presence. Whispering and talking, lightness and jesting, are totally out of place in the house of God. We should go there to worship Him, to receive His gracious blessing and His message. We need to pray that God will open our eyes, our hearts, our minds, our ears, to see and hear and understand and obey what He would say to us in the various features of the worship service. We need to kneel when we pray and to mean what we sing. Reformation is greatly needed here.

There are many other areas that might be considered in which reformation is needed. May God help us to experience revival and reformation now so that His grace may attend our lives and service and that the promise of the Father might be fulfilled. When it is demonstrated that God is with His people and that His love is shed abroad in their hearts, the promised blessing will come and the work will be quickly finished. Many will say, "We will go with you: for we have heard that God is with you" (Zech. 8:23). "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (? Chron. 7:14).

May God help us to humble our heart and pray and seek His face and turn from our wicked ways so that our sins may be forgiven and that reformation as well as revival may take place in this our day.

(Concluded)

^{*} From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

The Church Reacts to Reform

By C. MERVYN MAXWELL

IN RECOUNTING the story of Catholicism it must be recalled that the Protestant Reformation was begun by a Roman Catholic.

Martin Luther was a Roman Catholic in good and regular standing when the Reformation began in 1517. In fact, he was a monk in a Catholic monastery, a priest over a Catholic parish, and a professor in a Catholic university. All the books he read during his early formative years were works approved by the Catholic Church. The Bible he studied was a Catholic Vulgate version, in due course augmented by a Greek New Testament produced by the Catholic scholar Erasmus. His advisers were all Catholics, and Frederick the Wise, his protector, was one of the most pious collectors of relics in all of Germany.

When Luther appeared at the famous Diet of Worms in 1521, the young Emperor Charles V said, "This monk will never make a heretic of me." He did not say, "This Protestant."

The Reformation began as a movement of Catholics within Catholicism. Let this never be forgotten. There are many searching hearts even now in Babylon who will yet hear Christ's call, "Come out of her, my people" (Rev. 18:4).

Even after the great separation took place and "Protestant" came to be distinct from "Catholic," Luther's Reformation effected a considerable reformation in what was left of the Catholic Church. It was a reformation that was slow to appear and far from complete, but it was a reformation nonetheless.

The Catholic Reformation, or Counter Reformation as it is often called, was "slow to appear" in that voices within Catholicism clamored for it for hundreds of years before it finally took place.

In the fourteenth century Marsilio of Padua and William of Ockham urged a greater role for the laity and less exercise of the practice of excommunication, the Franciscans pleaded with all their heart against churchly wealth, and *Piers Plowman* complained that—

"The country is the curseder that cardinals come in; And where they

live and linger most lechery there reigneth."

In the fifteenth century the great Councils of Constance (1414-1418) and Basel (1431-1445) strove vigorously to change the church, but in vain. And in the early sixteenth century, just before the publication of Luther's theses in 1517, Erasmus wrote his *Praise of Folly*, poking fun at the grotesque theology and inconsistent morality of the church of his day in such a brilliant satire that even the pope laughed and admitted it was all too true. In the 1530's a papal commission composed of respected churchmen such as Cardinals Contarini and Pole prepared a long list of the abuses that needed correction: Clergymen following harlots into brothels, bishops never once appearing in their home dioceses to fulfill their local responsibilities, and so on.

Need for Reform Recognized

Everyone knew that the church needed to be reformed. Priests and their morals were the butt of a thousand jokes in those days as they are in Catholic countries today, and many a businessman cursed his bishop under his breath.

But the popes resisted reforms, reformers, and reforming councils like the plague. Outstanding Catholic reformers such as Savonarola were burned at the stake. Pius II (1458-1464), though an ardent reformer before he became a pope, is notorious for his bull *Execrabilis*, a document that cursed any Catholic who might commit the "execrable" offense of appealing to a (reforming) council rather than to the judgment of a pope.

Thus, when the Protestant Reformation struck between 1517 and 1521, Luther was not doing anything new in calling the people's attention to faults within the church (though, of course, the clarity of his doctrine of justification by faith *was* new). The Catholic Church was cut in half by Protestantism not because the clergy were taken by surprise but because the popes and their advisers refused so stubbornly to make changes when the people demanded them. In those days, as in the Vatican right

now, the conservative curia tended to resist reform.

But as the hierarchy saw Luther and Calvin drawing all Northern Europe into their camp, cutting papal income to the bone and reducing papal political influence to near impotence, it finally realized that something had to be done. It is because the Catholic Reformation was begun a generation later than Luther's Reformation, and was carried on in conscious opposition to it, that it is called the Counter Reformation. It involved principally three items: the Inquisition, the Society of Jesus (the Jesuits), and the Council of Trent.

Because the Inquisition is so well known, little need be said about it here. Suffice it to say that in one form or another the Inquisition had been around since about 1200, when the era of brutal Catholic persecution was begun. Its most virulent and terrifying form was the so-called Spanish Inquisition, and when Contarini revitalized the Inquisition in 1542 as part of the Counter Reformation, he reformed it along the lines of the fearful Spanish Inquisition. Though its fierce bloodletting could not quench Protestantism in the Low Countries (especially Holland), it proved to be extremely effective in destroying Protestantism in Italy and Spain.

The second tool of the Counter Reformation, the Society of Jesus, was officially approved by the pope in 1540. Its founder, the Spaniard Ignatius Loyola, cherished in early life a dream of fighting as a knight in a successful crusade against the Turks. However, in 1521 Loyola was wounded in a local battle in which his personal bravery was so conspicuous that his enemies made a point of rescuing him from a pile of corpses after the battle was over and helping him toward recovery; but his leg injury precluded his ever being a soldier again.

Loyola agonized for months. In black despair he implored an apparently unfeeling, condemning God to show him mercy. Unable to find release in any penance he performed, he at last flung himself on the mercies of an "angry" God, as Luther had done some years before, and found

peace. His cry became, "Show me Thy way, O God, and I will follow Thee like a dog."

But here, paradoxically, in his crisis of supreme consecration, was Loyola's crucial mistake. God has never asked us to follow Him "like a dog." He asks us, expects us, to use our intelligence; to follow Him like men.

Loyola gradually sublimated his ambition to fight as a soldier against the Turks into a plan to fight as a monk against the Protestants. When about thirty years of age, he embarked on eleven years of college in order to obtain a thorough education. He gathered around himself a nucleus of able and zealous men, including Francis Xavier, who later claimed to have baptized 700,000 converts in the Far East. He molded step by step the Society of Jesus as a military order whose members were obliged to give unqualified obedience to their superiors (in effect, that is, to obey them like dogs—even like walking sticks; even like dead bodies, their manual said). And he set up the most notorious rule in all Christendom:

"If we wish to proceed securely in all things, we must hold fast to the following principle: What seems to me white, I will believe black if the hierarchical Church so defines."

Unquestioned Obedience to Church

Here is the very opposite of Luther's stand at Worms. Luther would not be moved from his position unless he could be convinced by conscience, Scripture, and plain reason. Loyola's Jesuits would obey the church against the light of all three.

In an age when millions wavered, wondering whether Luther's stand were true, the Society of Jesus seemed to the pope a sword fashioned to his hand. It was officially approved by Paul III in 1540, and immediately went into action.

One of the Jesuit's main methods was the use of education. Highly trained Jesuits became tutors to the sons of Protestant princelings. When these sons succeeded to power in their turn, they compelled their subjects to become Catholics or be exiled. Like the Inquisition, the Society of Jesus was highly successful.

Thus the church reacted to the Protestant Reformation by reforming the Inquisition—honing it into a rapier of persecution—and by establishing the Society of Jesus, the most single-minded and devoted organization that ever vowed to further Catholic claims. The Council of Trent completed the Counter Reformation.

It should be recognized that prior to the Council of Trent no system-

atic presentation of official Catholic doctrine had ever been proclaimed as incontrovertible dogma. There was more freedom of thought in the medieval Catholic Church than is often realized today. This is one reason Luther felt free, as a loyal Catholic, to dispute some of the church's teachings without a thought at first of precipitating the Reformation. As long as this undefined doctrinal status continued, many a Catholic in Southern Europe felt safe to study Protestant authors. The Council of Trent was called, in part, to codify Catholic dogma in order to put a stop to this dangerous freedom of discussion; and in this it was largely successful.

As the council began its meetings in the little north-Italian town of Trent in 1545, all sorts of hopes and fears occupied Europe, just as they did when Vatican Council II began in 1962. The emperor hoped the council would work out a formula whereby Catholics and Protestants could be united. Some council fathers came hoping to redefine justification by faith closer to the Lutheran position, and to exalt the Scriptures above tradition. And the pope hoped the theologians would wrangle so hard about doctrine they would forget all about reforms that might concern himself.

The council met for three periods of about a year each between 1545 and 1563. There were some stormy meetings. Some beards, it is said, were plucked on occasion. But the pope won, hands down.

In one of the earliest sessions it was voted that tradition should be accepted "with equal reverence" along with Scripture.

In the fifth session, after months of intense and earnest conversation, it was declared that justification did indeed come by faith and was entirely a free gift of the grace of God. It seemed that the Protestant position held by a number of council delegates had won. But the decree went on to state that this applied only to the

Instant Wealth

By DONALD F. HAYNES

You can't get it by getting,
Only by giving.
This is friendship's wealth:
Flash a look of understanding
Into the face of a stranger
And you will see it.
Not every time, of course.
But often enough
To prove the ancient truism,
"A man that hath friends
Must shew himself friendly."
Here is exhibitionism
At its best.

justification that occurs at baptism! Sins committed after baptism require confession to a priest and the performance of works—and no one, the decree stated, could be *sure* that he had done enough works. Since virtually all Catholics are baptized as infants, the only kind of justification they can know intelligently is the priest - and - penance - and - you - can't - be - really - sure kind. What a tragedy!

Subsequent Sessions

Subsequent sessions limited the official number of sacraments to seven and, after many an impassioned hour, set up the Mass dogmatically as an atoning sacrifice. And the council officially denied the laity the use of the wine in the Lord's Supper, not because there was anything wrong in their use of the wine, but because under no account was any concession to be made to the Protestants. That this was the motivation was brought out explicitly, over strong objections by some of the bishops. But in the realm of the reform of abuses, some progress was made of which Protestants can approve. Among many other things, regulations were passed requiring priests definitely to avoid fornication and ordering bishops to reside in their dioceses.

During the final period in which the council met, the whole basic structure of the church came up for discussion. The question debated was whether the bishops receive their power directly from God or indirectly from God through the pope. This question, obviously, is fraught with all kinds of implications and was discussed again at the recent Vatican Council, at which time, be it noted, the decision reached was the opposite of the one taken at Trent.

A large number of bishops at the Council of Trent hoped for a decision that would favor their local autonomy by declaring that each bishop receives his power directly from God, but the pope held the council in session until utter weariness and a sense of futility persuaded the disappointed bishops to lay the whole church in the pope's lap and leave it there.

Thus by 1563 the Catholic Church had in its tool kit a ruthless instrument of persecution in the revitalized Inquisition, a dedicated and highly educated organ of evangelism and intrigue in the Society of Jesus, and a clear-cut doctrinal system, an efficient organizational structure, and a greatly reduced list of abuses in the canons and decrees of the Council of Trent.

This was the Counter Reformation, the Catholic reaction to Protestant reform.

(Continued next week)

HOPE OF THE HEREAFTER

(Continued from page 1)

concerning their views on the hereafter. One stated simply, "The hereafter is *now*" (Anna Maria Naber). In answer to the question, "What does the hereafter mean to you?" another affirmed, "It is dangerous as an illusion that causes people to shirk efforts to make life on earth as good as possible and which is based on anthropomorphic fantasies. In human terms—it is impossible to say anything meaningful about it" (Prof. L. de Rijk). Still another maintained, "Hereafter is just another word for *future*—awaiting with hope. We know nothing about it" (A. M. J. Kreykamp, former Dominican priest and newspaper writer).

Obviously, many of our generation's worldly-wise regard the hereafter as an illusion, a promised bag of candy supposedly hidden behind a nearby tree. Too sophisticated to fall for such a story as this, they reject the whole idea and affirm that the only hereafter we will ever know is now.

Long ago Jesus inquired, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Today we have cause to wonder.

But despite men's doubts, the Bible assures us that God will have people on earth right up to the end of time who will believe His Word and in simple faith look forward to "an house not made with hands, eternal in the heavens" (2 Cor. 5:1).

Hearing the birds sing on the banks of the Ichen, Isaak Walton exclaimed, "If Thou, Lord, hast provided such music for sinners upon earth, what hast Thou in store for Thy saints in heaven?" Much of what we see and hear on earth seems to point us instinctively to a better land.

No one can really *prove* the existence of heaven. This has to be accepted from the teachings of the Book, which in faith a believer regards as God's inspired word. As one Christian put it, "I cannot tell you anything about the life to come. I cannot prove it to you, for I have never been there. But I have a Friend who has, and I trust that Friend." And that about sums it up.

When by faith we accept the Lord Jesus Christ as our Saviour, we accept what He tells us about heaven. Faith in this Person leads to faith in the promised place about which He spoke. To Christian believers He has said, "Blessed are your eyes, for they see: and your ears, for they hear" (Matt. 13:16).

Heartily and joyfully the man of faith accepts Christ's assurance, "In my Father's house are many mansions: if it were not so, I would have told

you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

The writer to the Hebrews has told us exactly what God the Son, the Lord Jesus, has prepared: "Wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:16).

In vision the apostle John saw this great and beautiful city. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs" (Rev. 21:2-16). If a furlong is about 606½ feet, 12,000 furlongs would be about 1,378.4 miles. But the text does not say whether this is one side of the foursquare city, or the circumference. If the latter, each person could be allotted 100 square feet, and the city could house more than 15 times the present population of the earth. It would seem that God has adequately provided for all who desire to be saved.

The prophet describes the city he was shown in vision as having a great wall made of jasper, "and the city was pure gold, like unto clear glass" (verse 18). The foundations of the wall were garnished with 12 kinds of precious stones, while each of the 12 gates was a huge pearl. Even the streets of this fabulous city are described as being made of "pure gold, as it were transparent glass" (verse 21).

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . . And the gates of it shall not be shut at all by day: for there shall be no night there" (verses 23-25).

But the best part of heaven is not the indescribably beautiful city, but rather the trouble-free life to be lived

there. Speaking of a glorious future for the people of God, Isaiah affirms, "And the inhabitant shall not say, I am sick" (Isa. 33:24). Imagine a life without even a headache!

And just try to envision this: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (chap. 35:10.) Everlasting joy! The best with which we are acquainted seems so transitory. It is gone before we know it.

In a most precious declaration to afflicted ones, Isaiah promised: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (verses 5, 6). All human handicaps will be obliterated forever.

Can your imagination possibly encompass this? "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' [adder's] den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (chap. 11:6-9).

A Delightful Promise

But perhaps best of all is this delightful promise: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them" (chap. 65:21-23).

What an assurance of satisfying labor! Heaven appears to be a land where everything is "right."

How comforting is the affirmation that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). We can well do without the all-too-familiar tears that accompany pain, heartache, and death.

A little boy was born blind. Before

Living Love

By SIEGFRIED M. V. SANDSTROM

No eloquence in any tongue can frame
The love inspired by thoughts of Jesus'
name.
Nor finite language e'er suffice to tell
Of holy peace when He within doth dwell.

Our human speech so limited in scope,
Can scarcely voice our joy in blessed hope.
What can we say? What grateful praises
sing?
Our daily lives must tell for Christ our
King.

he reached adulthood surgery was performed which, it was hoped, would bring him sight. Gradual trials of his eyes in a darkened room proved the operation successful. Finally the day came when his mother was able to take him outdoors with uncovered eyes. Standing in an open field and looking upon the sky and earth he cried, "Mother, why did you not tell me it was so beautiful?" Bursting into joyful tears, she replied, "I tried to tell you, dear, but you could not understand me."

I wonder if God has not been faced with a similar problem in trying to describe heaven to us. Since there is very little around us to which He can compare the beauties of that better world, He has been limited in part to telling us what will *not* be there. No sickness, sorrow, or sighing. No blind, deaf, or crippled people. No mutes. No hurting or destroying either animals or people. No building for another to inhabit; no planting for another to

eat. No laboring in vain, no bringing forth for trouble. No tears, death, sorrow, crying, or pain. Within the narrow confines of our limited ability to comprehend, He has tried to paint us an appealing picture of heaven.

When the famous thirteenth century Venetian traveler, Marco Polo, lay dying, he was urged by his students to recant and withdraw the stories he had told about China and the other lands of the Far East he had visited. But his unshaken reply was, "I have not told half what I saw." Facing a similar problem, Bible writers could not describe to us even a small part of what was shown them. But what they have shared gives us a feeling of awe.

The Best Part

But the best part of heaven is something we have not yet mentioned.

A small boy sat quietly on the coach seat of a train running through the plains of the western United States. The day was stiflingly hot and the car

uncomfortable. But the little fellow sat patiently watching fields and fences hurry by. A motherly old lady leaning forward asked sympathetically, "Aren't you tired of the long ride, dear, and the dust and the heat?" The lad replied, "Yes, ma'am, a little. But I don't mind it much because my father is going to meet me when I get to the end."

The same assurance can help us not to mind our daily problems, for our heavenly Father will meet us at journey's end when Jesus returns to earth. His welcome will be warm and loving. "And so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:17, 18).

My heart responds to His promises of a better land. In the place He has gone to prepare, I want to find the special place prepared for me. By His grace I accept anew the shed blood of Jesus Christ, my Saviour, for my sin so that I can enter through the gates into the city. Will you join me?

The art of living *when you're Young*

By MIRIAM WOOD

IT'S ONLY(?) MONEY "It seemed to me that I could almost *feel* Satan pushing my tithe envelope back into my purse!" Thus my young friend dramatically concluded a vivid story of how she'd gotten her tithe together, put it into an appropriately marked envelope, taken it to church services, and was preparing to put it in the offering plate when a strong temptation presented itself—a temptation to be dishonest with God.

I rather doubt that the "pushing back into the purse" was literal; the temptation, though, was *painfully* literal. She is on a very limited budget, and there are tremendous educational bills to be faced, and clothes to be bought, and—but I won't continue with the dreary recital. It's all too familiar to most struggling young students.

The whole subject of giving money to the Lord is a fascinating one. At the risk of finding myself a lonely minority of one, I'd like to take issue with the concept sometimes presented that of all the things one is asked to give—himself, his time, service, love, money—that money is the easiest to give. Rather frequently I've heard it said that "giving of *yourself* is the difficult assignment"—and I've no doubt this is true. But when you come right down to the basics involved here, you are led inescapably to the conclusion that your money is a *part* of you. It's a monstrously sensitive portion of that well-protected and well-regarded "yourself" which always demands priority.

Money is much more than "coin of the realm." It is power, prestige, luxury, self-assurance, freedom from fiscal worry, ease, beauty, and poise. It is all these things because it can help gain for its possessor any or all of these things. Notice that I *haven't* said money is happiness, or Christian living, or peace—because it isn't. But the fact remains that money *does* talk—and what it says is highly agreeable to most people's ears.

It follows, then, that your money represents your ability to provide for yourself the kind of setting that you visualize

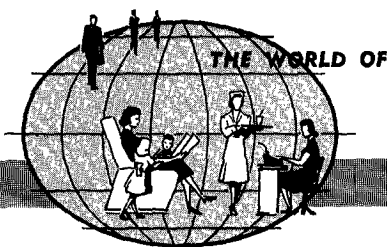
for that sparkling gem—you. Just as a flawless diamond calls for a peerless setting, the natural heart, rather conceit-ridden, urges its corporeal body to display itself as advantageously as possible. Every cent will be needed; "good" clothes are becoming more and more expensive; "name brands" of furniture are the only ones worthy of consideration; the "best" places for vacations are not to be had for a smile and a wave of the hand.

With such pressing financial considerations to be coped with, one is apt to become more than a little nettled when he is asked to give away part of himself for—well, for the "good of others." Even for his Creator, the One to whom he is indebted for all he has, be it much or little, he isn't automatically in a "giving" frame of mind.

Often the Christian is told that his tithe doesn't "belong" to him anyway. Certainly the truth of this assertion is beyond question. But the *location* of this not-lawfully-possessed tithe is a most delicate matter. Because, you see, the tithe is right there in the purse or billfold of the Christian, presenting him with rather severe need for decision. On the one side is the straightforward, unadorned declaration that the tithe belongs to God. On the other side is the rosy vision of everything that God's money might buy for you—items that we mentioned earlier. And so there's a natural setup for a tug of war. With some people the battle rages fiercely indeed; I'm sure they'd never agree that giving money is "easy"—even tithe money that is only incidentally in their possession.

Probably here, as in nearly every other phase of Christian living, one should remind himself frequently that he has not been promised anything "easy." Quite the contrary. What he *has* been promised is that eternal rewards will follow conscientious rightdoing. They don't follow merely right thinking or wishing: "I wish I felt able to pay tithe and give offerings." If wishes were adequate John 3:16 should read, "God so loved the world that he wished he could do something for sinners." How weak, how meaningless, such a text would be! Instead, ringing down through the centuries come the words of total commitment: "God so loved the world that he *gave* . . ."

And you? Your money—the giving of it—may be a much better indication of your spiritual commitment than you think.



The Adventist Woman

Conducted by DOROTHY EMMERSON

A thoughtful son and a daughter who remembered. A few cents' postage, a walk to the mailbox, and two treasured letters.

To Mother With LOVE

DEAR MOM,

LIFE is funny in a way. We spend every free moment pursuing some elusive goal or project and become so completely involved in what we do that we become lost to

those close to us. Sometimes it takes a real jolt to stop us and to make us think, to make us realize how much those who are dear really mean to us. I received just such a jolt when I opened the letter today telling of your serious illness.

The first few words of the letter jumped off the page, and made me deeply regret my callousness to your happiness. It would have taken so little time to have written you regularly. I know you have been hurt by this neglect. I ask your forgiveness.

The letter also made me think of other things, of a mother who stood against the world, alone, and raised two sons in the path of Jesus Christ; of the material sacrifice made to be at home "with my boys"; of the love and companionship that were so much a part of our home; of the continual presentation of one's Christian duty here on this earth; and of the many other experiences upon which I look back as comprising a full, rich, and happy childhood.

When I look around me and see the lives of those with a less fortunate background than I had, I am deeply thankful for having been so richly blessed. In this busy, materialistic environment, one almost invariably becomes submerged in the "rat race" and loses sight of the most important things of life; the over-all goal and purpose; the preparation of ourselves and others for "the higher joy of wider service in the world to come."

I feel that you, Mother, have made the ultimate contribution to this cause: a totally committed life, and the lives of two sons who will make a mark for Christ.

You have led the way so nobly, Mother, and now I must follow, fully and completely. God bless you, Mother.

With love,
YOUR SON

ALAN CLIBURN PHOTOS

Once you get started it doesn't take as much time to write to mother as you think.

REVIEW AND HERALD, May 9, 1968



*Perhaps the gift
your mother would
appreciate the most
would be a thank-you letter.*



DEAREST MOTHER,

SINCE I don't have the means to buy you a beautiful present such as you deserve, I'm going to write you a letter, for I surely wouldn't want you to think that I had forgotten you on Mother's Day.

First of all I want to tell you how glad I am that we have you with us another Mother's Day.

I want to thank you for having chosen such a good and noble man to be my father, for having cooperated with him in giving me a good home and a happy childhood. I want to thank you for having taught me to love God and to appreciate His great love to me in the many things of nature on every hand. I want to thank you for having taken me to Sunday school when I was a little girl—we didn't know about the Sabbath then—and for having taught me that I had a duty to God. All these things have stayed with me during the passing years.

I want to thank you, Mother dear, for having taught me to be thrifty, clean, honest, and truthful, for having time to read to me and my brothers and sisters, for having told us stories about things you did when you were a little girl. I want you to know that I haven't forgotten the many times you helped me when I needed help and listened to my troubles and problems and gave me your heartfelt sympathy.

I want to thank you, dear Mother, for the happy hours spent with Papa and you on picnics and trips we used to take together and for the delicious lunches you always prepared. For the good meals I have enjoyed at your table since I have had a home of my own.

Time will permit me to enumerate but a few of the many things I could thank you for, Mother dear—your sweet and understanding smile, your kind and loving heart. Your sweet influence will stay with me the rest of my life, and I hope I can enjoy the glories and beauties of heaven and earth made new with you, my dear Mother.

Lovingly,
YOUR DAUGHTER

How Mother's Day Began

Few people of the millions all over the world who observe Mother's Day have any idea how this day found its way into the calendar. Here is the story.

The Civil War was over. Appalled by the bitterness in the hearts of the boys just back from the war, Mrs. Jarvis, of Grafton, West Virginia, a gentle little woman who believed in the wonderful power of love, organized a picnic for mothers. From all over the country they came, bringing their sons with them. Before the day was over the soldier boys—Gray and Blue—were friends.

However, it was her daughter, Anna M. Jarvis, who put Mother's Day on the calendar, and she did it in memory of her mother and in memory of that first picnic.

In her planning she decided on the second Sunday in May because there would be plenty of flowers. She chose the white carnation as the Mother's Day flower because it would stay fresh and lovely when worn as a corsage.

The second Mother's Day was observed in Grafton, the same little town in which

Anna Jarvis' mother had held the first Mother's Day picnic.

But this was only the beginning. Anna Jarvis wrote to the President of the United States, to Governors and Congressmen, and all sorts of official people urging that Mother's Day be made a national holiday. She talked to clubs and finally went to Washington in person.

At last the beauty of her plan took hold. In 1912 an International Mother's Day Association was organized, and in 1914 Anna Jarvis had the thrill of hearing Speaker of the House Champ Clark pass the bill making Mother's Day a national holiday. President Wilson signed the bill.

Mother's Day has become truly international. From Sweden to Estonia to Mexico; from Switzerland to Japan to Australia, Mother's Day is now celebrated.

Anna Jarvis never married. Although motherhood was not her privilege, she built on the foundation her mother laid 40 years before.

We salute Anna Jarvis, founder of Mother's Day. D.E.



Anna Jarvis

The Eye That Surprised the Doctor

By LOIS C. RANDOLPH

THE WILLIAMS family was building a new house above Camino, California. It was definitely a family affair, for Mr. and Mrs. Williams had as their building assistants their daughter Linda, aged ten, and their son Keith, aged seven. They were up on the roof this particular Sunday in August with daddy cutting boards the right length for the sheathing. Mother, Linda, and Keith were doing the nailing. The three were doing their best to keep up with their carpenter daddy.

Linda tried to put an eight-penny nail through a knot, but the nail missed its destination and flew right into her left eye instead, striking it just below the pupil.

"Daddy, Daddy, a nail hit my eye!" screamed Linda, as the fluid kept running out of her eye. Seizing the only cloth at hand, the mother handed it to her daughter, and told her to hold it tight against her cheek so as to blot up the fluid that was being lost from her eye.

All building was suspended for that day. Mr. Williams carried Linda down the ladder in record time, and got out the old Chevrolet. Mrs. Williams and Keith came down fast too. They climbed into the car and hurried for Dr. Babcock's office, eight miles away in Placerville.

As there was no parking place available near the doctor's office, Mr. Williams double parked, leaving his son in the car to tell the police, if necessary, about the emergency.

As Dr. Babcock looked at the eye, she spoke, "I fear that this eye is permanently damaged. Treating it is a job for a specialist. I shall telephone Dr. Kahler, the well-known oculist in Sacramento, to meet you at Mercy Hospital. Get there as fast as you possibly can. If necessary, exceed the speed limit and explain to an officer what has happened."

With a speed of 80 mph daddy raced the 40 miles to Sacramento. Sure enough, the specialist was waiting for them at the hospital. First of all, the doctor had the eye X-rayed. Then he spoke to the parents. "I can't hold out too much hope for Linda's sight, but we shall do our best. We shall do emergency surgery just as soon as we can get ready. The accident may have affected her right eye too so that she may be totally blind. However, we think it won't be that bad."

Mr. Williams had to return home to attend to many duties, but mother stayed on, living with some friends who lived only a short distance from the hospital. She stayed there until Linda could return home with her.

The evening that the surgery was being performed Mrs. Williams was sitting alone in the hospital waiting room. There

she decided to appeal her daughter's critical case to a greater Specialist. As she prayed, it seemed that there was a Presence beside her. Twice a voice seemed to speak to her, "Don't fear; it will be all right." Thus calmed, she curled up on a bench and even went to sleep.

After the surgery the physician came down to report. "We can't tell the result until after the lapse of two or three days. We had to take three stitches on the inside of the eye and two outside."

The next day when a troubled woman entered the waiting room, Linda's mother was able to share comfort with her. Moaned the newcomer, "I can't see why all these evils have to happen to me. First, my only son is killed in an accident. A few months later my husband—his father—dies unexpectedly. Now after being married only nine months to my second husband, he is critically ill here at the hospital. What more can happen to one woman?"

Calmly Mrs. Williams told the distressed woman about her child's eye—how shaken over the events of the previous day had left all of them. "But I prayed. I had the assurance that the hand of God was guiding the eye surgeon; that all would be well. Why don't you take your husband's

health problem to the Lord. I will also pray for you." The woman seemed much comforted by this talk.

On Tuesday, two days later, the specialist was delighted to find that Linda could count his fingers with the eye on which he had operated. He exclaimed, "A miracle! Much better results than we had even dared to hope for." After five days Linda could return home to lie quietly in bed for another week. Then she had to go back once a week to Dr. Kahler for three weeks, and then once each month for six months. The doctor fitted her with glasses to wear. Each time he was delighted with the progress of the injured eye.

Fortunately, the accident occurred during the summer vacation so that Linda did not lose any school time. At first there were some restrictions—she could not run, jump, or play too-exciting games for some time, lest the injured eye be jarred in some way.

A miracle? Dr. Babcock said, "Surely it is a miracle that Linda's eye was saved. I have seen other eyes blinded by lesser injuries." Now it is 16 years since the accident. Linda is a happy young mother with two small boys. She doesn't even wear glasses, nor feel the need of them. God healed her eye completely.

LETTERS TO THE

Fellowship of Prayer

A HOME AT STAKE

EDITORS: This is an urgent request for prayer. My daughter's marriage is going to be broken if God doesn't send help soon. I am asking you to remember them in prayer. They have four lovely children. My son-in-law loves his children very much. A few years ago I asked you to pray for my daughter and her husband. It wasn't long until they were baptized. I thank God and you for this answer to prayer.—Mrs. D., of Washington.

URGENT REQUESTS

EDITORS: On many occasions I have prayed at the sunset hour for the Fellowship of Prayer. Now I am making a request. My mother, who is not an Adventist, has a serious drinking problem. Please pray that she will overcome this habit and give her heart to the Lord. Also, remember my brother and sister who are not Christians.—Mrs. J. F., of Michigan.

EDITORS: Will you please pray for my daughters? They have stopped attending church regularly. They have special burdens in bringing up their small children. One child is emotionally upset and receives special treatment. This child's behavior adds an almost impossible burden to the family relationship. The mother has borne this burden with few com-

plaints, and I fear lest she wonder whether God really cares about her family. Please pray that she will not despair. She can take this child very few places, because of the behavior problems—not even to church. There are no relatives near enough to help, and the parents are being divorced.

We ask you to pray, too, for our sisters who have terminal illnesses. One is a church member. One has never made any profession of faith, and we long for her to accept Christ openly. Another sister needs to recognize and accept God's special message for our time.—Name Withheld.

A HUSBAND CONVERTED

EDITORS: About six years ago I wrote to you requesting that my husband's name be placed on your prayer list, that he would stop drinking and become one of God's children. Your prayers and mine have been answered. Last spring my husband became a baptized member. The way that he was led to it was indeed strange. It was only God's hand that made it possible. Thank you so much for your part. May God be praised for what He did. I know all things can be accomplished through Him. I ask now that our son, his wife, and two grandchildren be added to your list, that all of them will fully surrender to God's will and become faithful members of the remnant church before it is too late.—Name Withheld.

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.

From the Editors



MEDITATIONS ON A MURDER

Our tortured, suffering world, although accustomed to tension, treachery, and tragedy, was nevertheless deeply shocked by the senseless slaying of Dr. Martin Luther King on the night of April 4. Men of good will in all lands were stunned by the news that an articulate, courageous voice for freedom and justice had been stilled by a bullet from a coward's rifle. The hearts of men of all races welled up with sorrow.

In the awful moments that followed the first announcement that Dr. King had died, President Johnson on radio and television expressed his personal grief, and asked that the nation remain calm, and avoid reacting with violence. He said further: "I hope all Americans tonight will search their hearts as they ponder this most tragic incident."

The call for heart searching was more than mere rhetoric; it was both timely and appropriate, for unless men and women understand the factors within the heart that produce violence and death, and are willing to forsake them, the sad, shameful trail of blood and killing that began with Cain outside Eden will ever grow longer.

What factors lead to murder?

Hatred is one. In his first Epistle, John the Beloved wrote: "Whosoever hateth his brother is a murderer" (1 John 3:15). Whatever may have been the other factors that motivated Dr. King's assassin—including the desire for money—it seems likely that hatred was one. Unfortunately, this ugly trait is widespread. Throughout the world many people feel hatred toward others in varying degrees.

Some of this hatred is found even within the hearts of professed Christians. That spirit which seeks privileges for one race over another, that endeavors to keep people from exercising their rights, that seeks to harm those whose views differ from their own, has its source in the enemy of all righteousness. It is a far cry from the spirit of the golden rule or of Christ's message in the Sermon on the Mount: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Well did Jacqueline Kennedy say, upon hearing of Dr. King's death, "Some people would never kill—but even to speak of another with hatred is the same and causes death."

Perhaps the murder of Dr. King will help men and women everywhere to see clearly the horrible fruitage of hatred. Perhaps it will alert them to the need of replacing hate with love.

Disrespect for Law

As Americans and others heed President Johnson's plea to "search their hearts," it is likely that many will realize that another root cause of "this tragic incident" is contemporary society's widespread disrespect for law. It has been a matter of serious concern that in recent times people have deliberately broken laws toward which they felt personal antipathy. This has been true in large educational institutions; it has been true in cities and States.

We think that the churches of Protestantism must bear part of the blame for today's rejection of authority and resistance to law. For many years they have preached that the Ten Commandments are no longer binding. Unable to escape the claims of the fourth commandment, which

clearly defines the seventh day as the Sabbath, churchmen have declared that the whole law has been done away with, that it was nailed to the cross of Christ. The result has been theological confusion, sagging morals, and near-anarchy.

Today a "new" morality is being proclaimed. Once again the Ten Commandments are being set aside. From seminaries and pulpits the message is preached that the only law needed is the law of love; mankind will rise to higher levels of conduct as each person applies the law of love to every aspect of life.

How impressive this sounds! But churchmen have grossly overestimated the ability of sinful man to understand the meaning of love. Merely to talk about love in the abstract is, to most people, meaningless. Thus when the churches began talking in generalities about "love to God and man," but failed to preach the moral law that sets forth the demands of love, the inevitable happened. With the objective standard of conduct removed, inclination and impulse took the place of principle and self-discipline. With respect for *God's* law gone, why should anyone respect *civic* laws?

The Larger Agony

The meditations awakened by Dr. King's death have led us to think more deeply about the tremendous agony of the entire world. Every week several hundred American boys are killed in battlefields abroad. Each young man is somebody's dearly beloved son. He had hopes and dreams for the future; perhaps also a wife and children.

And what about the enemy dead? It is all too easy to think of them merely in terms of statistics. How terrible! In Heaven's sight, people are not statistics. Nor are they primarily Americans, Communists, white people, black people, or Asians. They are souls created in the image of God. They are human beings for whom Christ died. Away with overemphasis on distinctions that tend to polarize humanity!

We thought of this following Dr. King's death. Someone suggested that we express sympathy to our Negro friends on "their terrible loss." We were startled. It had not occurred to us that "their" loss was any greater than "our" loss. Did black Americans express sympathy to white Americans when President Kennedy was shot? No, nor should they have. The President belonged to all the people, regardless of race. So did Martin Luther King. His death was a loss to all mankind. It would have been as appropriate for Negro Americans to express sympathy to white Americans as for whites to express sympathy to blacks. And Negroes might express not merely sympathy but forgiveness, for the shame of the deed rests on the white race.

The world is poorer as the result of the assassination of Dr. King, but it is also poorer as a result of the violence that each year claims thousands of lives all over the world—the lives of people less well known than Dr. King, but people dear to their families and to the God who created them. Hundreds are murdered in major cities every year, yet there is no day of mourning for them. Tens of thousands are killed on major highways—many innocent people killed by drinking drivers—yet the flag is not lowered to half staff for them. We have grown hardened to routine killings. Only when men of the stature of President John F. Kennedy or Dr. Martin Luther

King are killed are we roused from our apathy. Surely the time has come for us to let God remove the calluses from our consciences so that we will see the true worth of every human being and work more diligently to remove the causes that terminate, prematurely, human lives.

Full Commitment

Not all Americans agreed with the methods by which Dr. King endeavored to reach his goals. But few questioned that here was a man possessed of deep convictions and limitless courage. Here was a man fully committed to the cause that he had espoused. Here was a man who in his own way was a twentieth century good Samaritan. Here was a man who was not afraid to become involved. He was not afraid to accept the risks necessary in order to help those in need.

In 1965 Dr. King said: "If a man has not discovered something that he will die for, he isn't fit to live. . . . There are some things so dear, some things so precious, some things so eternally true, that they are worth dying for.

"And if a man happens to be 36 years old, as I happen to be, and some great truth stands before the door of his life, some great opportunity to stand up for that which is right and that which is just, and he refuses to stand up because he wants to live a little longer and he is afraid his home will get bombed, or he is afraid that he will lose his job, or he is afraid that he will get shot . . . he may go on and live until he's 80, and the cessation of breathing in his life is merely the belated announcement of an earlier death of the spirit.

"Man dies when he refuses to stand up for that which is right. A man dies when he refuses to take a stand for that which is true."

The kind of commitment called for in these words, the kind that Dr. King exemplified in his own life, is sorely needed by our suffering world. Too long has it been proved that, as Edmund Burke expressed it, "the only thing necessary for the triumph of evil is for good men to do nothing."

The world is a sinking ship. It is going down to destruction. Can we see this happen and not do everything possible to save those about us? Has not the time come to throw all of our resources into proclaiming the good news that Jesus is coming soon as King of kings and Lord of lords? Has not the time come to preach the three angels' messages "with a loud voice"? Will not the joys of heaven mean a great deal more to us if we can take many of our fellow men with us to that land of eternal peace and security, where the innocent will not suffer, where rifle shots will not fell the unsuspecting, where "there shall be no more death, neither sorrow nor crying"?

K. H. W.

WHAT IS THE MERCY SEAT?

What is the meaning of the term "mercy seat," occurring 28 times in the English Bible (King James Version), 18 times in Exodus, seven times in Leviticus, and once each in Numbers, 1 Chronicles, and Hebrews? Is "mercy seat" an accurate translation for the Hebrew and Greek words involved? Was the mercy seat the lid of the ark or was it some other structure? What was its function in the ancient sanctuary?

First of all we would like to point out that "mercy seat" is not a literal translation. Bible scholars are not certain as to precisely how the Hebrew word thus translated (*kapporeth*) is to be rendered. Some derive it from the verb *kipper* "to make atonement," "to make reconciliation." Others derive it from the simple form of the

verb *kaphar*, which means "to cover," and hence define it as a cover (see R.S.V., footnote to Ex. 25:17). Perhaps the majority of scholars have adopted the meaning cover, but not all. Those who trace the meaning back to *kipper* see in *kapporeth* something that has to do with atonement. *The Interpreter's Dictionary of the Bible* says concerning it, "It was not a lid or covering to the ark, but the support (thickness unknown) of the two cherubim, which formed one piece with it and the base above, which was the tabernacling PRESENCE." The Septuagint translation of *kapporeth*, *hilasterion*, may mean either a place, or means, of atonement.

Ellen G. White regarded the "mercy seat" as a "cover." She says, "The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility."—*Patriarchs and Prophets*, p. 348.

Whatever the precise meaning, "mercy seat" is a highly interpretative translation. Admittedly, mercy is an attribute of God effective in the atonement, but the connection is too remote to use the word "mercy" when defining the word *kapporeth*. "Seat" too is open to question. The original translator who devised the meaning "mercy seat" may have had in mind the seat upon which God sits. But it hardly seems appropriate to have God sitting on a base on which the cherubim have their feet. The psalmist has God dwelling "between the cherubims" (Ps. 80:1), which should, perhaps, read "enthroned upon the cherubim" (R.S.V.). The two cherubim connected with the *kapporeth* were doubtless a representation of the cherubim connected with the throne or presence of God. Concerning Moses' communication with God it is noted, "And when Moses was gone into the tent of meeting to speak with the Lord, he heard the voice speaking to him from above the mercy seat that was upon the ark of the testimony, from between the two cherubim; and it spoke to him" (Num. 7:89, R.S.V.). It is thus most unlikely that the *kapporeth* was a seat for God. God seems to have been thought of as speaking from a point higher up, between the two angels.

It appears that the term "mercy seat" got into the English translations through Martin Luther, who in his German translation rendered *kapporeth* as *Gnadenstuhl*, "mercy seat." Tyndale adopted this general meaning by translating *kapporeth* "seate of grace," and from there it found its way into the King James Version as "mercy seat."

It would thus be better to translate *kapporeth* as either "cover" (see *The Torah*, a recent Jewish translation of the Pentateuch), or as a means, or place, of atonement. On the Day of Atonement Aaron was to "take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times" (Lev. 16:12-14). Aaron was to do the same with the goat of the sin offering (verse 15). Thus the *kapporeth* was involved in the services of the Day of Atonement.

In one instance the "holy of holies" is called literally, "the house of the *kapporeth*," "the place of the mercy seat" (K.J.V.), "the room for the mercy seat" (R.S.V.). It is significant that in this instance the *kapporeth* is chosen as the item by which to designate the Most Holy Place. This reveals its importance.

As we noted earlier, the Septuagint translates *kapporeth* as *hilastērion*. It is this Greek word that is found in Hebrews 9:5 in the phrase translated in the K.J.V. as "over it the cherubims of glory shadowing the mercyseat." In Phillips' translation this phrase is rendered with considerable amplification as, "Above these things were fixed representations of the cherubim of glory, casting their shadow over the ark's covering, known as the mercy seat."* The translators of the *New English Bible* took *hilastērion* to mean "place of expiation" and rendered the phrase, "Above it the cherubim of God's glory, overshadowing the place of expiation."† *Hilastērion* is related to the verb *hilaskomai*, which lexicons define as meaning "to propitiate," "to conciliate," "to expiate." We might add the meaning "to make atonement," which does not carry the meaning of appeasement as do the other terms.

Hilastērion, translated "mercyseat" in Hebrews 9:5, occurs once more in the New Testament, in Romans 3:25. Here it is translated "propitiation." The verse reads, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

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

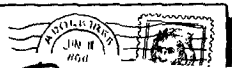
remission of sins that are past, through the forbearance of God." We may raise the interesting question Did Paul have *kapporeth* in mind when he chose the word *hilastērion*? Was Jesus set forth to be a *kapporeth*? Perhaps Paul intended to say that Jesus fulfilled all that was typified by the *kapporeth* of the ancient tabernacle or Temple. However, many scholars regard *hilastērion* here as simply meaning "means of expiation." The New English Bible reads, "For God designed him to be the means of expiating sin by his sacrificial death."†

When we mention the atoning work of Christ, we are dealing with the heart of the gospel. The ancient sanctuary ritual foreshadowed the work our Saviour was to do for the redemption of men. What was seen back there in shadow, we now see in reality.

The physical structure of the ancient *kapporeth* is perhaps still in existence. It was probably hidden with the ark when a group of righteous men at Jerusalem secreted the sacred ark in a cave immediately prior to the destruction of Jerusalem by the Babylonians (see *Prophets and Kings*, p. 453). But Christians do not need the *kapporeth* as a symbolic representation. Their means of atonement is in heaven, where Jesus Christ ever lives to make intercession for us (Heb. 7:25).

D. F. N.

LETTERS



From Readers

NEED FOR BIBLE STUDY

EDITORS: In teaching Sabbath school classes over the years I've often been surprised at how few really know their lessons on Sabbath morning. We need to rededicate ourselves to a deeper study of God's Word daily. The lack of individual study, it seems to me, is the greatest danger today to the Seventh-day Adventist Church.

DON WELCH

Oklahoma City, Oklahoma

SABBATH MEDICAL WORK

EDITORS: I agree with the letters in the December 28, 1967, *REVIEW* about Sabbath hospital work. It would certainly help our people to review their motives in accepting Sabbath hospital work if they would make it a habit to give all income from work on that day to the work of the Lord.

I wish to raise a question also with regard to medical work by our soldiers on the Sabbath. In Vietnam some soldiers stand their regular duty hours in hospital wards on Sabbath the same as any other day of the week. They feel justified in doing this because the work is connected with medical activities.

On the other hand, we see soldiers who have arranged to be completely free from duties from sundown Friday to sundown Saturday, except in cases where there are mass casualties or there is a genuine emergency. These men have been able to make these arrangements with their officers and have no difficulty.

I am a little afraid that those who work regularly are taking the easy way out. I feel that we ought to encourage our young men in the armed forces in Vietnam and elsewhere to be more careful in their Sabbathkeeping.

RALPH NEALL

Saigon, Vietnam

EDITORS: I am glad we have a different spirit in our medical institutions on the Sabbath, although it could be improved, I think. I am sure an attempt is made to create a Sabbath climate, but I guess with such a high percentage of non-SDA's it is difficult. But what I find hard to understand is that we ourselves sometimes pipe in music that is not conducive to a Sabbath atmosphere, but have lovely music on Sundays. I have experienced many disappointments in our own institutions. Even unnecessary work has been done in preparation for Sunday. I had quite a hard time to get exempt from these duties that could have waited until after sundown. I offered even to stay after hours, with no results.

But I am glad for your statement (Oct. 26, 1967, *REVIEW* editorial) that no worker should be on duty every Sabbath. I wish someone would see to that, but it seems there are always some who wish to work every Sabbath in order to have two days off during the week.

I hope more will realize that this procedure is harmful to their spiritual lives. Some go for weeks without attending any public meetings, not even taking advantage of the prayer meetings.

May the Lord impress us to be more faithful.

LODA SCHMIDT

Glendale, California

DEFENDS K.J.V.

EDITORS: On Christmas Eve we listened to a radio program of carols from King's College, Cambridge, England, in which, following each beautifully rendered carol, portions of the King James Version from the Old Testament prophets, and the gospels, were read with much warmth and feeling by persons of various professions, chiefly from the ranks of scholarship, all non-Seventh-day Adventists.

Those golden, timeless words on the Incarnation moved us deeply, even to tears of gratitude for God's wondrous sacrifice.

Let it be stated emphatically that the K.J.V. won its place in the hearts and

lives of the people in every English-speaking country in the world by its intrinsic excellence.

We admit that at the time it was undertaken, textual criticism was only in its infancy, and Hebrew and Greek scholarship have since developed to a much higher degree. Also in the course of three centuries certain words and phrases in the K.J.V. have become obsolete or changed in meaning. But these do not affect the substance of its life-giving message. Personally, I use the K.J.V. as the standard Bible, with the different modern versions on hand to ascertain the up-to-date rendering where this is necessary and possible. Every earnest reader of the K.J.V. must be conscious of its indefinable quality of language that inspires him with awe and reverence, largely absent from the modern translations, and leads him to bow in worship before its Author.

BERNARD BELTON

Devon, England

DIFFERENT SERMONS NEEDED

EDITORS: We hope the editorial entitled "Ministers, Mythology, and Malpractice" (Dec. 28 *REVIEW*) will awaken the ministry and laity to the spiritual need of the church. The majority of the sermons we hear today are "about the Bible," but do not provide the "spiritual medicine" that is specific for sin. We need sermons that will make sinners cry out, "What must I do to be saved?" The "lukewarm" condition of our churches is appalling.

"Personal religion among us as a people is at a low ebb" (*Testimonies*, vol. 5, p. 743). "Many who have been placed on the walls of Zion . . . are themselves asleep" (*ibid.*, p. 234). "Many of our ministers . . . dwell too largely upon theory and not enough on practical godliness" (*ibid.*, p. 158). "An intellectual knowledge of the truth is not enough; we must know its power upon our own hearts and lives" (*ibid.*, p. 159).

MR. AND MRS. J. P. SPAULDING

Dyke, Virginia

First Church Schools Opened in Italy

By ENRICO LONG
Departmental Secretary, Italian Union

I have just returned from visiting the first two—and only—church schools in the Italian Union. For 40 years Adventists in Italy have wished to fulfill a basic need of the church—the balanced moral, spiritual, and intellectual development of their children. Now that wish, that dream, is beginning to be fulfilled.

These newly established elementary schools are at Gaeta and Potenza. Already plans are to place the school at Potenza on a permanent basis, and at Gaeta the school's influence has given the community new respect for the Adventist Church.

Some may ask, "Why were these schools so long in coming?"

It is not easy to explain. Among the most important reasons are these: (1) Members in small communities and with restricted financial means have almost no way to provide for adequate buildings or for the payment of rent or for the necessary transportation; (2) Italy is well endowed with state-sponsored elementary schools, and our children have enjoyed the freedom of being absent on Saturdays. Therefore, our believers did not feel the need of creating a school that would be just a poor copy of the well-organized state institutions already in existence.

The consequences of such thinking did not take long to appear: our children were growing up surrounded by children of the world, and they were educated in the environment of the ambitions of the world, the entertainment of the world, and the idols of the world. There was no

doubt that they were being educated by men and women teachers exceptionally well prepared academically, who imparted to them the best of secular knowledge but who were of little help spiritually and who sometimes destroyed the faith that was being instilled in them in the atmosphere of the Sabbath school.

Thus our youth were left largely without the proper preparation to face life's choices and decisions, and many of them left the church in order to fulfill their ambitions in the world. Some of them did remain sentimentally attached to the church, but did not commit themselves to the spiritual crusade of the church, nor did they desire to serve the Lord and His cause.

This condition was in open contradiction to the expressed will of the Lord revealed in His Word (Deut. 6:5-7; 2 Cor. 6:14-18) and in the Spirit of Prophecy writings. We had before us this counsel:

"There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net."—*Testimony Treasures*, vol. 2, p. 455.

"In some countries parents are compelled by law to send their children to school. In these countries, in localities where there is a church, schools should be established if there are no more than six children to attend."—*Ibid.*, p. 458.

In view of such clear and direct counsel and in view of the example given by the church members in other countries, especially in the United States of Amer-

ica, could we in the Italian Union remain insensitive to worldly influences facing our youth and look on unmoved while the enemy of our souls destroyed so many?

At the time of our educational convention in Collonges, France, in the summer of 1965, we promised the Lord that we would do everything possible to organize church schools in Italy, and since then we have given ourselves no rest until the Lord would answer our prayers.

Two of our pastors became aware of our children's dire need, and they determined to encourage their church communities to respond in faith. These two workers led their congregations with great enthusiasm.

At Potenza, Giovanni Cau, upon arriving at the church, realized that they could use the community youth center as temporary quarters for a church school. There was no lack of children. This school, Francisco Sabatino, has been operating successfully for a whole year already.

About this time Michele Buonfiglio arrived in Gaeta from South America, and he too saw an opportunity to use the youth center there for a church school operation. He found a teacher, secured the necessary official permission, and opened an elementary school called E. De Amicis with full legal authorization.

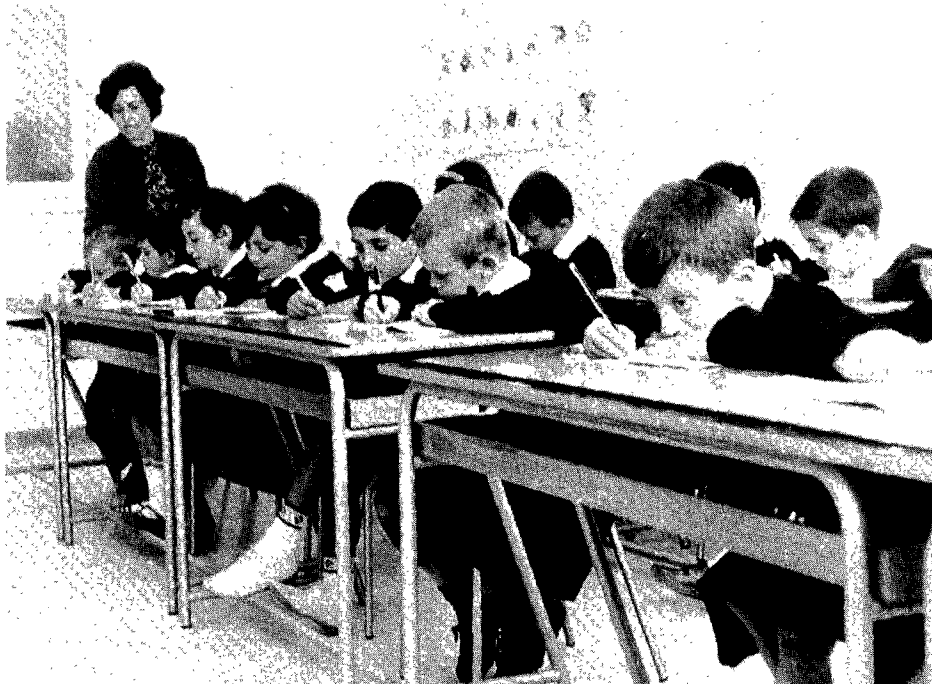
After they had been operating for a few months, I returned to these two church schools in order to observe their progress. At Potenza, Pastor Cau enthusiastically reported an enrollment of about 15 children, some of whom are not Adventists. Some mothers have brought their children to church on Sabbath mornings, and Pastor Cau is now in contact with those families and is ready to teach them Bible truths for our day.

With such encouraging results, the church committee voted unanimously to open a formal elementary church school next October. The teacher has already signed a contract, and all other obstacles have been easily surmounted. This congregation of believers, farmers and bricklayers, are certainly not wealthy in the goods of this world, but they are ready to make all necessary sacrifice for the eternal salvation of their children.

At Gaeta, our church school is completing its first year of operation, and the results have been overwhelmingly encouraging. Elder Buonfiglio gave the following testimony in a recent letter written to me:

"The Lord has blessed greatly our small church school, and we are holding the same number of students. Two of our American students left the city, but their places were taken by two other children who were waiting. Should we have more

The new elementary school established by the church in Gaeta, Italy, is flourishing. The pastor reports that the school's influence reaches into many homes of the village.



space, it would be taken immediately. "The prestige of our church has grown greatly in this city of Gaeta; furthermore, the teaching of religion has created a beneficial spiritual climate. Its influence is felt beyond the walls of the classroom and has reached into the homes of the families of the children, whether they are Adventists or not."

Such encouraging results still seem a dream to our people who have been dreaming for so long. Fortunately, Christian education is today a reality. Our Lord has blessed greatly the efforts of these two workers, showing that nothing is impossible and that success will attend those who are determined to do the will of the Lord and carry on His work.

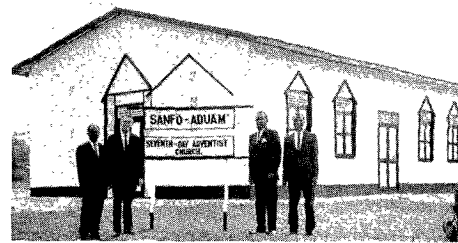
In commemoration of the fortieth anniversary of the founding of the Italian

Union, we are determined to establish a strong educational program involving all of our churches. We must work effectively for the salvation of our children and for the complete triumph of our work for the Lord in Italy.

New Ghana Chapel Serves Two Villages

By TH. KRISTENSEN
President
West African Union Mission

A new Adventist church was dedicated February 10 in West Africa. It serves two Ghana villages, Sanfo and Aduam, about five miles from our teacher training college and secondary school at Bekwai.



This new church in Ghana replaces one that did not adequately represent God's work.

Present for the dedication were Th. Kristensen, president of the West African Union, and J. K. Amoah, president of the Ghana Mission.

Under a canopy of divine guidance, church members from both villages, directed by J. D. Johnson, chaplain and tutor of our educational institution at Bekwai, completed the project after ten months of prayer and toil. All the labor on the church was done by the church members and the pastor.

The old church in which the people had been worshipping was far from what the Lord's house should be in appearance and spirit. Not only was the building a displeasing village blight, but there was discord among the members from the two villages. However, the district leader, D. K. Asare, and the chaplain launched a project for the physical and spiritual reform of the church. A series of revival and evangelistic meetings is planned for the villages in the near future.

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

THOSE TWO BOOKS

Now that the Seventh-day Adventist Church has spread out into country after country, witnessing among peoples of many tongues and cultures, the wonder is that it is the same church everywhere. One reason—perhaps the most important—is that Adventists all hold to the same faith and cherish the same hope. Basically, their interpretation of the Bible is the same everywhere, and as a strong help in this unified approach they have the guidance of the Spirit of Prophecy comments.

Perhaps the next reason in importance is the way we have learned to do things together through organization. Furthermore, our accumulated experience has been codified in the two small handbooks used universally as guides in church, conference, and institutional procedure—the *Church Manual* and the *General Conference Working Policy*.

Let us look briefly at these two books so basic in the operation of this church. And they are more than books of rules. They are books of instruction, they explain why we take certain positions, and they set forth a philosophy of accepted, unified thinking.

The *Church Manual* applies to the world field, setting standards and practices for the church everywhere. Issued by the General Conference, it deals with matters of church membership, local church organization, church officers, services, standards of conduct, discipline, relationship of the church to conference officials and workers, and commonly accepted fundamental beliefs based on the Bible. Because it sets forth standards for the world field, it is not revised, even to a word or phrase, except at ses-

sions of the General Conference, when representatives of all the world divisions can be present. No attempt should be made by any leader or group to set up standards of membership or to enforce regulations for the church that are not clearly stated in the *Church Manual*.

The divisions of the world field make the *Manual* available in the languages of their respective areas; and each division is authorized to prepare a supplement to the *Manual* proper, containing such material as is applicable to the conditions prevailing in the division, but in no way modifying the *Church Manual*. These supplements are submitted to the General Conference for consideration before being printed.

The North American English edition of the *Church Manual* is a 303-page book of 16 regular chapters, plus a seventeenth, which is the North American supplement. The first official *Manual* was compiled and published in 1932; the last version bears the date of 1967. The preface to the 1967 edition is an excellent historical sketch telling how the book developed through the years.

One cannot but feel that the words of Mrs. White, written in 1875, have not lost their importance for today: "Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves."—*Testimonies*, vol. 3, p. 445. Although the *Church Manual* came 17 years after Mrs. White's death, we can feel certain that she would have continued to uphold the organizational principles that it was published to make more secure.

(Next: More on Those Two Books)

Korean Medical Clinics Enter Remote Villages

By DEAN L. HUBBARD
Departmental Secretary
Korean Union Mission

"We came to church tonight to find out what it is that makes that dentist so kind. Never before have we been treated in such a wonderful manner."

These words were spoken by one of two women who attended the Adventist church for the first time following a dental clinic recently conducted in Kangnun, a city on the east coast of Korea. Her sentiments are typical of the responses received throughout Korea as the medical work reaches out into the remotest villages.

Field clinics are part of an expanding program of cooperative medical-ministerial-evangelism being carried on in the Korean Union.

The Seoul Sanitarium and Hospital, Pusan Sanitarium and Hospital, and the Union Ministerial Association have combined forces in an endeavor to increase the effectiveness of this type of program. The Ministerial Association selects the location, informs the community, and organizes the local church for help during the clinic. The association also assumes the responsibility for follow-up which includes cottage meetings, Bible studies, Voice of Prophecy Bible corre-

spondence enrollment drives, and evangelistic campaigns.

A recent clinic conducted on Cheju Island off the southern coast of Korea is typical. During a ten-hour period, Dr. Robert Allen, director of the Dental Clinic at Seoul Sanitarium and Hospital, saw 150 patients resulting in 130 extractions, plus fillings, scalings, and numerous consultations. At the same clinic Dr. Vernon Butler and Dr. Chun, both from the Pusan Sanitarium and Hospital, encountered everything from leprosy to TB as they treated 473 patients during the hours of the clinic. When the clinic had to be terminated because of time and the lack of supplies, a large crowd, hopeful of seeing one of the doctors, had to be turned away.

A survey of the results indicated that for 75 per cent of the people this was the first contact with the Seventh-day Adventist Church. Sixty of these individuals enrolled in the Voice of Prophecy Bible Correspondence Course during the ten hours of the clinic.

Thus far only one major problem has been encountered with the clinics. This is transportation.

The clinic in Kang-nun required Dr. Allen to be gone three days from his office. Twenty-four hours of this time was spent traveling over rocky roads that were at times almost impassable (five flat tires testified to this). In an airplane the same trip can be made in 45 minutes.

Traveling by train, bus, and boat it takes at least two and a half days to reach Mosŭl'po on the island of Cheju where the last clinic was conducted. A plane will cover the same distance in two and a half hours.

This fact, coupled with the realization that most of the hundreds of islands off the coast of Korea have no medical facilities and have never been entered by any Christian group, has led the Korean



Dr. Robert Allen, director, dental clinic of Seoul Sanitarium and Hospital, examines a tooth during a clinic at Kang-nun, Korea.

Union to seek ways of securing a small amphibious airplane for use in the clinics. Dr. Allen, who holds a commercial pilot's license, would then be able to lead a medical team into the field on at least one day of each week.

Cooperating in this way, the workers in Korea will be able to introduce the Master Physician to thousands who presently know Him not.

Fijian Workers Ordained in Unusual Ceremony

By BARRY L. CRABTREE
President, Fiji Mission

The ordination service conducted not long ago at the Fiji Mission camp meeting and biennial session was unique for this field. It was the only known occasion when presidents representing each level of our denominational organization have been together in Fiji.

Participating in the service were Robert H. Pierson, General Conference president; L. C. Naden, Australasian Division president; G. A. Lee, president of the Central Pacific Union Mission; and B. L. Crabtree, president of the Fiji Mission. J. C. Kozel, of the General Conference, also was present.

The Fijians ordained were Aisake Kabu and Filimoni Bera. Both these men found a place in God's service through the mission school.

Pastor Kabu, who is now in his fourteenth year of service, has tasted of the joys of the colporteur ministry, pastoral work, and youth work. During the past six years he has been a successful evangelist. He is currently speaker for our Fijian Voice of Prophecy radio program. In one evangelistic campaign conducted in the Suva town hall the Lord blessed him with more than 100 baptisms.

Filimoni Bera, now commencing his seventeenth year of service, has through the years served the Lord as a capable

schoolteacher, youth leader, lay activities and Sabbath school secretary, and secretary-treasurer for four years. He is currently the assistant president of the mission. He also has been a successful soul winner both in public evangelism and departmental endeavor.

Both Pastors Kabu and Bera are married to graduate teachers who have given a number of years of successful service.

Branch Sabbath Schools Spring Up in Colombia

By J. G. NIKKELS
*Departmental Secretary
Colombia-Venezuela Union*

Imagine an 11-year-old directing a branch Sabbath school of 60 members! Impossible? Nancy Elena Puerto, whose parents are members of the Adventist church in El Valle, Barranquilla, does not think anything about it. Neither do the scores of Colombian junior youth who are spending their Sabbath afternoons sharing their faith the branch Sabbath school way.

Preteen-ager Dioselina Barona saw her father and fellow believers of the Candelaria church win ten people as a result of this type of evangelism and decided to organize her own school in El Carmelo. Forty children are now learning by story and song the message of a soon-returning Saviour.

Over in the Atlantic Colombian Mission the departmental secretary, Norberto Carmona, tells this experience: "One Sabbath morning I was invited to visit the home of Isabel de Altamiranda. Without knowing why she had called me, I was happily surprised to find about 45 adults and children gathered in her garden, singing the songs of Zion. But what surprised me most was the fact that Sister Isabel is a 74-year-old widow who cannot read or write but still is able to direct three branch Sabbath schools. How does she do it? Carefully she observes all that is going on in her own Sabbath school, and then in the afternoon she shares her acquired knowledge with her pupils. Several Sabbaths she has brought as many as 15 people to the Central church."

Surely neither age nor education is an obstacle in soul winning! During one of our recent congresses, when baptismal goals were set, many delegates wrote their personal goals on a slip of paper. One little note read: "I am a girl eight years of age and have a goal of three persons with whom I am working. I hope to bring them soon to the baptismal waters with the help of the Lord."

Colombian Adventists of all ages believe in this type of evangelism, like church school teacher César Grau. He felt that he could extend his influence over the non-Adventist students of his school by organizing a branch Sabbath school for them.

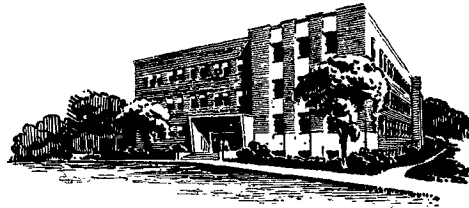
And there's Ancizar Peña, of Medellín, Colombia's second largest city. Together with his wife, Lilia, he organized 44 schools, 20 of which meet some time during Sabbath, with a total assistance of 221



This aged Korean man tells his needs to the nurse who dispenses medicines at a recent clinic held at Mosŭl'po, on Cheju Island.

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

AUSTRALIAN DOCTORS. During March two Australasian Division medical families spent some time at denominational headquarters while traveling from England to Australia. They were the families of Dr. H. E. Clifford, who for many years has served in the Trans-Africa Division, now medical superintendent of the Sydney Sanitarium and Hospital, and of Dr. E. G. Thrift, medical superintendent of the Warburton Sanitarium and Hospital, in Victoria, returning to his homeland after having been in England for three years to take advanced degrees in internal medicine and physical medicine.

JAPANESE STUDENT. Yoshi Kobayashi, a student at Andrews University, Berrien Springs, Michigan, took time to pay his church's central offices a recent visit.

SPRING MEETING. The Spring Meeting of the General Conference Committee was held early in April. For this important meeting, which lasted three days, the presidents of the unions in the North American Division and committee members in North America were present. Also in attendance were a large number of the staff who are committee members. Seldom are most committee and staff members in Washington at one time. Spring Meeting and Autumn Council gatherings of the committee are times when the greatest number of committee members are likely to be in Washington. Much of the business transacted at a Spring Meeting affects the work in the North American Division. Union presidents who attended the Spring Meeting were F. R. Millard, Atlantic; J. W. Bothe, Canadian; R. H. Nightingale, Central; Cree Sandefur, Columbia; J. D. Smith, Lake; W. J. Hackett, North Pacific; J. L. Dittberner, Northern; R. R. Bietz, Pacific; H. H. Schmidt, Southern; B. E. Leach, Southwestern.

STEWARDSHIP AND DEVELOPMENT. Congregations contemplating church and school building projects in increasing measure will be glad for the newest of the General Conference departments. The Stewardship and Development Department held its first advisory committee in Washington during two days in March. W. M. Starks and his associate, Paul G. Smith, led out in planning the activities and program for the department. In attendance at the

advisory committee were stewardship representatives from a number of the union conferences in the North American Division.

The unions and conferences in the division will undoubtedly develop corresponding stewardship programs as the churches become aware of the value of this type of service.

HONOR CLOSING. General Conference offices were closed on Tuesday, April 9, in honor of Martin Luther King. Our denominational headquarters and the neighboring Review and Herald Publishing Association joined most offices and businesses in the District of Columbia, which closed in response to the local government's request to honor the memory of the fallen leader on the day of his funeral.

AUTHORIZATION FOR CAMP MEETINGS. Travel by General Conference staff requires committee authorization. With the approach of the 1968 camp meeting season, considerable travel has been authorized for many staff members during the months of June, July, and August. Seventy-six camp meetings and general gatherings are scheduled to be held throughout the North American Division during the summer months. One hundred ninety-two camp meeting appointments have been authorized for General Conference personnel. This considerable amount of scheduling and planning was done mostly by D. W. Hunter, who, along with W. P. Bradley, has been assigned to care for secretarial business affecting the North American Division.

FROM OTHER COUNTRIES. Three members from other countries paid visits to their general church offices during March: Mary Burnham, England; Herbert V. Hosten, Venezuela; Vega Naenny, Switzerland.

WORLDWIDE CIRCLE OF PRAYER. A heart-warming worship period took place one morning in April when the General Conference president shared with staff members thrilling letters from many sections of the world field, which told about marvelous answers to prayer. We feel certain the president will share some of these precious experiences with REVIEW readers. The Worldwide Circle of prayer is a genuine and moving aspect of activities at the General Conference.

persons. "Maybe he is an elderly man, retired, with lots of free time on his hands," I hear someone say. To the contrary; he is a young man in his early thirties, earns his livelihood as a nurse, and officiates as first elder of a church of about 500 members. And his wife? She, a busy mother with several children, still finds time to act as the leader of an active Dorcas Society of 105 members. Yet they believe in branch Sabbath school evangelism, and as a result they not only won a loved one to the message but had the joy of seeing five baptized, four more preparing for a future baptism, and four backsliders reclaimed.

In some areas not only individual members but whole churches are on fire. The Siloé church in Cali, recently organized with 37 charter members, voted to accept our goal of one branch school per member. In less than two months they founded 28 schools with a total enrollment of about 400 children and 250 adults. Now some 40 of these same children are attending our newly opened church school in that area.

Branch Sabbath schools are found even in the most remote mountains and valleys. Otilio Quebrada, 28 years of age, began a school in a bar of an Andean village. What was once a dance hall and rallying point for drunkards, soon became a permanent place of worship. Twelve were baptized, and today we have a group of 30 persons worshipping in the village of Santa María. Not satisfied with this, this enthusiastic man established two more branches, one at four hours' walking distance. Result: three more persons ready for baptism. Mr. Quebrada told us that he plans to reach his goal of 24 converts through this type of Sabbath school evangelism, because "it is the easiest way"!

Congregations Flourish in England's Midlands

By K. A. ELIAS
President
North England Conference

The heart of old England beats not, as is so often supposed, in London, but in the leafy county of Warwickshire. What a mighty change has developed here in the past century! From the leafy glades and farmlands of this sylvan countryside has sprung the modern industrial midlands employing many millions of people and pumping the supplies of modern mechanized civilization through the arteries of Britain's economy.

But satisfying as this progress is to every Britisher's heart, we are able to record a movement in this very area that thrills us even more—the growth and health of the Advent cause in England's industrial midlands.

At the turn of the present century the Advent message had already found its way to the Black Country, as this industrial area is called. The church at Nineveh Road, Handsworth, was established about this time, and later a smaller group was organized in South Birmingham. For many years this, along with a humbly housed group in Erdington, formed the main

part of our work in this heavily populated area.

What a change is obvious today. Near the close of 1967 the Lord Mayor of Birmingham opened a new and enlarged Handsworth church for us, and it is already filled to capacity every Sabbath morning. Not far away is Camp Hill church, where the congregation is larger still. Erdington is the proud possessor of a modern well-designed building. A new and vigorous company has just been organized in nearby Smethwick, and Camp Hill has spread its influence to Stratford-on-Avon, where a further company awaits organization during the second quarter of this year. From Stratford there has winged around the world the messages of her illustrious son, William Shakespeare. Now, at last, the worldwide message of a soon-coming Saviour has come to Stratford.

Birmingham has two evangelistic campaigns functioning at present, and at least 100 persons are expected to join our ranks there this year.

But this is by no means the limit of our work in the heart of England. Not

far away to the north is the growing town of Wolverhampton. A mighty Advent transformation has occurred there in the past few years. The membership has grown in that time from a mere handful of mainly elderly people to two flourishing churches that are expanding all the time. One handbill alone was instrumental in winning no less than six professional young people to the faith there, and still the cause grows. Sponsored by this church, the first successful three-week campaign was conducted in nearby Cannock, and a strong company is now worshipping in that hitherto unentered town as a result.

Ringling Birmingham are many satellite towns, and again the third angel's message is making its impact on these busy places. Dudley, West Bromwich, and the cathedral city of Worcester are examples. Worcester has an attractive little building of its own; West Bromwich is about to start building; and Dudley meets in the centuries-old Friends' meetinghouse right in the town center.

To the southeast lie two churches, completing our present work in this area. The

mother church at Coventry meets in its own building and is busy with its evangelistic and youth program. Not far away is the daughter church of Rugby, nestling in a quiet street quite near Tom Brown's famous school, also on its own property.

Thanks to the blessing of God, the Advent pulse grows stronger every year. The Master has a growing army of loyal members and workers here. We believe He will work increasing exploits through them to the glory of His name.

New Water Supply Opens; Solusi Will Blossom

By MERLE L. MILLS
President, Trans-Africa Division

When Solusi College in Rhodesia received \$95,000 from a 1966 Thirteenth Sabbath Offering overflow, school officials immediately began to plan to end the recurrent water shortages that have threatened to close the school down (REVIEW, June 15, 1967). Now these plans have been fulfilled.

The six-and-a-half-mile pipe line from the Monada Government dam to the Solusi College campus has been completed. What once seemed an insuperable barrier to the growth of the school has melted away.

Original plans were that 30 acres would be developed at first: four acres of garden, ten of maize, and 16 of other grain and fodder crops. The capacity of the present water system, however, will make it possible to irrigate up to 40 acres of land.

The president of the Trans-Africa Division drew the first cupful as water began to flow into the reservoir located on the edge of the campus. With him for this historic occasion were Roy Walin, acting business manager, and Daniel Walther, principal of the college.



Merle L. Mills, president of the Trans-Africa Division, catches a cup of water from Solusi College's new water supply. Roy Walin, acting business manager (left), and Dr. Daniel Walther, principal, are thankful witnesses.

Next Sabbath We Will Worship With You

By SALIM JAPAS
Evangelist, Middle East Division

"Even though all the other villagers shake hands with these Protestants, my grandfather and uncle will not do it. If they should, they would have to rid themselves of the contamination."

These words were spoken in 1911 by a young man, a relative of Benjamin Boutros, present pastor of the SDA church in Abu Korkas, Upper Egypt. He and the pastor's father and grandfather were standing on a sunny corner of the town, Tatalia, talking with a group of villagers.

That day George Keough, Seventh-day Adventist pioneer missionary in Egypt, and Samuel Farag, the first Egyptian Adventist, were prospecting for converts in Tatalia, and seeing the group of men talking on the corner in a very animated way, they decided to go up and shake hands with them.

The Boutros men were the first Protestants in the small town and had heard of Seventh-day Adventists, but always they were spoken of in a very unfavorable manner, so when they saw the two men approaching, they felt an antagonism bordering on hatred toward them.

Upon hearing these unkind words, Elder Keough responded, "Well, if it is like that I would like to visit you in your home. Is there any reason why we cannot visit at your home tomorrow?"

The Boutros men could not but accept this as a correction to their unfriendly act, and their Middle East courtesy would not allow them to deny a stranger entrance and hospitality in their home. So the next day they did meet and for three hours they talked concerning the Sabbath and other Bible truths.

Finally the Boutros men admitted, "We are now convinced that the Holy Bible teaches the observation of the Sabbath, and since above all else we wish to be faithful to God, next Sabbath we will worship God with you in your church."

True to their word, the next Sabbath they were present. After six months of studies, they and six other farmers were united to the Adventist Church, thus forming the nucleus of the church in Tatalia.

Elder Keough had established his headquarters in 1908 in Beni Adiat, Upper Egypt. The house in which the Keough family lived for many years may still be seen. In this adobe brick building Arthur Keough, who is at present teaching in Columbia Union College, was born.

From the hills near Beni Adiat and the surrounding area have come more than 20 of our present workers in Egypt and other parts of the Middle East Division. Among them are Nashed Yacoub (retired); Abadir Abdel Messih (Sohag); Sami Bishai, teacher in the Amman, Jordan, school; Samaan Fangary, pastor of the Cairo Center; Hanna Malaka, principal of the Adventist school in Cairo; Hanna Gad, pastor of the church in Luxor; Habib Banna, credit manager in the Benghazi Adventist Hospital; Nathan Malaka, ministerial intern in Assiut, Egypt; Michael Fahmi, also an assistant to the pastor in Assiut; and Antar Yacoub, patients' cashier in the Benghazi Hospital. No doubt others could also be named, a constellation of workers preparing a people to meet God.

Brief News

BRITISH UNION

✦ While the Scottish Mission is without a publishing department secretary because of the call of Tudor J. Watts to the South England Conference, David Cox and Bill Kitchen, of the North England Conference, are caring for literature interests in the mission.

✦ Five silver and three bronze Duke of Edinburgh Award medals were presented to eight young members of the Holloway Adventist church at an Investiture ceremony at Lambeth Town Hall in January. They were trained by youth leader Herbert Cruttwell. The awards climax a course that emphasizes community service ideals and prepares youth for Christian citizenship.

✦ Sixty lay activities department leaders from local churches in the South England Conference not long ago attended a conference at the York House Hotel, Eastbourne. The conference was organized by Pastor James Ginbey of Watford. So encouraging were the first reports of Gift Bible Evangelism that a repeat order for 3,000 Bibles was placed with the British Union Conference.

✦ Pastor George Bryan reports that each day during 1967, an average of more than 300 people rang the Dial-A-Prayer service that he operates in the Camp Hill church.

✦ The Voice of Prophecy Bible School, conducted by Arthur C. Vine, sent out more than 250,000 lessons during 1967. Six courses were offered. During the year 182 students were baptized. In addition 46 people graduated from the Prophetic Guidance Course on the calling and work of Ellen G. White.

✦ Dr. H. G. Jenkins, medical officer of health, Cwmbran, Mon., South Wales, told the public health committee that more than 50 people had attended an antismoking clinic organized by the council and the Seventh-day Adventist church. A high proportion of committee members have now given up smoking, including the council's public health inspector, Mr. Doug Wallis. The committee decided to recommend the abolition of smoking in the council chambers.

✦ Douglas Waterhouse, Edward W. H. Vick, and W. Leslie Emmerson have been appointed as staff at the 1968 Andrews University Extension summer school at Newbold College.

VICTOR H. COOPER, *Correspondent*

KOREAN UNION COLLEGE

✦ The first Asian branch of the Home Study Institute was recently established at Korean Union College. More than 150 students have enrolled in the first course on the Spirit of Prophecy.

RUDY E. KLIMES, *President*



These Adventist children lost both parents following an accidental grenade explosion.

Tragedy Strikes Workers at Dalat, Vietnam

By V. L. BRETSCH

Departmental Secretary, Southeast Asia Union



Do Binh, publishing secretary in Vietnam, stands beside the Tai home. The grenade explosion did little damage to the structure.

Van Niem were literature evangelists.

The three orphans of Pham Hong have not yet found a home. Their uncle and aunt, who live in Saigon, wish to have them, but at present they do not have adequate living quarters. Pastor Ralph Neall, mission president, says it will cost \$800 to build a house. Besides this, a piece of land will have to be secured. Mission workers feel that this uncle should have these youngsters and that they should be kept together if at all possible.

We honor these loyal soldiers of the cross. They have laid down their burdens, but someday soon they will share the rewards of the faithful.



Our believers rest in these graves near our church, awaiting the return of their Saviour.

In the midst of the Tet attack in February at Dalat, a mountain city in northern South Vietnam, four Seventh-day Adventists were killed and three little children became orphans.

Pham Hong, who was a deacon, his wife and four children, and Nguyen Van Niem, local church elder at Dalat, had stopped at Mrs. Tai's home. She was the Sabbath school superintendent. While they were there a drunken soldier entered, displaying in his hands two live hand grenades. He dropped one, and in the explosion, five adults, including the soldier, and one child were killed. Two children were injured. Both Pham Hong and Nguyen

"China Doctor" Honored as Alumnus of the Year

Harry W. Miller, M.D., surgeon, scientist, inventor, and missionary, has been named Alumnus of the Year by graduates of Loma Linda University School of Medicine.

Dr. Miller, 88, a 1902 graduate of Loma Linda's predecessor school, American Medical Missionary College, has been classed with Livingston, Judson, and Schweitzer as one of the great modern missionaries. When only 23 years of age he turned his back on a promising career at the University of Chicago and went to China as a missionary.

This remarkable medical missionary has built 18 hospitals, most of which include nursing schools and other paramedical teaching facilities. He is now building his second Hong Kong hospital in four years. Half of the \$6 million needed for this proposed hospital has been raised, and Dr. Miller has set this summer as the deadline for the rest of the money.

Twice during his career as a Seventh-day Adventist medical missionary Dr. Miller played an influential part during times of political and military crises for China. In the first instance he acted as intermediary between Generalissimo Chiang Kai-shek and the young Marshal Chang Hsueh-liang. Later, during the Japanese invasion, he was responsible for saving the lives of thousands of Chinese people.

Once ordered executed by a Chinese general, Dr. Miller successfully helped the general break the opium habit.

As a specialist in thyroid surgery, Dr. Miller made significant discoveries in the treatment of postoperative thyroid cases and in dermatology.

The Blue Star of China, highest award conferred by the Government of the Republic of China, was presented to Dr. Miller by Generalissimo Chiang Kai-shek for his development of palatable milk from soybeans. This discovery is credited with saving the lives of countless Chinese children who otherwise would have starved.

Cited by U.S. Presidents Woodrow Wilson and Herbert Hoover, Dr. Miller has served in five countries besides China: Trinidad, the Philippines, Libya, Malaysia, and Japan. The story of Dr. Miller's life was published in 1961 by Harper & Brothers under the title *China Doctor*.

Ralph F. Waddell, M.D., medical secretary of the General Conference, was Alumnus of the Year in 1967.

Atlantic Union

† Six young people from the Jamaica, Long Island, church—Randy Schleenbaker, Craig Hawley, Bobby Stewart, Cheryl Shumaker, Jancy Lawson, and Jeannie Thorman—were baptized recently. Three of the fathers of these young people, who are ordained ministers—Elders S. E. Schleenbaker, D. T.

Hawley, and W. R. Lawson—baptized their own children, while the pastor, N. S. Mizher, baptized the others.

† At a baptismal service conducted April 13 at the Bronx, New York, church, 34 candidates followed their Lord into the watery grave. Among them were four couples. Pastor T. X. Perry explained that this was only the beginning, the first fruits of a far-reaching campaign. For some weeks now the whole church has been praying earnestly, confessing its faults, and seeking a revival and reformation in preparation for an evangelistic campaign later this year.

† Mrs. Ellen Gray, press secretary of the Glens Falls church, is the Press Secretary of the Year in the New York Conference. She placed 303 stories about her church in the local papers and established good relations with radio stations.

EMMA KIRK, Correspondent

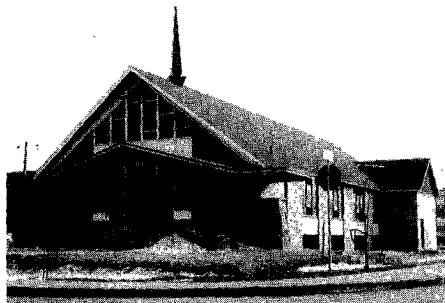
Canadian Union

French-speaking Members Dedicate Church in Montreal

"This church being dedicated today is but one of more than 15,000 Adventist churches located in 200 countries throughout the world," declared R. R. Frame, associate secretary of the General Conference, in his address at the recent dedicatory services of the French-speaking church in Montreal, Quebec.

The site for the present edifice was selected in 1961, and the church was erected in 1962-1963. W. R. Beach, secretary of the General Conference, was the speaker at the opening services on October 12, 1963. The church was formed in 1904.

In his remarks at the dedicatory serv-



The new French-speaking church, Montreal.

ices, His Honor Leo Ouellet, mayor of St. Leonard, Montreal, stated, "We have people of various races, colors, and creeds; yet, regardless of this, it is my firm conviction that we can all live in peace and fellowship."

Among those participating in the services were J. W. Bothe and Carl Klam, president and secretary-treasurer of the Canadian Union, respectively; Philip

Moore, president of the Ontario-Quebec Conference, and R. M. Devins, president of the St. Lawrence (French) Mission and pastor of the French church since 1958. Elder Devins gave the history.

W. E. KUESTER
Departmental Secretary
Canadian Union

† For the first time in Paris, Ontario, the Seventh-day Adventist church was asked this year to lead out in the Women's World Day of Prayer program. Many non-Adventist women expressed their appreciation for the program and said, "This was the best program we have seen so far."

† The first Five-Day Plan to Stop Smoking in Montreal was conducted not long ago by Dr. R. Laing and Chaplain John G. Corban of the North York Branson Hospital. The Church of England on St. Catherine Street offered its facilities free of charge for the program. Seventy-five people registered. A well-known doctor sent a representative to observe, and she was so impressed that she publicly thanked the men for their work. The group attending the clinic elected her as president of a nonsmokers' club, and the doctor who originally sent her was invited to be guest speaker at the first monthly meeting.

† The Toronto West church congregation observed their first anniversary by the robing and dedication of their choir. Climaxing the day's observance was a benefit recital by the choir and the male chorus in aid of the church building fund for the Toronto West congregation.

PEARL BROWNING, Correspondent

Central Union

† When the church building program at Valentine, Nebraska, reached a critical situation, the pastors from several nearby churches and some of the conference personnel spent two or three days helping the church.

† Floyd Bresee, who has directed ministerial training at Union College since 1962, has accepted the position of chairman of the religion department. Elder Bresee will fill the vacancy created by the departure of C. Mervyn Maxwell to head the church history department at Andrews University.

† During the third week of March, John Early, Missouri Conference literature evangelist, sold \$1,222.80 worth of literature.

† G. F. Cherry, pastor of the St. Louis, Missouri, Central church, reports an interest of 250 names out of the 1,000 calls on the new automatic telephone system in operation there.

† Pastors of the Kansas Conference report 1,186 Bibles in use currently in the Bible studies being given by the laymen through the Gift Bible Program in the State.

CLARA ANDERSON, Correspondent

Columbia Union

Two Allegheny Conferences Meet for First Sessions

Allegheny East and Allegheny West conferences held their respective conference sessions in Philadelphia, Pennsylvania, on March 3 and in Columbus, Ohio, April 7. Both fields have enjoyed good progress during the year since they were created from the old Allegheny Conference.

In Allegheny East W. A. Thompson, the president, indicated that the conference is in solid financial condition. He also reported that 601 persons had been baptized and the tithe had reached almost \$1 million. He and Edward Dorsey, secretary-treasurer, as well as all departmental personnel, were re-elected.

Allegheny West, the smaller of the two new conferences, reported 541 persons

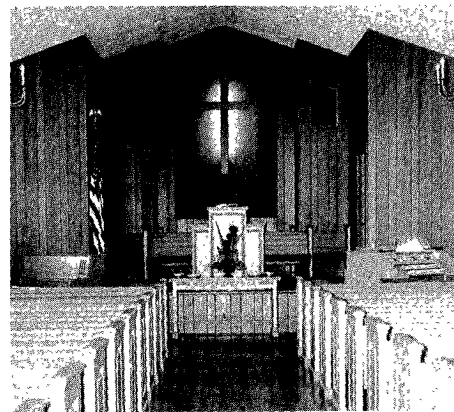
baptized and a gain in tithe of \$44,768. D. B. Simons, who had been asked to take the presidency of Allegheny West after W. M. Starks, the first president, was called to be General Conference Stewardship and Development secretary after about three months' service, is giving strong leadership and with Aaron N. Brogden, the secretary-treasurer, was returned to office. The departmental men were re-elected also.

H. D. SINGLETON
Associate Secretary
General Conference

✦ Groundbreaking ceremonies were held April 7 for the new Rockville, Maryland, church. Councilman Tuch Tuchtan, senior member of the Rockville City Council, spoke. Also participating in the services were C. H. Lauda, president of the Potomac Conference; D. E. Reese, of the Rockville Christian church, representing the Rockville Ministerial Council; R. L. Strickler, of the Flower Hill Church of the Brethren; and Hans G. Fischbacher, pastor of the church.

✦ The Kettering Memorial Hospital pathology laboratory in Kettering, Ohio, is the first in the area to receive accreditation from the College of American Pathologists. The objective of the new accreditation program is to assess the strengths and limitations of laboratory performance, including the quality of laboratory personnel, adequacy of space and equipment, and efficiency, safety, and accuracy in processing reports and records.

MORTEN JUBERG, *Correspondent*



West Chester Church Dedication

Robert H. Pierson, General Conference president, was the speaker at the dedication March 1 of the West Chester, Pennsylvania, church.

Other participants in addition to the pastor, Wadie Farag, were Cree Sandefur, president of the union, who gave the Act of Dedication; O. D. Wright, president of the Pennsylvania Conference; E. M. Hagele, secretary-treasurer; and Louis Canosa, educational and public relations secretary, both of the Pennsylvania Conference; B. P. Gernet, pastor of the Stroudsburg-Easton district, in Pennsylvania; and Leon E. Ringering, Scottsburg, Indiana, a former pastor.

The church was organized on August 15, 1936, by B. P. Gernet. Five of the charter members baptized at that time and still active in the church are: Mrs. Helen Brazier, Mrs. Helen Bishop, Alfred Hartshorne, Mrs. Clara Plummer, and Mrs. Constance Tripler Karr.

Music for the occasion was sung by the church choir directed by the organist, Mrs. G. Edward Zerne.

CONSTANCE KARR
Church Press Relations Secretary

Masonic Temple in Spokane, Washington, April 24-28, the climax to an It Is Written crusade that began April 6. The Spokane area pastors—Don Wilson, Victor Pike, Ed Gienger, Lee Meidinger, and Leon Cornforth—held the first portion of the crusade in the youth center.

IONE MORGAN, *Correspondent*

Northern Union

✦ An extensive remodeling project has been conducted in the Spencer, Iowa, church. Classrooms in the basement have new wood paneling on all the walls, and acoustical ceiling and fluorescent lighting have been added. The sanctuary has new windows and wall-to-wall carpeting. A central air-conditioning unit keeps the room temperature constant summer and winter. Church membership is growing under the pastorate of Jerald L. Hurst.

✦ In an eight-week experiment with telephone evangelism the union office received 12,500 calls and 1,500 requests for Bible Study Guides. A two-line ad in the "Personal" column of the Minneapolis *Star* produced these results.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Following the tragic death of Dr. Martin Luther King, the Pacific Union Conference administration sent a message of condolence to the bereaved family. A statement by Reinhold R. Bietz, president, issued to the press, said in part: "This sad event calls all of us to rededicate ourselves to the cause of justice, equality, and freedom. Dr. King's death challenges every Christian to seek an experience in which hatred is dead, prejudice forgotten, and true brotherhood realized."

✦ The Mentone, California, Crusaders Club has organized a temperance team that has conducted three special programs at a local high school. With the help of Smoking Sam and a prepared script, the team shows the effects of tobacco on the body. Directed by the Mentone pastor, Merrill Enright, the group plans similar programs in other public schools.

✦ Dorothea Van Cundy Jones, Loma Linda Foods nutritionist, is conducting cooking schools in the Hawaiian Islands during April and May.

✦ About 100 visitors representing several denominations joined in worship services of the Fresno, California, Westside church on Visitors' Day, March 9. Theme of the program was "He Is Coming Soon." Members and guests enjoyed a potluck dinner following the services.

HERBERT FORD, *Correspondent*

Lake Union

✦ The Gobles and Bloomingdale churches in Michigan have just completed a new \$300,000 ten-grade school with classroom space for 150 students. Doors opened for school a few days after the second semester began, with 70 enrolled. Weston Babbitt has served as principal for the past four years. Dr. R. W. Spaulding is chairman of the school board.

✦ The children of the F. L. Peterson School in Chicago raised more than \$1,000 in seven days for school kitchen equipment. They were directed by the principal, C. J. Barnes.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ Ground was broken at Upper Columbia Academy on April 4 for a new wing of the girls' dormitory. R. C. Remboldt, conference president, was the keynote speaker.

✦ George E. Vandeman, of the General Conference, spoke at five services in the

Southwestern Union

† W. J. Griffin, publishing department secretary of the union, and C. L. Dilts, Olen Gilliam, and Denton James, leaders from the Arkansas-Louisiana and Oklahoma conferences, met at Ozark Academy to form a student scholarship club. Eighteen students joined the club.

† Marion County has almost completed plans to construct a 38-bed hospital at Jefferson, Texas, and the Texas Conference has been invited to administer this new facility. It will be the fifth community hospital in Texas owned or operated by the church.

† Dr. Jay Randall Sloop, of Lubbock, and Texico Conference Evangelist Dick Polard conducted a successful Five-Day Plan to Stop Smoking in the Texas Tech University Student Union Building the week of March 24-28.

J. N. MORGAN, *Correspondent*

Andrews University

† E. Earl Cleveland, associate secretary of the General Conference Ministerial Association, conducted a combination Week of Prayer and evangelistic series on the campus March 31 to April 6. His Week of Spiritual Emphasis messages were given each morning during the university chapel period. The evening meetings were evangelistic and open to the community.

† C. Stanley Lowell, editor of *Church and State*, addressed the university chapter of the International Religious Liberty Association March 30, in the Pioneer Memorial church. He spoke on "The Changing Climate of Church and State in America."

† The Andrews University church-state-relations tour began March 17, with 35 participants. Members of the group include students, ministers, college presidents, a physician, and the joint directors, Dr. Leif Kr. Tobiasen, professor of history and political science at Andrews, and Roland R. Hegstad, editor of *Liberty* magazine. Aimed at observing church-state relations firsthand, the tour included stops at New York, Madrid, Belgrade, Rome, Athens, Cairo, Nicosia, Jerusalem, Moscow, Warsaw, Prague, Berlin, Paris, and London. The group was scheduled for an audience with the Pope as part of the tour.

† Two Andrews University faculty members recently conducted an instructor's class in nutrition and food demonstration in response to a request from the Bella Vista Hospital in Mayagüez, Puerto Rico. Clinton Wall, food service director, and Mrs. Frank Marsh, chairman of the home economics department, awarded 50

certificates from the General Conference Medical Department to those who completed the 35-hour course. In addition, Mr. Wall and Mrs. Marsh filled several speaking engagements, including TV and radio programs and a lecture at the University of Puerto Rico.

Loma Linda University

Dedication Ceremonies Held for New University Hospital

Dr. Ralph F. Waddell, secretary of the General Conference Medical Department, was the main speaker at the dedication service March 31 of the Loma Linda University Hospital.

Mrs. Jerry L. Pettis, wife of the Adventist Congressman from California's thirty-third district, read a statement by her husband to open the dedication ceremonies. He was vice-president for development at Loma Linda University when the decision was made to consolidate the School of Medicine curriculum on the Loma Linda campus and to build the new hospital. He resigned his university position in 1964 to run for U.S. Congress.

Other speakers were Roy V. Jutzy, M.D., president of the School of Medicine alumni association; Theodore Mackett, a senior in the School of Medicine; Howard B. Weeks, vice-president for public relations and development at the university; and a member of the San Bernardino County board of supervisors.

The hospital constitutes the only complete university medical center between Los Angeles and Houston, Texas. Every patient service and diagnostic facility may be found somewhere within the half-million square feet of its 11 full floors. The towers that house the patient units rise to form a landmark visible for miles.

But Loma Linda University Hospital is more than "just a hospital." It was planned to be a center for medical education, with specific sections of the building designated for inpatient care, physicians' outpatient practice, teaching, and research.

Contrary to a trend among medical and educational institutions, all the financing for the structure was provided by non-Government sources except for a part of the research wing. A \$1.3 million Federal grant was applied toward construction of facilities where Government-supported medical research is to be carried on.

Use of the new building makes possible full integration of the university's medical school curriculum at Loma Linda after 50 years in which students were obliged to divide their time between facilities at Loma Linda and Los Angeles. Similarly, university curriculums in nursing, physical therapy, occupational therapy, and other health fields have quarters and equipment designed for high performance.



I. Jacquelyn Horsley, head, physical therapy department, Parkview Memorial Hospital, Brunswick, Maine (Northern New England), formerly a teacher at Loma Linda University.

Ralph Sellers, publishing secretary (Missouri), formerly associate publishing secretary (Kentucky-Tennessee).

Robert Simons, literature evangelist (Indiana), from (Kentucky-Tennessee).

Leslie R. Shultz, district leader, southern Vermont (Northern New England), formerly same position, Hillsboro (Ohio).

Wayne Benson, accountant, Adventist Home, Inc. (Greater New York), formerly accountant, Putnam Memorial Hospital, Palatka (Florida).

Alvin Smith, assistant Book and Bible House manager (Manitoba-Saskatchewan), from Fort Lauderdale, Florida.

John Wilkins, secretary-treasurer (New Jersey), formerly assistant treasurer (New Jersey).

J. Reynolds Hoffman, union evangelist (North Pacific), formerly ministerial secretary (Atlantic Union).

Donald J. Russell, secretary-treasurer (Southern New England), formerly assistant treasurer, same conference.

Robert Tyson, principal, Mount Pisgah Academy (Carolina), formerly Bible teacher, Blue Mountain Academy, Hamburg (Pennsylvania).

Donald Runyan, music department, Southern Missionary College, formerly choir director, Blue Mountain Academy (Pennsylvania).

Ossie R. Heaton, pastor, Zanesville-Coshocton-Dresden district (Ohio), formerly pastor in Australia.

Kenneth Lee, pastor, Hillsboro-Wilmington (Ohio), formerly assistant chaplain, Battle Creek Sanitarium (Michigan).

Peter Read, youth pastor, Far Hills-Kettering (Ohio), formerly Sabbath school and MV secretary (North England).

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

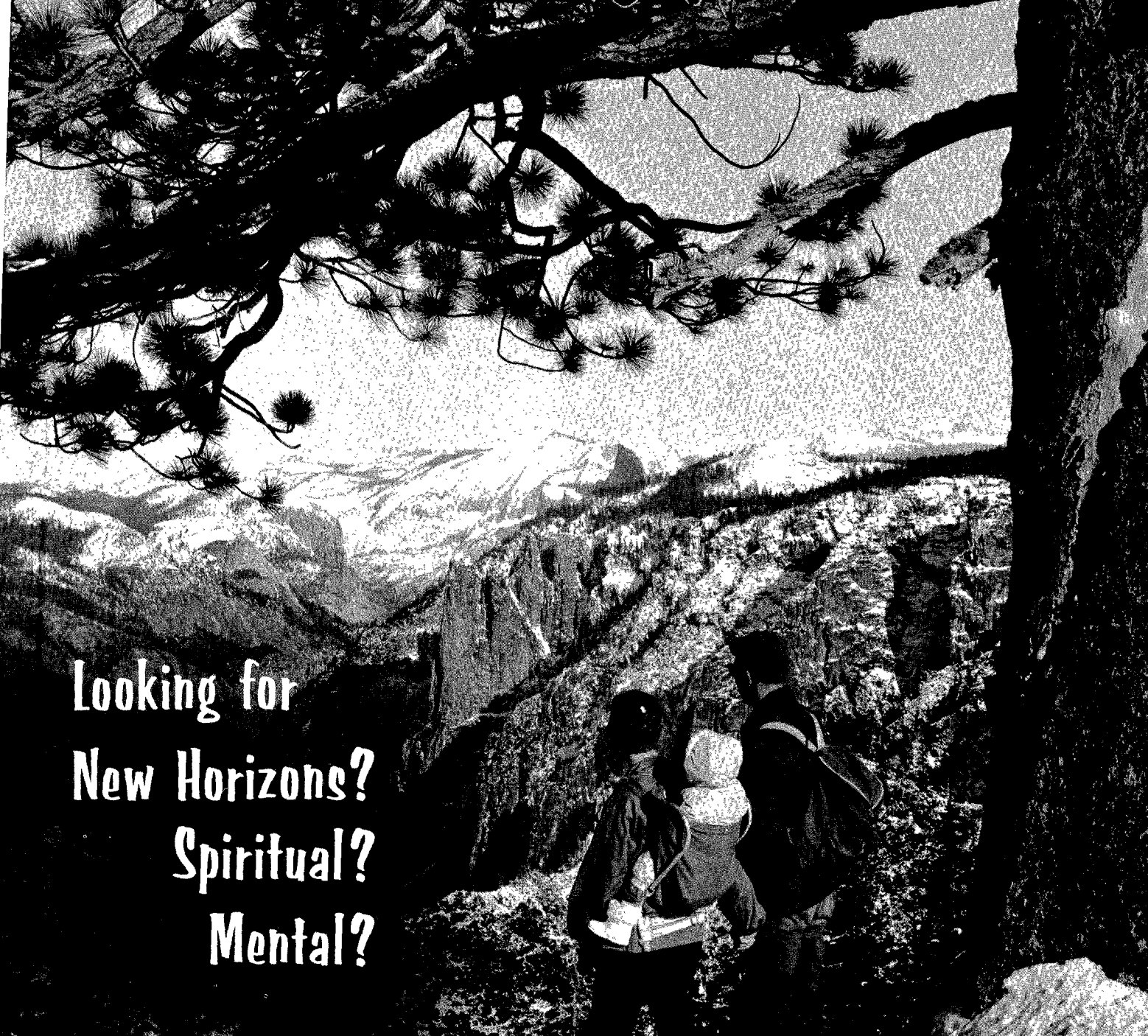
Mr. and Mrs. C. T. Reitze, to be teachers at the Central School, Abemama, Gilbert and Ellice Islands; left Sydney on February 4. Mr. Reitze will also serve as headmaster of the school.

Serena Singh (Avondale College), to teach at the Fulton Missionary College, Suva, Fiji; joined the staff February 6.

J. Cernik, returning as principal, Fulton Missionary College, Suva, Fiji; Mrs. Cernik, and child; left February 7.

A. M. Peterson, to be public relations and temperance secretary, Pakistan Union; Mrs. Peterson, and two children; left Australia February 16.

(Continued on page 29)



Looking for New Horizons? Spiritual? Mental?

NATIONAL PARK SERVICE PHOTO BY EDGAR MENNING

Try:

The Work of the Church Elder
The Work of the Bible Instructor
Astronomy
Gospel Salesmanship
Daniel and the Revelation
Comparative Religion
Cost Accounting

Teaching in the Sabbath School
Sociology
Foreign Languages (with tapes)
The Preschool Child
Life and Teachings of Jesus
Biblical Archeology
Teacher Education Courses

and dozens of others



Write:

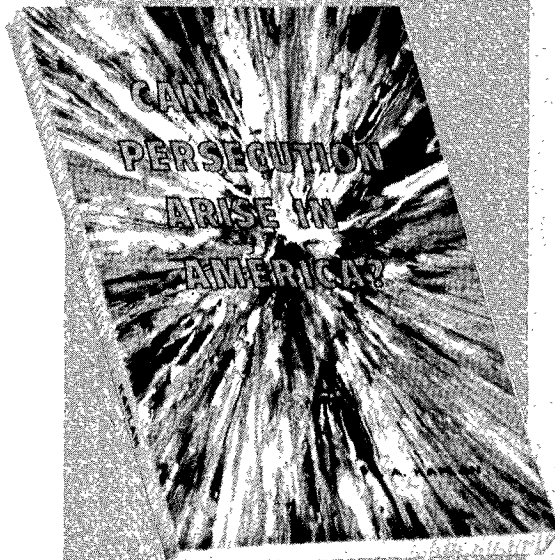
HOME STUDY INSTITUTE

Takoma Park, Washington, D.C. 20012

LET HSI OPEN UP BROAD NEW VISTAS FOR YOU.

At Last!

A Book for Your Jewish
Friends and Neighbors on the
Coming Crisis!



What Seventh-day Adventist Leaders Say About This Book—

Theodore Carcich, vice-president, Gen. Conf.: "A serious discussion of the dangers confronting minority groups in our day. All thoughtful citizens should read this provocative volume."

W. P. Bradley, associate secretary, Gen. Conf.: "The author has focused on certain significant trends and arrives at conclusions that may startle the complacent into a new awareness of the dangers ahead. This book is good reading... in fact, essential reading for all who love liberty."

M. E. Loewen, secretary, Gen. Conf. Department of Public Affairs and Religious Liberty: "This book will accomplish its purpose of reaching the Jewish people to allay fears they have accumulated during past millenniums. Your Jewish neighbors should receive a copy from you."

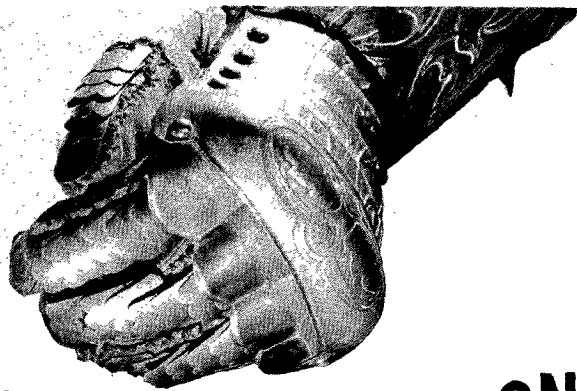
Roland R. Hegstad, associate secretary, Gen. Conf. Department of Public Affairs and Religious Liberty: "I know from personal experience among the Jews that a book such as this, with its emphasis on the Sabbath and religious liberty, is needed and will be read."

What Jewish Readers Say—

A Leading Baltimore Rabbi: "It is my conviction that you have made a most valuable contribution to the preservation of the seventh day as the Sabbath day. Your labors will be well rewarded."

"I am impressed by the authenticity of your book." B.H.S.

"Something like this book has been lacking for a long time. Congratulations and deepest admiration for the author and publishers." R.S.



CAN PERSECUTION ARISE IN AMERICA?

By S. A. KAPLAN

14 chapters

128 pages

The author is a Jewish Christian evangelist of over forty years' experience in this challenging field.

A book of special interest to Jewish readers, for its approach is by way of appeal to religious liberty issues of which Jews are acutely aware.

Case histories of religious persecution of minorities in America through blue law legislation are cited.

The political, social, and religious crisis just before the world in the light of Bible prophecy is thoroughly discussed.

The true Sabbath is presented in its historical and Biblical setting.

Warning! The danger of dictatorship by a majority is cited in the chapter on "Ecumenism."

A BIBLE MADE PLAIN SERIES BOOK

PRICE EACH

\$1.00

60¢ ² OR MORE
EACH COPIES

For postage and insurance please add 20 cents first book, 5 cents each additional book to same address.

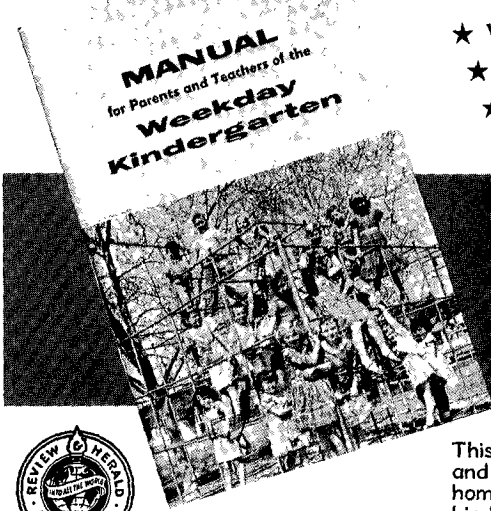
OTHER TITLES AVAILABLE IN THIS COLORFUL SERIES

- | | |
|------------------------------------------------------------|---------------------------------------------------------------------------|
| <input type="checkbox"/> Bedtime Stories | <input type="checkbox"/> Our Paradise Home |
| <input type="checkbox"/> Better Meals for Less | <input type="checkbox"/> Prophecy Speaks |
| <input type="checkbox"/> Bible Made Plain, The | <input type="checkbox"/> Seventh-day Adventists: Their Work and Teachings |
| <input type="checkbox"/> Can Persecution Arise in America? | <input type="checkbox"/> Steps to Christ |
| <input type="checkbox"/> Cheer Up, World | <input type="checkbox"/> This I Believe |
| <input type="checkbox"/> Faith of Our Fathers | <input type="checkbox"/> Thoughts From the Mount of Blessing |
| <input type="checkbox"/> From Sabbath to Sunday | <input type="checkbox"/> Why I Am a Seventh-day Adventist |
| <input type="checkbox"/> Great Judgment Day | <input type="checkbox"/> Why I Believe in Mrs. E. G. White |
| <input type="checkbox"/> How to Keep Well | |
| <input type="checkbox"/> Judy Steps Out | |
| <input type="checkbox"/> Marked Bible, The | |

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

Prices slightly higher outside U.S.A.

ATTENTION! TEACHERS—MOTHERS



- ★ What are you supposed to teach your child before he starts to school?
- ★ What books and records should you get to help your child the most?
- ★ How can you tell when your child is ready for school?

These and many other questions are answered in this valuable new handbook.



This manual is a complete outline of leadership qualifications, material needs, daily programs, and instructions for conducting a successful weekday kindergarten for preschool children. The home kindergarten, with mother as the teacher, is a subject fully covered, as well as the school kindergarten operated by the church, with its unlimited evangelistic opportunities.

PRICE \$1.75

For insurance and postage please add 20c first book, 5c each additional book to same address.

Christian Home Pamphlets

Series C

by ARCHA O. DART

Character-building leaflets specifically designed for parents of children under twelve—preachers—church school and Sabbath school teachers.

These twelve attractive illustrated 16-page leaflets offer practical and concise answers to everyday childhood problems.

- | | |
|-----------------------------------------|------------------------------------|
| 1. Teaching Reverence | 4. Making Obedience Fun |
| 2. Sabbath Afternoon and Family Worship | 5. The Way He Should Go |
| 3. When Children Go to Church | 6. When Children Disobey |
| | 7. Wholesome Attitudes About Life |
| | 8. Explaining Life |
| | 9. Health and Happiness |
| | 10. Teaching Honesty |
| | 11. Truthfulness Can Be Attractive |
| | 12. Work and Play |

DESIGNED FOR INDIVIDUAL OR GROUP STUDY

Each individual will need his own copy, even if he belongs to a study group. Each pamphlet contains a score sheet, which helps to emphasize important facts.

The Home and School Association, in general meetings or study groups, will use these booklets as a basis for discussion. There is enough material in each pamphlet for three or four class meetings.

Price 15¢ Each

Add two cents each copy for postage and insurance.

ORDER BLANK

Please send

..... Manual for . . . Weekday Kindergarten @ \$1.75 each

..... Christian Home Series "C" pamphlets as checked:

..... 1; 2; 3; 4; 5; 6; 7;

..... 8; 9; 10; 11; 12 @ 15c each

Postage and insurance; plus sales tax where necessary

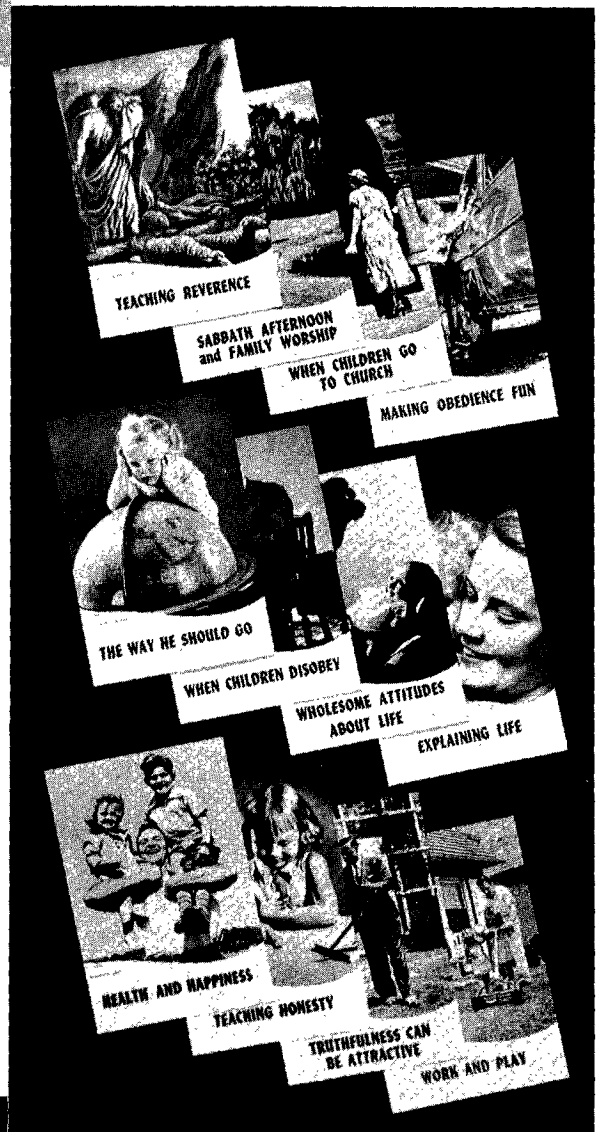
Total enclosed

NAME

ADDRESS

CITY STATE ZIP CODE

ORDER FROM YOUR BOOK AND BIBLE HOUSE



Prices slightly higher outside U.S.A.

ANSWERING THE CALL

(Continued from page 24)

Mr. and Mrs. W. McClintock and one child, returning to connect with the Jones Missionary College, Rabaul, New Guinea, left February 18. They previously served on the staff of the Kabiufa Adventist College, New Guinea.

Lorna McCallum, returning for secretarial work in the Central Pacific Union Mission, Suva, Fiji, left February 20.

K. F. Silva, to be headmaster, Bautama Adventist School, Papua, Coral Sea Union Mission; and Mrs. Silva, left late February. They previously were teachers at Jones Missionary College, Rabaul, New Guinea.

North American Division

Charles M. Henner, M.D. (LLU '50), to be relief doctor, Port of Spain Community Hospital, Trinidad; Mrs. Henner, nee Allene Lancaster (B.S. in Nursing); and four children, of Santa Ana, Texas; arrived February 23.

David R. Hensel (UC '51-'52; WWC '56), returning as construction engineer, South American Division; Mrs. Hensel, nee Caroline Lois Tupper (WWC '50-'53); and two children; left New York City, March 19.

George M. Kretschmar (WWC '53), returning as president of the Bahia-Sergipe Mission, Salvador, Brazil; Mrs. Kretschmar, nee Juanita Thiebaud (WWC '50-'53); and three children; left Miami, Florida, March 20.

R. C. L. Thompson, returning to be pastor Orange-Natal Conference, in Africa; Mrs. Thompson and family; sailed on the African Comet, from New York City, March 23.

W. R. BEACH

1968 CAMP MEETING SCHEDULE

Atlantic Union

- Greater New York
 - English, Berkshire Camp, Wingdale June 27-July 6
 - Spanish, Berkshire Camp, Wingdale July 7-13
- New York
 - Union Springs Academy June 28-July 6
- Northeastern
 - Camp Victory Lake, Hyde Park New York June 28-July 6
- Northern New England
 - Pine Tree Academy, Freeport, Maine June 27-July 6
- Southern New England
 - South Lancaster, Massachusetts June 27-July 6
- Bermuda Mission
 - Bermuda May 29-June 2

Canadian Union

- Alberta
 - Canadian Union College, Lacombe July 12-20
 - Peace River (8 miles south of Wanham) July 25-28
 - Beauvallon (on Highway 45, 2 miles west) July 25-28
- British Columbia
 - Hope, British Columbia, SDA Campground Nelson Street July 19-27
- Manitoba-Saskatchewan
 - Saskatoon, Saskatchewan, SDA Campground Herman Avenue and Hilliard Street July 5-13
 - Clear Lake, Manitoba, SDA Campground July 17-20
 - Riding Mountain National Park July 17-20
- Maritime
 - Pugwash, Nova Scotia, Gulf Shore Road R.R. 4 August 2-10
- Newfoundland Mission
 - St. John's, Newfoundland 106 Freshwater Road August 9-11
- Ontario-Quebec
 - Oshawa, Ontario, Box 520 June 28-July 6

Central Union		
Central States	Edwardsville, Kansas, Camp Shady Hill 8726 Osage Drive (66022)	July 4-13
Colorado	Campion Academy, Loveland (80537)	June 21-29
Kansas	Enterprise Academy, Enterprise (67441)	June 4-9
Missouri	Sunnydale Academy, Centralia Box 209 (65240)	June 14-22
Nebraska	Platte Valley Academy, Shelton (68876)	June 11-16
Wyoming	Mills Spring Camp, Casper (82601) (13 miles south of Casper on Mountain Park Road)	July 10-14
Columbia Union		
Allegheny East	Pine Forge Academy Pine Forge, Pennsylvania 19548	June 20-29
Allegheny West	Mount Vernon Academy Mount Vernon, Ohio 43050	June 30-July 6
Chesapeake	Catonsville, Maryland 24 Fusting Avenue (21228)	July 18-27
New Jersey	Garden State Academy Box 10, Tranquility (07879)	July 18-27
Ohio	Mount Vernon Academy Mount Vernon (43050)	June 20-29
Pennsylvania	Punxsutawney—Junior High School Warren—Methodist Church	June 14, 15 June 21, 22 June 22, 23
Indiana	Blue Mountain Academy Hamburg (19526)	June 28, 29
Potomac	Shenandoah Valley Academy New Market, Virginia 22844	June 6-15
West Virginia	Parkersburg, Dudley Avenue and 25th Street (26101)	June 14-22
Lake Union		
Illinois	Broadview Academy, La Fox (60147) Little Grassy Lake Route 1, Box 228, Makanda (62958)	June 13-22 August 14-17
Indiana	Indiana Academy, Cicero (46034)	June 14-22
Lake Region	Conference Campground Route 3, Calvin Center Road and Brownsville Street, Cassopolis Michigan 49031	June 27-July 6
Michigan	Grand Ledge Academy, Saginaw Highway Grand Ledge (48837)	July 11-20
Wisconsin	SDA Campgrounds, Portage (53901)	August 1-10

Always tops

Loma Linda
Vege Burger
Dinner Cuts
Gravy
Garbanzos
Linketts
Rusketts
Ravioli

Loma Linda
FOODS

Quality Foods Since 1906

North Pacific Union

Idaho	
Gem State Academy, Montana at Karcher, Caldwell (83605)	June 13-22
Montana	
Mount Ellis Academy, Route 2, Box 104 Bozeman (59715)	June 19-29
Oregon	
Gladstone Park Campground 505 Outfield Road, S.E., Gladstone	June 27-July 6
Upper Columbia	
Walla Walla College, College Place Washington 99324	June 6-15
Washington	
Auburn Academy, Auburn (98002)	July 11-20

Northern Union

Iowa	
Oak Park Academy, Box 209 Nevada (50201)	June 7-15
Minnesota	
Maplewood Academy, 700 North Main Street, Hutchinson	June 21-29
North Dakota	
Sheyenne River Academy Harvey (58341)	June 14-22
South Dakota	
State Fairgrounds, Huron	June 14-22

Pacific Union

Arizona	
Prescott (86301)	August 8-17
Central California	
Soquel (95073)	August 1-10
Hawaiian Mission	
Kauai	August 30, 31
Hawaii	September 6, 7
Mau	September 13, 14
Molokai-Lanai	September 20, 21
Oahu	September 27, 28
Nevada-Utah	
Springville, Utah 84663	July 22-27
Northern California	
Paradise	June 14, 15
Sacramento	June 21, 22
Philo	July 24-27
Fortuna	July 30-August 3
Lodi	August 9, 10
Southeastern California	
New Convention Center, Anaheim	May 10, 11
Southern California	
No Meetings	

Southern Union

Alabama-Mississippi	
Bass Memorial Academy, Box 191, Lumberton Mississippi 39455	May 31-June 8
Carolina	
Mount Pisgah Academy, Candler North Carolina 28715	June 7-15
Florida	
Forest Lake Academy, Box 157 Maitland (32751)	June 7-15
Georgia-Cumberland	
Southern Missionary College, Collegedale Tennessee 37315	May 29-June 2
Kentucky-Tennessee	
Highland Academy, Portland Tennessee 37148	May 31-June 8
South Atlantic	
Route 1, Box 40, Hawthorne Florida 32460	June 6-15
South Central	
Oakwood College, Huntsville Alabama 35806	June 7-15

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 6-8
Ozark Academy, Gentry Arkansas 72734	June 12-15
Oklahoma	
Oklahoma City	August 2-10
Southwest Region	
Jarvis College, Hawkins, Texas	May 31-June 8
Texas	
Keene	May 31-June 8
Texico	
Sandia View Academy, P.O. Box 98 Sandoval, New Mexico 87048	June 14-22

Of Writers, Articles, and Miscellany...

This week William A. Fagal, director of the telecast Faith for Today, writes about heaven. In an age of skepticism, when scoffers show sophisticated contempt for the Christian's hope of a better world and dub heaven "pie in the sky by and by," Elder Fagal's message is warmly reassuring (see cover).

On page 2 the president of the General Conference reports to the church. "Open lines of communication are essential to the achievement of understanding," says Robert H. Pierson. He reports on ten items covering a wide range of activities and interests.

In our feature The World of the Adventist Woman, the letter from a son (page 10) was sent to us by a mother who wishes to remain anonymous. She said: "I am sending this letter with the hope that it might help other sons and daughters to reflect while there is time."

The letter from a daughter (page 11) was sent to us by the daughter herself. She said, "I am sending you a copy of a letter I found tucked between the pages of my mother's Bible several years after she was laid to rest. I thought perhaps you might like to use it in memory of a dear mother."

The little-known story of how Mother's Day began appears on page 11. The information was taken from *This Week Magazine*, May 12, 1940.

In our February 8, 1968, issue we published a short inspirational message entitled, "Others May, You Cannot" (page 5). We mentioned that we know neither the author nor anything about *Living Waters*, the publication in which the article apparently first appeared.

Since our publication we have received two letters, each naming the author, but they disagree as to the identity of the author. We quote from the first: "Written by Elder F. M. Wilcox and given to helpers when I was working for the Fireside Correspondence School, 1915 to 1917."

The second says, "I recall reading, when a teen-ager, in an MV leaflet authored by the beloved Meade McGuire, the same article along with some other material, whose contents I have now forgotten with the exception of the aforementioned article."

Hence the authorship is still in doubt.

That the memory is not always reliable was illustrated to us recently by a man who said that for years he "remembered" not going to a certain city on a particular sight-seeing tour with a group of missionaries. Some time later, while in the city, he was shown his name in his own hand in the guest register of that event. Greatly astounded, he said, "I wouldn't have believed it if I hadn't seen it with my own eyes."

Review and Herald

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

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, F. L. BLAND
M. V. CAMPBELL, THEO. CARCICH
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMMERSON
IDAMAE MELENDY

Layout Artist: RAYMOND C. HILL

Special Contributors: W. R. BEACH, K. H. EMMERSON
R. R. FIGUHR, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS

Circulation Manager: SHERMAN L. CLARK

Field Representatives: C. M. WILLIS
CLIFFORD K. OKUNO

Church Calendar

Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18
Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering (Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7

TO OUR CONTRIBUTORS: The *Review* welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the *Review*. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012.

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, *Review and Herald*, Takoma Park, Washington, D.C. 20012.

A quarterly edition of the *Review* in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

HELPFUL GUIDES FOR YOUR SPIRITUAL GROWTH

Why do you believe what you believe?

REASON AND FAITH

by Raymond F. Cottrell

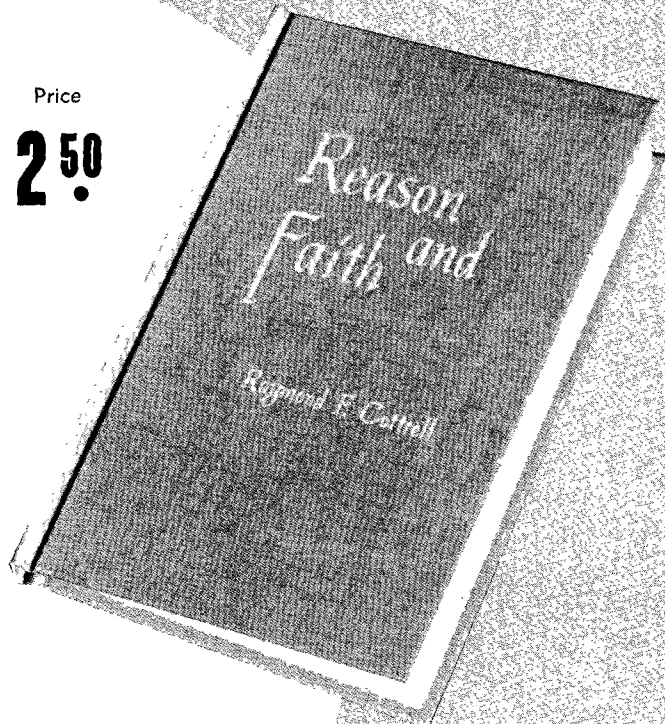
A stimulating, practical volume to help you

- Form reliable opinions on spiritual matters
- Know "what is truth"
- Find a proper balance between reason and faith

The author discusses matters of conscience, freedom of choice, how to settle doubt, and many, many more helpful subjects; and outlines a Christian perspective for answers to many of life's problems.

Price

\$ 2.50



Price

\$ 1.75



*You needn't
be put on the Spot!*

- Pocket question-and-answer reference guide
- Sixty-nine studies covering cardinal doctrines of the Advent faith
- Key texts for each topic, with supplemental references.

BIBLE TEXTBOOK FOR MINISTERS AND LAYMEN

by Dallas Youngs



For insurance and postage please add 20c first book, 5c each additional book to same address, and State sales tax where necessary. Prices slightly higher outside U.S.A.

..... ORDER FROM YOUR BOOK AND BIBLE HOUSE

News of Note

Commission Studies School Affairs in Canadian Union

The Canadian Union Conference recently invited an SDA commission to survey its educational facilities. The whole range of education from the elementary through the college levels was the chief concern of the study group.

For more than a week the group visited the various schools, holding conferences with students, teachers, local conference officials, and laymen. Prior to its closing session, the commission joined with representatives from the union-conference committee for further discussion, clarification, and confirmation of its findings.

The recommendations for the development of SDA education in Canada will be made in an official report to the union in a few weeks.

Serving on the commission from the General Conference were Charles B. Hirsch, chairman; T. S. Geraty, secretary; D. W. Hunter; and M. E. Kemmerer. Other members included W. J. Blacker, president, Washington Conference; G. T. Gott, business manager, Union College; and J. R. Shull, superintendent of education, Ohio Conference.

CHARLES B. HIRSCH

Christian Record Offering

The offering for the Christian Record Braille Foundation, the church's channel for work for the blind and visually handicapped, is to be received May 18.

Thousands of blind persons are searched out and reached each year through this organization. The only source of denominational funds available to the Christian Record for producing doctrinal books, magazines, and tracts, is the offering taken up in our churches every second year.

Workers at the Christian Record are carving spiritual trails among these unfortunate people. They need your help through an offering that truly expresses your thankfulness to God for good eyesight.

K. H. EMMERSON

Northeastern Conference Holds Constituency Meeting

Delegates to the twelfth biennial session of the Northeastern Conference gathered April 13 and 14 at the Statler-Hilton Hotel in New York City.

George R. Earle, who became president upon the death of R. T. Hudson, challenged the membership to a goal of 2,000 baptisms in the next two years. The constituency voted to divide the office of secretary-treasurer and elected R. H. Carter, pastor of the Ephesus church in New York City, as secretary and returned Stennett Brooks as treasurer. The departmental secretaries were all re-elected.

Reports showed that this conference closed the year 1967 with a membership of 11,016, and the tithe for the year was \$1,542,590.

H. D. SINGLETON

"Meat" Reprints Available

The article "What Meat Buyers Should Know" (March 14 REVIEW) created tremendous interest. Readers wrote to the REVIEW offices asking for extra copies—10, 25, 100. Churches and publishers asked that we produce reprints; some requested permission to reproduce the article themselves.

To meet the demand, we have published the article as a four-page reprint in a handy size—approximately 5½ x 8½. Prices are:

Single copy	15 cents
10 to 99 copies	10 cents each
100 or more copies	5 cents each
Per thousand	\$45.00

Evangelists and others who desire large quantities should order at once, inasmuch as the item will not be stocked. When the supply is gone, the reprint will be unavailable. Send cash with order directly to:

Periodical Department
Review and Herald Publishing Association
Washington, D.C. 20012

Ohio Constituency Re-elects Officers, Departmental Staff

The results of a strong building program were reported by Philip Follett, president of the Ohio Conference, in his biennial report to the constituency at Mount Vernon, Ohio, April 21.

During the biennium eight new church buildings were constructed or purchased and nine other church buildings dedicated. A new, well-equipped cafeteria and classroom building has been constructed at Mount Vernon Academy, and Linden Hall, the girls' dormitory, has been enlarged.

The delegation voted to re-elect all conference officers and departmental secretaries.

C. O. FRANZ

New Assistant PR Secretary

Richard J. Barnett, public relations director of the Southern New England Conference, has been appointed assistant secretary of the General Conference Public Relations Bureau by the General Conference Committee.

He will replace Robert W. Nixon, who has accepted a call to become assistant editor of *These Times* at the Southern Publishing Association, Nashville, Tennessee.

MARVIN H. REEDER

Gift Bible Evangelism Thrives in West Virginia

The West Virginia Conference, soon to be divided among neighboring conferences, has an effective lay activities program.

Douglas Logan, lay activities secretary of the conference, reports that lately 3,161 Gift Bibles have been placed. Forty new members have been baptized already as a direct result of the Gift Bible program.

He writes: "One layman is praying that God will give him 68 converts in '68, and the interesting thing about this story is that he is giving Bible studies to 68 people at present. I accompanied him last evening to a home, and we were there about two hours studying the Bible. God is really pouring out His Spirit on this program, and we look forward to many baptisms in the near future."

V. W. SCHOEN

IN BRIEF

✦ A literature evangelist in the Davao Mission of the South Philippine Union was stabbed to death during the last week of March. According to word from E. A. Brodeur, of the Far Eastern Division, he was returning home in the evening after having made some deliveries when he was attacked. His name was not reported, but he is known to have been the son of a veteran literature evangelist.

✦ After a wait of almost a year, a McMinnville, Oregon, doctor has been granted permission to enter India. He is Richard L. Nelson, M.D., who will be medical director of our Surat Hospital. The word that Dr. Nelson and his family have been granted visas has just come from C. B. Guild, secretary of the Southern Asia Division.

✦ More than 250 persons have already been baptized as a result of the Manila campaign in the Philippines conducted by J. R. Bailey. At present 26 follow-up campaigns are being conducted in the local churches, and it is hoped that another 250 persons will make their decision to be baptized.

✦ The publishing house retail sales total for 1967 for the world field amounted to \$38,567,887.08 as compared with \$37,261,888.33 in 1966. This is a gain of \$1,305,998.75 over 1966. The Seventh-day Adventist Church operates 44 publishing houses. Literature is printed in 260 languages and dialects. The millions of pages sold last year will help to "Light the World With Literature."

✦ *The Great Controversy* is soon to be published in Polish, according to W. Duncan Eva, president of the Northern European Division. In addition, the division's spring meeting took action in regard to the Spirit of Prophecy basic library in Europe. "We are urging each union to publish at least one new Ellen G. White book every year," says Elder Eva.

✦ The Australasian temperance journal, *Alert*, will be available on public bookstands in all the major cities of Australasia beginning in May, reports the division temperance secretary, Ron Taylor. May is Temperance Month in Australasia.