

## To Vote or Not to Vote

By PAUL A. GORDON

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### PART 1

**T**O WHAT extent should we as Seventh-day Adventists get involved in political questions? Is it our duty to campaign for party or person? Should we take a position on the social issues of our day? Should we vote at all?

To answer these questions, let us take a look at how our present position on politics and voting developed.

In the years immediately following the 1844 disappointment Seventh-day Adventists were reluctant to participate in civil government, either through the holding of public office or through using their voting rights. They were even more strongly opposed to politics and the spirit that usually accompanies an election campaign. These convictions are reflected in early articles and editorials that appeared in the *Review and Herald*. One writer, David Hewett, a thoughtful and solid lay member in the Battle Creek congregation, asked a question in 1856—seven years before our church was officially organized: “My brethren, shall we spend our time in political campaigns . . . , when we so soon expect

Christ in all the glory of His Father, and all the holy angels with Him, when He shall sit upon the throne of His glory?”—*Review and Herald*, Sept. 11, 1856.

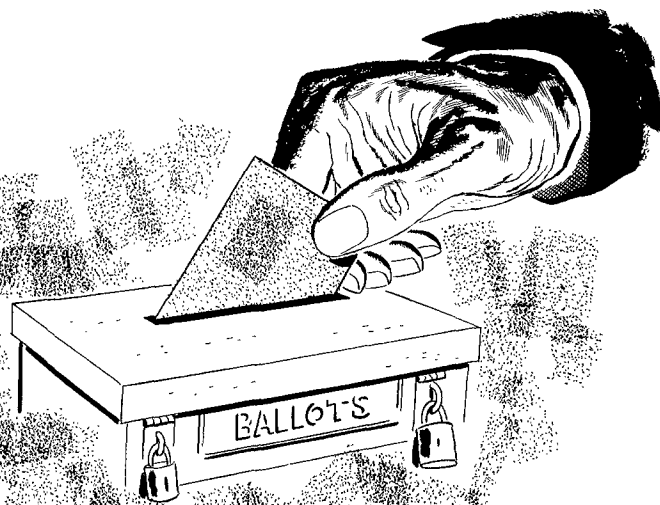
Uriah Smith, then editor of the *Review*, in this same issue—as if in answer to the question—declared that the position of Seventh-day Adventists was one of “neutrality in politics” with our people refusing “to take part in a contest so exciting as the one which is now agitating this nation.” He concluded his editorial by stating:

“To the question, why we do not with our votes and influence labor against the evil tendency of the times, we reply, that our views of prophecy lead us to the conclusion that things will not be bettered. . . . And we feel it our duty to confine our efforts to preparing ourselves and others, as far as in us lies, for the great and final issue already pressing upon us—the revelation of the Son [of] man from heaven, the destruction of all earthly governments, the establishment of the glorious, universal and eternal kingdom of the King of kings, and the redemption and deliverance of all His subjects.”—*Ibid.*, Sept. 11, 1856.

Arguments continued to be heard for refusing to vote. In the same year R. F. Cottrell, minister in western New York, stated that the United States was “upon the eve of a political contest” which would “finally result in the formation of the image” prophesied in Revelation 13:11. He said:

“Under these circumstances, if I cast my vote at all, it will . . . tell for, or against the making of the image. If I vote in favor of the formation of the image, I shall aid in creating an abomination which will persecute the saints of God. . . . On the other hand, if I vote against this work, I shall vote against the fulfillment of the prophecy. . . . Therefore, I cannot vote at all.”—*Ibid.*, Oct. 30, 1856.

American politics at the (Turn to page 5)



"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:14).

TO BE numbered among those who will be with Christ when all the corrupt, apostate powers under the leadership of the beast will join battle against the Lamb, will be the greatest honor that Heaven can bestow upon God's faithful people. The living saints and those who have been raised from their graves in the special resurrection will be with the Lamb at this moment of final triumph over the hosts of evil. They are designated as "called, and chosen, and faithful." This is the only time in Scripture that these three special characteristics are used together. It is important that God's people, living now, seek to discover the meaning of these three words—"called," "chosen," "faithful"—in the setting in which they are used.

To be called, in the New Testament sense, is to be invited to be saved. This call or invitation is a "holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9). This call is the gospel invitation, the King's invitation to the heavenly banquet.

In the parable of the marriage of the King's Son (Matt. 22:1-14), Jesus clearly taught what is comprehended in the gospel invitation. The invitation, rejected by those who had been bidden (Matt. 22:3, 4), was extended to the Gentiles. "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests" (verse 10). In fulfillment of this parable, early in the history of the Christian church Philip "went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). Peter was sent by the Holy Spirit to Cornelius (chapter 10) to invite the Gentiles to the gospel feast. Paul was specifically called to be an apostle to the Gentiles. As he was preaching Jesus and the resurrection to the people of Athens, he openly affirmed that God had now "commanded all men every where to repent" (chap. 17:30), which showed that the gospel of salvation was meant for all mankind. This is

# COME, for All Things Are Now Ready

By H. L. RUDY

clear also from the great gospel commission: "Go ye therefore, and teach all nations . . . : teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

When the gospel invitation is given, those who are invited are asked to respond. No one who hears the call to salvation will ever be the same again; he either accepts, rejects, or neglects the invitation.

Salvation is God's gift to man. Through His Son Jesus Christ, God has made every provision necessary for man's salvation. "The spiritual banquet is set before us in rich abundance. The wedding garment, provided at infinite cost, is freely offered to every soul. By the messengers of God are presented to us the righteousness of Christ, justification by faith, the exceeding great and precious promises of God's word, free access to the Father by Christ, the comfort of the Spirit, the well-grounded assurance of eternal life in the kingdom of God."—*Christ's Object Lessons*, p. 317. These are gifts that only Heaven can provide. They are the bounties of infinite love made available to every sinner who repents and turns to God in response to the invitation of mercy.

Jesus was aware of the many excuses men would bring forward in response to the call to salvation. He knew man's inherent tendency to yield to the attraction of the second best, to make choices that would result in personal and infinite loss. So concerned was Jesus with this human

tendency that He gave a special parable on the subject—the parable of the Great Supper. "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come" (Luke 14:16-20).

The invitation to the supper had gone forth to "many," suggesting its general nature. It is especially noteworthy that in this particular invitation "all with one consent began to make excuse," indicating that the parable was dealing particularly with the response by those who had been invited. "Christ showed how difficult it was to find guests for the table provided at infinite cost. Those who listened to His words knew that they had slighted the invitation of mercy. To them worldly possessions, riches, and pleasures were all-absorbing. With one consent they had made excuse.

"So it is now. The excuses urged for refusing the invitation to the feast cover the whole ground of excuses for refusing the gospel invitation. Men declare that they cannot imperil their worldly prospects by giving at-

tention to the claims of the gospel. They count their temporal interests as of more value than the things of eternity. The very blessings they have received from God become a barrier to separate their souls from their Creator and Redeemer."—*Ibid.*, pp. 223, 224.

The first one said: "I have bought a piece of ground, and I must needs go and see it." Today the excuse offered by those in this category sounds something like this: "I am too busy making a living to be concerned with the claims of the gospel." Clearly, there was no wrong in buying a piece of ground, nor is there any wrong in making a living. In fact, the Christian is to be an example in making his own living.

Work, which is essential in making a living, is one of the most precious blessings God has provided for man. Making a living is great toil in many countries of the world. For the natives of Africa to wrest a living from a small patch of soil means toiling from daybreak until dark. What is true of parts of Africa is also true of other areas of the world, where making a living is all that many millions have time for in their lives. However, as one visits the mission stations in these various countries, and observes the response of these dear people to the

gospel invitation, the arduous toil of making a living is not given as an excuse as commonly as one might expect.

It isn't the labor involved in making a living, whether it be on the farm, or in business, or in the professions, that prompts the making of the excuse. It is the priority that many give to the possession of worldly riches that causes them to refuse the gospel invitation. They first want to acquire as much of this world's goods as possible, and then after having spent their talents and energies in the pursuit of earthly riches they hope somehow to be in the heavenly kingdom.

The second man, representing another category, made the excuse: "I have bought five yoke of oxen, and I go to prove them." To those who listened to this parable, oxen were a symbol of power. Some of the people of Palestine didn't have even one yoke of oxen. This man had five.

#### Modern Symbols

Today there are other symbols of power. Great potentials of energy have been tapped. But man who has learned to split the atom has not learned to control himself. He feels self-sufficient and in no need of God. His inventions have provided him

with more leisure and more pleasure. So he says, "What has the gospel to offer that I do not already possess? Have me excused."

The third respondent in the parable did not even bother about asking to be excused. He blandly said, "I have married a wife, and therefore I cannot come." Poor fellow, his soul wasn't his own! Obviously, there is no wrong in getting married. Marriage is honorable. It is one of the most blessed institutions God has given to man. But marrying a wife, in the sense of this parable, stands for something more. As good and desirable as a happy marriage is designed to be, it is not to be an excuse for refusing the claims of the gospel.

Likely behind this excuse is fear of "division in the family circle. They suppose that in refusing to obey God they are insuring the peace and prosperity of the home; but this is a delusion. Those who sow selfishness will reap selfishness. In rejecting the love of Christ they reject that which alone can impart purity and steadfastness to human love. They will not only lose heaven, but will fail of the true enjoyment of that for which heaven was sacrificed."—*Ibid.*, p. 225.

It often happens, and we see it in the churches, that professing Chris-

**Above the chaos of city life the voice of Christ is heard inviting persons of every class to come to the Lord's wedding feast.**

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HARRY ANDERSON, ARTIST



tians are too busy making a home. Their home and the selfish desires of the family take priority over the will of God. The commandments of God are disregarded, the Sabbath is often openly desecrated, immoral influences are allowed to invade the home, and the name of Jesus is not infrequently profaned.

The Giver of the great supper was not willing that the precious bounties He had provided for the feast should be left untouched. He therefore sent His servants "into the streets and lanes of the city" to bring in the "poor, and the maimed, and the halt, and the blind." He commanded His servants to "go out into the highways and hedges, and compel them to come in, that my house may be filled." Then he added: "None of those men which were bidden shall taste of my supper" (Luke 14:21-23).

In the companion parable it is reported that the "servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests" (Matt. 22:10). The gospel of salvation has not been nor is it now being proclaimed in vain. God's eternal purpose will ultimately be fulfilled. The places of those who have refused the invitation will be made up by others. "So the last shall be first, and the first last" (chap. 20:16).

Given special prominence in the parable of the marriage of the king's son (chap. 22:1-14) is the consideration that there is a preparation to be made by all who attend the feast. "When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. . . . Then the king said, 'Bind him hand and foot, and take him away, and cast him into outer darkness.'" —*Ibid.*, p. 309.

### Gospel Provisions

Preparation for citizenship in heaven is the true response to the call. The gospel contains the provisions of God's grace that make the necessary preparation possible. The gospel of Christ "is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just

shall live by faith" (Rom. 1:16, 17). Through the gospel man is brought into vital union with Christ. It speaks of a righteousness that God has worked out for us, and is presented as a free gift to everyone who believes. Salvation from sin is the gift of God, and since it must come from God it is of grace.

"The gospel is the power of God not 'to every one' but 'to every one that believeth.' The righteousness of Christ is ever the ground of salvation for any sinner. His own faith is not the ground; his faith is a condition, and this faith also must come from God. The realization that Christ's righteousness is ours brings unspeakable joy to each one who apprehends it clearly. We are not merely pardoned sinners. We stand before God as though we had never sinned. This righteousness is absolutely perfect righteousness for the weakest saint, and for the greatest spiritual warrior."—ROBERT C. MCQUILKIN, *The Message of Romans*, p. 45.

### Preparation for Heaven

In the parable the wedding garment represents the pure, spotless character that the followers of Christ must possess in order to stand the test of the judgment. Preparation for the kingdom of heaven means, first, accepting the gift of Christ's righteous-

ness, and then progressing from faith to faith in acquiring the attributes of character that identify the believer with the family of God. Only those who have accepted the invitation of the gospel by identifying themselves fully with the life of Christ and who are clothed in the spotless robe of Christ's righteousness, will be prepared to take their place at the banquet table of the King of heaven. They are the ones who are truly "called."

The Lord concluded His parable with the words: "For many are called, but few are chosen" (Matt. 22:14). To these "called" and not "chosen" belong not merely those represented by the unworthy guests. The words look back upon the entire parable and include those who did not so much as appear to notice the invitation, as well as those who manifested contempt and became angry at the servants that brought the invitation.

"We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, 'Go out into the highways and hedges,' is reaching its final fulfillment. To every soul Christ's invitation will be given. The messengers are saying, 'Come; for all things are now ready.'"—*Christ's Object Lessons*, p. 237.

(Concluded next week)

## The Wayside Pulpit

By HARRY M. TIPPETT

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

A certain real estate development in our city launched its sales drive with the provocative slogan, "Total living." Buying a home in their special area guaranteed the optimum advantages in home ownership—insured security, metropolitan facilities, elite exclusiveness, and, as a unique bonus, a community social program that in its varied opportunities and activities would leave no time for boredom.

The call of Jesus to His chosen twelve, and later the seventy, was also an appeal to total living. However, it was a challenge to a complete selflessness and dedication of mind and purpose rather than to self-interest. The role of discipleship came high—self-support instead of salary, unpopularity and persecution in return for deeds of mercy, unremitting toil and self-denial without retreat for rest.

Obviously, anyone enlisting for this kind of consecrated service had fervently to believe what he preached, "The kingdom of heaven is at hand." It meant total involvement for the duration of the conflict. It ruled out the pride that finds its satisfaction in the praise of men. It rebuked the boastful who work on the merit plan, "Have we not done wonderful things in Thy name?" It rejected the faint-in-faith who fain would follow their Lord, but who first had to bury their dead, or prove their oxen, or comfort their bride.

The requirements of discipleship are still rigid, but love for Christ and the promise of life eternal will sanctify all other loves and loyalties, putting into proper perspective all life's relationships, in the home, in the church, and in the cause we serve. The true disciple of Christ will patiently bear his cross here, no matter how heavy, that he may glory in his crown in the heavenly home, God's "new development for total living," the earth made new.

## TO VOTE OR NOT TO VOTE

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time he wrote were at a tragically low condition. In the light of this fact his concluding remarks are interesting: "I cannot vote for a bad man, for that is against my principles; and under the present corrupt and corrupting state of politics, I could not wish to elevate a good man to office, for it would ruin him."—*Ibid.*

That many Adventists objected to voting at all is further shown in another article appearing the next year:

"If I enter the lists as a voter, I do in fact endorse this government as worthy of fellowship. If my name is entered upon the poll-book I then become a part of the body-politic, and must suffer with the body-politic in all its penalties."—*Ibid.*, April 23, 1857.

It seems clear that to this point in Adventist history there was not only a strong sentiment against any political connections and all they might imply but also against any use of the vote.

But it was largely national issues that were at stake in the situations described in the foregoing articles. A local election in Battle Creek in 1859 challenged Adventists to reconsider their responsibilities as citizens in a community. They were pressed to make a more definite commitment on the subject of voting. What were they to do? Ellen White, who was present as Adventist leaders discussed this question, made this entry in her diary:

"Attended meeting in the eve. Had quite a free, interesting meeting. After it was time to close, the subject of voting was considered and dwelt upon. James first talked, then Brother Andrews talked, and it was thought by them best to give their influence in favor of right and against wrong. They think it right to vote in favor of temperance men being in office in our city instead of by their silence running the risk of having intemperance men put in office. Brother Hewett tells his experience of a few days [since] and is settled that [it] is right to cast his vote. Brother Hart talks well. Brother Lyon opposes. No others object to voting, but Brother Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. O that they may all act in the fear of God.

"Men of intemperance have been in the office today in a flattering manner expressing their approbation of the course of the Sabbathkeepers not voting and expressed hopes that they

will stick to their course and like the Quakers, not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer."—Quoted in *Temperance*, pp. 255, 256.

This experience seemed to be a turning point for the church on this question. Seventh-day Adventists from this time on were generally not hesitant to register their vote for temperance, prohibition, and other related issues. About a year after this experience in Battle Creek, James White, as a REVIEW editor, wrote:

"The political excitement of 1860 will probably run as high as it has for many years, and we would warn our brethren not to be drawn into it. We are not prepared to prove from the Bible that it would be wrong for a believer in the third [angel's] message to go in a manner becoming his profession, and cast his vote. We do not recommend this, neither do we oppose. If a brother chooses to vote, we cannot condemn him, and we want the same liberty if we do not.

### A Danger Involved

"But we do believe that he who enters into the spirit of the coming contest, loses the spirit of the present truth and endangers his own soul."—*Review and Herald*, Aug. 21, 1860.

It is evident that some Adventists did vote in this election, for two years later James White wrote:

"Those of our people who voted at all at the last Presidential election, to a man voted for Abraham Lincoln. We know of not one man among Seventh-day Adventists who has the least sympathy for secession."—*Ibid.*, Aug. 12, 1862.

When Abraham Lincoln was elected President, 11 Southern States seceded from the Union and America was plunged into civil war. A short time later, on May 21, 1863, the General Conference of Seventh-day Adventists was formally organized. This country was then halfway through the war.

The third annual session of the General Conference that convened at Battle Creek on May 17, 1865, was destined to be historic in regard to the question of voting. Delegates included prominent Adventist leaders such as J. N. Andrews, Uriah Smith, M. E. Cornell, J. N. Loughborough, J. H. Waggoner, Joseph Bates, and I. D. Van Horn. James and Ellen White were there also, and both of them spoke to the assembled delegates. The report of this session states that J. N. Andrews spoke at one meeting to a crowd of almost 1,000 people, and that "this is probably the largest body of Sabbath-

keepers that has assembled for five hundred years."

An important item of business at the session was the choice of officers. James White was elected president of the General Conference; Uriah Smith, secretary; and I. D. Van Horn, treasurer.

Some significant resolutions were adopted. One expressed sorrow for the assassination of Abraham Lincoln. Another reaffirmed noncombatancy in war, with an acknowledgment of responsibility to government in "tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament." A third involved the subject of voting. Remembering that James and Ellen White were present and actively participated in the work of the conference, we note this resolution:

"Resolved, That in our judgment, the act of voting when exercised in behalf of justice, humanity, and right, is in itself blameless, and may be at some times highly proper; but that the casting of any vote that shall strengthen the cause of such crimes as intemperance, insurrection, and slavery, we regard as highly criminal in the sight of Heaven. But we would deprecate any participation in the spirit of party strife."—*Ibid.*, May 23, 1865.

This basic resolution, along with supporting counsels from the pen of Ellen G. White, has continued to be a guide for the church for more than 100 years. Note the clear distinction that is made between the exercise of the voting right and "participation in the spirit of party strife." This resolution was reaffirmed as the position of our church the next year. It has not been changed to this day.

The fact that this position was established at such an early date in our church history is remarkable. Those who have written since to clarify our belief on this issue have used this resolution as a statement of principle that continues to apply. Writing a few years later, Joseph Clarke, a layman residing in Ohio, and a frequent contributor to the REVIEW, said:

"Shall we meddle with politics? No, if we must mingle in the noisy crowd, and shout the praises of the poor, puny man who is to be raised to the pinnacle of power. No, if we must give currency to the many-voiced, slanderous reports, which fill the political atmosphere with clouds and mists. But we may deposit a ballot quietly in the box in behalf of freedom, and as quietly give a reason therefor."—*Ibid.*, Dec. 14, 1876.

Discussing the coming political campaign of 1880 in one of his last editorials, James White said:

"We as a people, as Adventists,

have before us an all-absorbing subject, and a work of the greatest importance, from which our minds should not be diverted. . . .

"It should be our duty to adapt ourselves, as far as possible without compromising truth, to all who come within the reach of our influence,

and at the same time stand free from the strife and corruptions of the parties that are striving for the mastery." —*Ibid.*, March 11, 1880.

Just one month before the death of James White, Seventh-day Adventists were gathered for camp meeting in Des Moines, Iowa. A proposed ac-

tion was placed before the delegates which read:

"Resolved, That we express our deep interest in the temperance movement now going forward in this State; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labor, and at the ballot box, in favor of the prohibitory amendment of the Constitution, which the friends of temperance are seeking to secure."—*Ibid.*, July 5, 1881.

Some disagreed with the clause that called for action at "the ballot box," and urged that it be taken out. Ellen White, who was attending this camp meeting, had retired, but she was called to give her counsel. Writing of it at the time, she said: "I dressed and found I was to speak to the point of whether our people should vote for prohibition. I told them "Yes," and spoke twenty minutes."—Quoted in *Temperance*, p. 255.

Ellen White never changed that position. In an article written for the REVIEW just a year before her death she re-emphasized the responsibility of every citizen to exercise every influence within his power, including his vote, to work for temperance and virtue:

"While we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform." . . .

"There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. *In our favored land, ever voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?*"—*Review and Herald*, Oct. 15, 1914. (Italics supplied.)

Three conclusions seem clear from our historical study:

1. We are always to vote "on the side of temperance and virtue."

2. The decision to vote for candidates is to be a personal decision, and if you vote, "keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do."—*Selected Messages*, book 2, p. 337.

3. We are to stand free from political strife and corruption.

Next week we will consider politics and government, and the Christian's relationship to it.

## The art of living

By MIRIAM WOOD

*when you're Young*

### AGGREGATE MORALITY

"Charity begins at home" is an ancient proverb to whose philosophy I've always subscribed. My reason for terming it ancient is that it's definitely more than 30 years old—that magic marker which has been declared by a segment of today's world as the dividing line between the relevant and the irrelevant.

Nonetheless, I'm going to risk an exhumation, because I've a strong feeling that there's more to be considered here than the subject of charity itself. In other words, I've always considered the deeper meaning to be that one logically attends to his own problems before he goes about proposing solutions to the problems of others; that he "cleans up his own back yard" before embarking on a program of national beautification. Logic, though, seems to have been completely abandoned by a disquieting number of young people on the "now" scene.

Epitomizing this distortion of viewpoints was a young man with whom I had many conversations in Uppsala, Sweden. He'd come to give the World Council of Churches the benefit of his opinions. He was housed in the same dormitory as were we, and breakfast arrangements made by the WCC caused us to meet over soft-boiled eggs and hard rolls every morning. (Never once did the menu vary!)

Having accustomed myself to his flamboyant appearance, I ascertained that he was a theology student in a Western State. (I've learned never to be specific—I just can't face those gunny sacks of defensive mail!) His college is famous (sometimes infamous) for its *avant-garde* ideas, all of which he appeared to have internalized.

After the initial pleasantries had been exchanged it didn't take the chain-draped and bearded young man long to start his impromptu "teach in." With impassioned phraseologies he condemned his (and my) country for a course of conduct that he termed "immoral." This word, I discovered, was a top favorite with him. Good-naturedly he and I discussed his view; then later, as the meeting progressed, he brought other and equally

flamboyant young people into our breakfast nook, who instantly, as though someone had pressed a hidden master switch, began condemning "immoral conduct" on a national level.

I do not mean to imply that people, young or old, are not entitled to their own opinions of government policies. The massive paradox here, however, was that this group of young people endorsed the most flagrant disregard of established moral standards on the personal level. Loftily, they declared that such Victorianisms as chastity, pre-marital control and self-control, and even nonpromiscuity were so "old hat" as to be laughable. "Love is the answer to the world's problems!" they assured me.

As you might expect, I found it necessary to state my own understanding of the kind of "love" which the Bible recommends between friends—a pure, nonphysical thing. But I wasn't allowed to finish my statement.

"What can you expect of someone *over thirty?*" one of the girls shrieked scornfully. Later that same day I stumbled onto the group, huddled in the cold rain, brandishing homemade placards lettered with vitriolic condemnations of "immoral conduct" on the part of their own nation. A rather impressive amount of "making out" was taking place under the wildly waving banners; plans for later assignments were clearly audible to my unwilling ears.

If charity *does* begin at home, then it seems not too far-fetched to expect morality to begin there also. It is not my purpose in this column either to defend or criticize the policies carried on by nations. It *is* my purpose to defend the logical (I believe) viewpoint that young people make themselves both ridiculous and ineffective when they prate about a kind of aggregate morality, all the while denying the need or value of morality on the personal level. Of course it's much *easier* to subscribe to aggregate morality because it's a kind of formless thing which doesn't require any personal squaring up against God's law.

Nonetheless, it's personal morality which God demands—aggregate morality just isn't enough.

# Stewardship in the Apostolic Church

*It is incompatible with the wisdom and power of God that He would give the church a worldwide commission and not provide the resources to get the job done.*

By W. M. STARKS

WITH the pressing needs of an expanding and growing world before us, it may appear to some that the job is greater than the resources at hand. But it is incompatible with the wisdom and power of God that He would give the church a worldwide commission and not provide the resources to get the job done. He has not left the church wanting in either spiritual or material resources. The Bible tells us that when Christ ascended on high He gave gifts to men to bring unity and maturity to the church, to establish her goings and to finish the work (Eph. 4:9-13).

The servant of the Lord declares that "there is no lack of means among Sabbathkeeping Adventists" (*Counsels on Stewardship*, p. 153). Some may feel that this was so when the work was small. But as our needs have grown, even so has God blessed His people and helped them to grow. Our resources have multiplied and have kept pace with our responsibilities. The affluence of our homes and possessions testifies to the abundant blessings of God. Unfortunately for many, acknowledgement of God's goodness through proportionate, sacrificial giving has not kept pace with blessings received. And as a result, needs and emergencies multiply. Calls remain unanswered, and the cause in some instances languishes. Some Christian denominations have felt compelled to turn to secular sources for revenue to support the work of God. But we are told that "there is means enough in the hands of believers to amply sustain the work in all its departments

without embarrassing any, if all would bear their proportional part" (*Testimonies*, vol. 3, p. 410).

The question is, How shall the work have access to the means of the believer so as to support the cause of God? The example has been set for us by the apostolic church. This was the church that had been given the great gospel commission. Their first thought might have been to organize a committee to finance the program, but this was not their approach to the problem of Christian finance. Christ before His ascension had given the key to successful church administration. He had said to the believers: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49).

## The Tarrying and the Outpouring

The disciples obeyed the words of the Master. They tarried at Jerusalem, but not in idle waiting. There was a work to be done in their own hearts. We are told: "As the disciples waited for the fulfillment of the promise, they humbled their hearts in true repentance and confessed their unbelief. . . . These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving."—*The Acts of the Apostles*, pp. 36, 37. "The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very

features bore evidence to the surrender they had made."—*Ibid.*, p. 46.

## The Results

After the outpouring of the Spirit of God, miraculous power accompanied the preaching of the gospel. Three thousand souls were converted in one day, a result that has not been surpassed or equaled. There were revival, reformation, and transformation at Pentecost. There was genuine repentance. Self was crucified, making it possible for total commitment. Attitudes changed, the kingdom of God and lost humanity were viewed with new light, new perspective. The world lost its glamour and glitter. The cross of Christ became the glory and theme of the church. Hearts melted, and the springs of liberality were opened up. The resources of the believers were placed at the disposition of God and the brethren. We are told: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the

people. And the Lord added to the church daily such as should be saved" (Acts 2:41-47).

It is significant that surrender of earthly treasure to the cause of God followed the surrender of self. They believed. They repented. They were together, "and had all things common: and sold their possessions and goods, and parted them to all men, as every man had need." There was no selfishness here; there were no narrow minds, no stinting spirits. This surrender of self not only led to the greatest welfare program experienced in New Testament times but also the greatest evangelistic thrust ever projected by the Christian church. "And the Lord added to the church daily such as should be saved." "Many of them which heard the word believed; and the number of the men was about five thousand" (Acts 4:4). The whole story is not spelled out in words. For it was the custom to number only the men. The women and children are not numbered. Add only a conservative estimate of women and children, and we have a miraculous and phenomenal growth wholly underwritten by the church membership.

### The Spirit Gives Life and Power

The apostolic church was conscious of the fact that it could not accomplish its mission without the Spirit and the power of God. The believers attempted no phase of the Great Commission till they were in right relationship with God, for it is only when we are in right relationship with Him that we will have the power to accomplish the work. This power comes from receiving His Spirit, and the Spirit is poured out as a result of revival, reformation.

Man is dead in trespasses and sin. He is innately selfish (Eph. 2:1). "Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory."—*Counsels on Stewardship*, p. 25.

Only the Spirit of God can bring life to the soul lost in sin. Only the Spirit of God can melt cold, selfish, stony hearts. It was the Spirit of God that brought life to creation (Gen. 1:2). It was the Spirit of God that breathed life into the inert body of Adam (chap. 2:7). It is the Spirit of God that breathes new life and a new principle of action into the sinner. It is the Spirit of God that quickens the flesh. There is no other adequate power. There is no other remedy. To attempt to evoke a spiritual response from a sinful heart is to seek grapes from

thorns and figs from thistles. It is impossible. Any result is at best only meager, and certainly not consistent. It is not spasmodic support of the cause of God that will finish the work. It is not occasional bursts of speed that will win the race. It is the consistent daily living and dying to self that will win the battle over sin. It is the systematic support of the cause of God that will finish the work.

Failure on the part of the Christian to dedicate his talents or resources to the great commission of Jesus Christ is incontrovertible evidence that the work of grace that brings conversion has never been completed in the heart. For we are told that "the Lord never made such a mistake as to convert a soul and leave it under the power of covetousness" (*Testimonies*, vol. 3, p. 393).

The apostolic church realized the impossibility of securing maximum resources from unconverted and unconsecrated hearts. The result was accomplished through revival and reformation, accompanied by the outpouring of the Holy Spirit.

"This liberality on the part of the believers was the result of the outpouring of the Spirit. The converts to

the gospel were 'of one heart and of one soul.' One common interest controlled them—the success of the mission entrusted to them; and covetousness had no place on their lives. Their love for their brethren and the cause they had espoused, was greater than their love of money and possessions. Their works testified that they accounted the souls of men of higher value than earthly wealth."—*The Acts of the Apostles*, pp. 70, 71.

The church today needs Pentecostal revival—a revival that will lead to true repentance; a revival that will bring unanimity; a revival that will expunge from the heart selfishness, covetousness, and greed; a revival that will unite as under one common interest; a revival that will make the success of the task entrusted to us our consuming passion; a revival that will produce a love for the cause and an unsaved world far greater than our love for money or possessions; a revival that will testify through the total commitment of our time, our talents, our resources, and our lives, that we value souls for whom Christ died far above any earthly treasure.

May this kind of revival characterize the remnant church today.



## Woman's Work

By PATSY MURDOCH

TAD, will you please come wash the dishes for me?"

"Aw, Mom! I'm no girl!" complained ten-year-old Tad.

"Tad! Clear the table now!"

And that is the way it went most of the time.

"Tad, please make your bed and straighten your room," or, "Tad, please run the sweeper over the living room rug."

"But, Mom, that's woman's work," he would invariably answer.

"Son," mother would say, "I have no girls to help me, and you need to learn to help around the house."

Then Bret, Tad's older brother, came home from his boarding school for a long weekend. He brought home a number of dirty clothes. Mother washed them.

When the clothes were dry, Bret went to the washroom and plugged in the iron. Tad looked on in open-mouthed surprise. "What are you going to do?"

"I'm going to iron my shirts, that's what!"

"But that's woman's work!" Tad exclaimed.

"Not at boarding school, it isn't," Bret

told him. "The laundry does some of my things, but I've learned to do some of my own washing and to iron my shirts."

"Wow!" grumbled Tad, "what next?" He was to find out!

When Bret finished his ironing, he went to the room he shared with Tad and began to make his bed and pick up his things.

"Oh-h-h!" groaned Tad, but he made his bed and picked up his things too.

Since it was Friday, Bret offered to run the sweeper for mother.

"No-o-o!" moaned Tad, but he got the duster and helped too.

That night Tad couldn't get to sleep. "Bret, are you still awake?"

"Yes," Bret answered sleepily.

"You surely learned a lot at school besides studies, didn't you?"

"Yes, Tad," Bret agreed. "But you may recall that I used to help mother here at home some even before I went away to school."

"I know," Tad admitted. "Mother has tried to teach me to do things around the house too, but I don't want to learn." Tad sat up in bed. "I tell her it's woman's work; but it isn't really, I guess."

One Sunday, a few weeks later, mother woke up sick. Daddy pitched right in and fixed breakfast for Tad and himself. Tad took mother some juice.

After they had eaten, daddy started washing the dishes.

"Daddy, you're no sissy," Tad said, "and Bret's no sissy, and you both do some of mother's work." He ran to get the broom to sweep the kitchen floor. "I guess I can do woman's work once in a while too!"



## Give Education Priority

EDITORS: It would seem that the time has come for the church to take a long, hard, prayerful look at some of our denominational educational practices. It is time to face the fact that many of our young people are not in our schools because Christian education has been outpriced to them. Many Adventist parents, although they do their best, can no longer afford the skyrocketing costs of church school attendance. After social security and income taxes have been deducted from pay checks, after tithes and offerings have been given, after provision has been made for life's necessities, the family purse is nearly empty.

How many Adventists, particularly those who have several children of school

age, can afford the current boarding school charges of \$1,700 per year? The discount allowed for having more than one enrollee in a family is so little that its benefit is almost negligible.

Because of large enrollments many students who need and want more work to help defray expenses aren't given the work. There are too many students for too few jobs. Moreover, it should be kept in mind that even where work is available there is a limit to how much work a student can do and still maintain a grade average that will make possible college acceptance.

The time has come to give the needs of our educational system "top billing" in denominational budgeting. This may

mean that some other needs, however worthy, may have to be given lower priority. As Elder Joe Engelkemier wrote in "Time to Seek the Lord" (Feb. 8 REVIEW): "We have in our churches more than a half million children and youth. At the present rate of apostasy among these youth, more than half of them will eventually drop out of the church. Can we watch them go, year after year, and not have troubled hearts?"

To paraphrase the words of the Master: "What shall it profit a denomination to gain a multitude of 'Gentiles' and lose its own flesh and blood?"

Perhaps it is time, too, to take a long, hard, prayerful look at the pressing needs in our boarding schools for more deans and counselors. Dormitories that have twice as many students as they had a decade ago have not had a corresponding increase in the number of deans.

Dormitories are homes away from home. Deans and counselors are the parent substitutes. Too many students for too few deans means that there is not the kind of supervision that parents have a right to expect. It also means that there is not time for the warm, friendly touch and the individual guidance that are so important in youth work. All too often the only students with whom the overworked and overscheduled deans have time to communicate are the "troublers."

All too often young people who come to our schools with personal problems—frequently coming from homes where there is no communication with parents—leave the school with the problems unsolved.

All too often young people who come to our schools with uncertainties about their religious beliefs—frequently coming from homes where the flame of Adventism has all but been extinguished—leave the school with the same uncertainties. No longer living within the cloistered walls of the school, and having been inadequately prepared to withstand the subtle and devastating philosophies of the world, many of these young people capitulate to the world.

Our schools represent a golden opportunity for the church. Never again will these youth be as accessible. Never again will it be possible to lay in their lives "a sure foundation."

The question "Where is thy flock, thy beautiful flock?" will not only be addressed to parents, it will also be addressed to the church at large. Wise is the denomination that gives "top billing" to the needs of its youth and schools when budgetary considerations are being made.

RUTH JAEGER BUNTAIN  
Wasco, California

► *The General Conference Department of Education is presently taking a "long, hard, prayerful look" at the educational program of the church. Recently some committees were named to study into this matter. With the constant increase in operational costs, the church must determine in the near future its educational dimensions if a quality Christian program in breadth, as well as in depth, is to be our goal.*

## LETTERS TO THE

# Fellowship of Prayer

### REMARKABLE ANSWERS

EDITORS: About three years ago I wrote you requesting prayer in behalf of a sister who was discouraged, despondent, and had threatened to take her life. Thanks to your prayers and the loving mercies of our God she was helped. She regained her faith in God.—Mrs. Z., of Michigan.

EDITORS: I have written you more than twice and God has heard the prayers of the saints. I truly thank God for His blessings. A few weeks ago God answered our prayers regarding receiving sufficient funds to help defray tuition.—Mr. D., of Ohio.

EDITORS: Thank God for hearing our prayers on behalf of my problems and of the many others who are burdened for their loved ones.—Mrs. C., of Guyana.

EDITORS: I am writing to thank you for your prayers, which have been answered marvelously.—Mrs. H., of Canada.

### MUCH PRAYER NEEDED

EDITORS: Please pray for my husband. I have recently joined the church and want to serve God in every way. My husband says he will want a divorce if I even attend church. Our three children love to go to church and cannot understand why their father objects. Whenever we have attended in the past, my husband resorted to physical abuse, which frightened the children.—Mrs. B., of California.

EDITORS: Some years ago I requested prayer for my daughter, and she has returned to the fold. Two years ago she was rebaptized.

Six months ago she was operated on for cancer and is recovering slowly. Her husband, who is opposed to Adventists, seems to have taken this time of her physical weakness to put pressure on about her religion. He is a heavy drinker. In spite of that he holds a responsible position. He gives the children pork, turns the TV on for them on Sabbath, and takes them to places of amusement. He says his wife has no right to tell him he cannot feed them what he desires. Please pray for his conversion and for healing for my daughter.—Name withheld.

EDITORS: We have an extremely serious problem. We have had to stop production in our business and have not received pay checks for more than two weeks. We believe we must educate our two boys in our schools. We need a miracle. May God directly intervene in our severe situation.—Mrs. T., of Pennsylvania.

### A WANDERER RETURNED

EDITORS: My wife and I have really experienced that God "is able to do" for us "exceeding abundantly above all that we ask or think." We sent our request that you pray for our son who disappeared almost a year ago. Now we praise God because He answered our prayers.

Late in the evening some days ago I heard a knock at the front door. There was our son for whom you and we had been praying. The voice of God in his soul had urged him to come home. He came with a longing to straighten out all that was wrong. Now he is in the canvassing field. Thanks to God and thank you for your sincere and earnest prayers on our behalf.—Mr. K., of Norway.

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.

# FORGIVE

if ye have  
ought  
against any



By HELEN LUND

**A** MODERN beatitude might well read: Blessed are they who forgive, for they shall find happiness here and a home in the hereafter. The converse is equally true: Alas for those who are unforgiving, for they shall find bitterness and unhappiness here and shall lose eternal life. Repeatedly human experience has proved the truth of these statements, and yet how difficult it is to apply the principle.

It is natural to react strongly to unkind words and deeds. When mistreated, an animal will fight back or slink away to lick its wounds. Likewise, we human beings often seek revenge for our wrongs or surrender to self-pity. Sometimes we go further and build up general attitudes of resentment or bitterness of spirit.

When resentment is habitual, it becomes a chip-on-the-shoulder attitude, one that makes us take offense at the least irritation—sometimes even at an imagined wrong. Such a thin-skinned, resentful attitude brings no happiness to ourselves or to others.

Bitterness of spirit is still more serious. It can break down the mental, physical, and spiritual powers, completely ruining an otherwise capable and talented person. Like a cancer, bitterness will grow and spread until it literally eats the heart out of the person who cherishes it.

Years ago a young ministerial student was deeply offended over the loss of a certain job at a Christian college.

Whether there were legitimate reasons for the displacement or not, he took it as a personal offense, and he never forgave the person responsible for the hardship. Instead, he often told the experience in bitterness of spirit to those who would listen. His feeling of revenge was deep. One day he exclaimed, "I hope ——— dies some terrible death!"

The results? This unforgiving spirit grew into a festering sore that ruined his whole life. Instead of becoming a consecrated minister and a loving husband and father, he gradually lost his Christian experience and left the church he once loved. Later he left his family and forsook all his former ideals. For years he has lived a discontented, miserable, sinful life.

Satan is pleased when we cherish such an unforgiving spirit, for he knows that he has us on a path that can lead to our eternal destruction.

## Contributing Factors

There are various factors that contribute to an unforgiving spirit. At the root of them lie too much concentration on self—self-esteem, self-righteousness, self-pity, or jealousy over others' accomplishments. If self becomes more important to us than the happiness and well-being of others, then we are certain to find it hard to forgive.

Self-esteem and self-righteousness lead to an unforgiving spirit because

they foster pride, and pride is easily offended. One who worships his ego finds it extremely difficult to forgive anyone or anything that threatens that ego. Ego worship has caused the downfall of many a talented, capable person.

Ellen G. White found it a painful and almost hopeless task to warn egocentric persons. She knew how hard it would be for them to accept her message, even though it was written for their own good. Many rejected the warnings and, as a result, lost out spiritually; some became bitter enemies of Mrs. White and the church she represented. What a loss to themselves and God's work resulted from this self-protective, unforgiving spirit!

Self-pity, which often accompanies an unforgiving spirit, is like a cold wet blanket in which we wrap ourselves and our miserable feelings, drawing it tightly about us and shutting out the sunshine of love and happiness that could be ours. Yet self-pity is a feeling so general and so insidious that few of us are not plagued with it at times, especially after some smarting experience. Allowed to grow, it can lead to deep despondency and even suicide.

Jealousy is another hindrance to forgiveness. Called the green-eyed monster, jealousy sets up a barrier that is almost impossible to break down, and it brings in a competitive spirit that often leads to cutting words and unkind deeds. Forgiveness may be diffi-

cult on both sides. The one who has been surpassed finds it hard to love and forgive the one who has taken the honor he coveted. The other often suffers the biting sarcasm, slander, and cruelty of his opponent—all of which he feels he does not deserve. How difficult to forgive the hatred induced by jealousy! Jesus had this to contend with throughout His loving ministry, but He, our Pattern, forgave those jealous, hate-filled enemies, even when they nailed Him to the cross.

### A Contrast Illustrated

The contrast between an unforgiving and a forgiving spirit is well illustrated in the parable of the prodigal son. With the prodigal's return, the older brother in his jealousy and self-righteousness would not welcome the wayward one. There was no forgiveness, but rather resentment that this boy should be welcomed so royally.

The father, on the other hand, was all love and forgiveness. Running to meet his long-lost boy, he threw about him his own robe and commanded that a joyful celebration be held to show his great happiness.

An unforgiving attitude is satanic in origin, resulting in ugly, bitter, hateful feelings. A forgiving spirit is Godlike, bringing a sense of peace and happiness, prompted by love. Joseph, in Egypt, portrayed this beautiful spirit of forgiveness, in contrast to the former jealousy and cruelty of his brothers. How we admire him for it!

Forgiveness puts us in a position to be of inestimable help and blessing to others, even to those who have attempted to hurt us. As a "soft answer turneth away wrath," so a loving, forgiving spirit often breaks down the strongest wall of resentment and hatred.

### Aids to Forgiveness

While a forgiving spirit comes principally from a close connection with a loving and forgiving God, yet there are ways we can help ourselves in trying situations.

1. We must remember that we are all sinners, whom God must frequently forgive. In gratitude for His love and forgiveness, we should be willing to forgive others. We are admonished, "Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you" (Eph. 4:32, R.S.V.).

2. None of us is perfect; we all make mistakes, and sometimes hurt others. As we expect them to forgive and overlook our errors, so must we forgive them. "Whatever you wish that men would do to you, do so to them" (Matt. 7:12, R.S.V.).

3. Often no harm was intended by the one who has hurt us. He may have

done it ignorantly or innocently. Paul thought he was doing God's service in persecuting the Christians; and Jesus prayed for those who abused Him, "Father, forgive them; for they know not what they do" (Luke 23:34).

4. We should try to put ourselves in the other person's place. How would we have reacted in his circumstances? Perhaps he was under unusual pressure at the time, or tired, or ill. Or perhaps his position demanded that he take the action that he did. Officials of the state, the church, or the school must sometimes administer discipline—as must parents also—for this is their duty. If we were in their place, we would have to do the same, however painful to ourselves or others.

5. It is a hindrance to dwell on our grievances; it only makes them harder to bear. "However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries."—*Thoughts From the Mount of Blessing*, p. 114. Rather, we should busy ourselves with loving and helpful thoughts and deeds. As sunshine dispels shadows, so kind thoughts relieve the unforgiving spirit.

6. Sometimes a bitter relationship can be cleared up by discussing the problem in a right spirit. "Go to your brother, and in humility and sincerity talk with him about the matter."—*Testimonies*, vol. 7, p. 261. Such a discussion may change enemies into understanding friends, or it may bring the offender to repentance.

7. We must forgive, even though others do not repent of their sins against us. "We should not think that unless those who have injured us confess the wrong we are justified in withholding forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have transgressed against us, whether or not they confess their faults."—*Thoughts From the Mount of Blessing*, pp. 113, 114.

8. We should pray earnestly for the offending person, for a change of his heart and for his well-being. "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). Such a prayer will do much to change our own attitude, and it may change his also.

9. Instead of dwelling on the faults of those who have wronged us, we should look to Jesus as the perfect pattern. "When one turns away from human imperfections to behold Jesus, a divine transformation takes place in the character. The Spirit of Christ, working upon the heart conforms it to His image."—*Christ's Object Lessons*, p. 250.

10. Always, we should pray earnestly and sincerely for more and more of God's love to fill our hearts—love even for our enemies. Love and resentment cannot dwell together; love will bring the forgiveness and peace we so much need.

### Forgiveness a Necessity

Not only is a forgiving spirit necessary for our happiness in this life, it is essential for our participation in the next. Although Jesus gave His life that we might be saved, and though He promises forgiveness for all our sins, yet He states plainly that such forgiveness is granted only as we forgive others. "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15, R.S.V.).

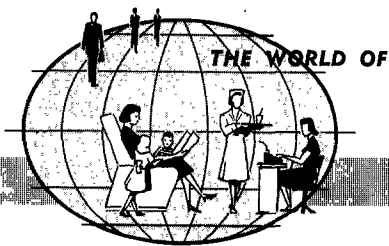
A spirit of forgiveness, then, is an absolute necessity if we would be cleansed of our sins. "He who refuses to forgive is thereby casting away his own hope of pardon."—*Ibid.*, p. 247.

How important that we search our heart to see whether it harbors the resentment or bitterness of an unforgiving spirit! If it does, we must seek of God that love which will change our attitude to one that is acceptable. "The ground of forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own."—*Ibid.*, p. 251.

## God's Greatness

By MYRTLE LEORA NELSON

Man cannot paint a sunrise in the sky,  
Or navigate the stars and moon on high,  
Extend a life when God's pronounced it done,  
Or give that spark to glow when life's begun.  
Man cannot make a grain of golden wheat,  
Or turn it into blood, with pulsing beat.  
Great intellects, with knowledge God endowed—  
Give praise to Him with humble heart and bowed.



# The Adventist Woman

Conducted by DOROTHY EMMERSON

School has started again, and so . . .

## They're Gone

By AURELIA J. SMITH

FOR days life in our house has proceeded at a mad scramble. There were name tags to be bought and attached, lists of necessities to check. I went through the house itemizing the things that a family uses in common which must now be purchased for two members: shoe polish, band aids, pressing cloth, the old set of the *Testimonies*. All summer we watched for special prices on sheets, curtains, bedspreads. We found a rug for a floor much smaller and far more cracked and worn than any previously experienced. And occasionally I thought to myself, How strange it will seem to have them gone. How quiet everything will be.

But nothing had prepared us for the aching emptiness of these first few days. I had heard people say that it's hard to see one's children leave home, but this was almost a cliché—no one had told us what it would be like to change from a family of six to a family of four in one day, to feel the silent loneliness when two teenagers leave.

We took them out to the academy. We had forgotten the long lines and

delay entailed in registration. The boys looked warily around, eying the youngsters who would in effect be their brothers and sisters for the next nine months. Everywhere we were impressed by the genuine friendliness and interest shown by the faculty during what must have been a most nerve-racking day. We saw them signed up for algebra, English, typing, physical education, geometry. Our sophomore is carrying an unusually heavy load, and we aren't going to be around to encourage him, except by mail. Our freshman is a quiet boy who observes more than people sometimes realize—will he be all right without us there to prop him up when his illusions are shattered?

They've been gone for a week now. Already we have received five letters—letters that reflect boys who are very lonely, although the words haven't said that.

"How does Tammie like being in the second grade?"

"Does Twinkle [the poodle] miss us? How are Dan Patch, Mr. Frisbee, Blackie, Spot, and Mamma Kitty?" (These last are the family cats.)

**Because anything other than a Christian education would be less than best, this mother sent her two teen-agers away to school.**

ALAN CLIBURN



"Is Tom riding my bike and did dad get that pedal fixed?"

"When are you coming out to see us?"

But the letters also say that they like academy. The sophomore is pleased that the dean has complimented him on the painting he's doing in the dorm to help on his bill, and the freshman has changed jobs and really likes what he's doing now.

My neighbor across the street asks, "Why do you send your boys away from home when there are such good schools right here?"

So I tell her that we consider the spiritual development of these boys just as important as their secular education. In teen-agers, the desire to be like one's contemporaries is stronger than at any other time in life, and we don't feel that it would be fair to expect our youngsters to be different just for the sake of being different, when with a little sacrifice they can be associating with other Seventh-day Adventist young people.

But that isn't the whole story. These boys whom we miss so much could be right here at home with us. They could be attending wonderful public schools in a State that ranks high in the national averages of education. Their teachers would be highly educated; the buildings in which they would study are marvels of architecture, carefully planned for the best possible stimulus to learning.

Instead, they are attending classes in a building that was old before their parents were born. They are living in a dormitory just as old, in rooms that are small and, we have been warned, are a bit chilly in our subzero winters.

### Charged by God

Why, then, have we sent them away? As my neighbor pointed out, we enjoy our children. We not only love them, we also like them and want to have them around.

In the book *Education* we read, "God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. . . . Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry."—Pages 262, 263.

This is why our boys aren't at home. This is why we have sent them away when we would much rather have them here with us. We are not merely rearing them to become good, law-abiding citizens. We are charged

by God with the task of bringing up children who will be workers for Him.

For generations now we have been saying, "The work will surely be finished by *this* group of young people."

And still it is not done. Will our sons and our daughters indeed be the ones who do the finishing?

We don't know. But we can stand firm in the knowledge that it can be done by this generation, for we read, "With such an army of workers as

our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come . . . !"—*Ibid.*, p. 271.

We want to see Jesus come. And when He comes, we hope to find ourselves and our children waiting for Him, ready to go home with Him. We dare not risk anything less than the best for these children.

Anything other than a Christian education would be less than the best.

## Especially FOR MEN

BY ROLAND R. HEGSTAD

### A SUITABLE SUBJECT FOR MEN

In my last column I took up the case of an Adventist minister criticized for driving a large automobile, which, when we had examined the circumstances, turned out to be an economy car. Since then I've learned that an associate in the ministry has 20 suits hanging in his closet. And some of them retailed for more than \$200!

A few days ago my son read of a baseball player who has 70 sport coats and 150 pairs of slacks hanging in his closet. We jointly pronounced a verdict that did not include the words *frugality* or *sacrifice*. What, now, was I to say about those 20 suits?

This one stirred me so much that I went to the bedroom closet and counted mine. I'll spare you the number, but if I donated them to the Dorcas tomorrow, no one would have to help me carry them. The combined value would just about get me a lifetime subscription to the *Review and Herald*—an outstanding value, by the way.

I was particularly interested in my ministerial colleague's sudden munificence, because his family can be described as multichild rather than multicaer. Only a year ago I was about to send him an anonymous donation to buy a new suit. My unselfish impulse, alas, as so many in that category, did not survive the rest of a month-end budget countdown.

He and his family—all nicely turned out—visited us last week. I could not but admire his suit, an elegant fine-weave wool job with about 10 per cent silk content, I would judge, and slubs running horizontally. (The women would have the words to devote a paragraph to the description, but you men will settle for the rudiments.)

As so often happens, there was a woman in the picture—his wife. And a shrewder buyer there isn't. Add another adjective to her roster: generous. All in

all the kind of wife the Adventist minister needs to look representative in this affluent society. Seems she found a place about a year ago that sells nearly new—and occasionally, new—clothing at fabulous discounts.

Now, I never would have *asked* how much that suit cost; I just waited until her pride in a bargain overcame his pride in appearance. (Actually neither of them cares a fig for display; there is not a less pretentious couple in the ministry.) Finally she asked me to guess, and I did, starting a bit high (with *ages* I start low), which I felt the niceties called for. Well, the price was so unbelievable that we spent a minute or two going through a semicomical charade, with her down-thrust thumb beckoning me lower still. It turned out my splendidly attired friend was sitting there in a \$2.00 suit! (I'll spell it out, or the copy editors will challenge it for sure: Two dollars.) And it takes at least a third again as much suit to cover him as me. Yes, there were a few alterations, but not one of his 20 suits had cost more than \$5.

### Bargains?

I sat there ruefully contemplating two of my "bargains." One involved a bolt of imported wool that I had made into a suit only to learn later that I was wearing a cheap synthetic. A few years later I purchased a suit from a man who alleged that he had bought out a bankrupt men's shop a few towns away. It really didn't fit—but who likes to pass up a bargain?—and I soon passed it on to a deacon in my church. Several years later I learned that the suits were stolen, and that's how a deacon out West happens to be wearing stolen goods!

Yes, there is a moral to all this. My friend's wife supplied it.

"Honestly," she said, "the more we give to the Lord, the more He gives back."

Personally, I don't doubt that the God who directs His children into paths of righteousness for His name's sake, knows also how to steer them into a real bargain now and then. And I'm willing to prove my faith by my works. My friend's wife left our home with my measurements . . .



## WHO IS THE DESTROYER?

In our discussion in these columns last week of the four angels holding the four winds, we noted that the angels were commissioned not only to hold the winds but also, after the sealing, "to hurt the earth and the sea." In other words, they are represented as having charge of the agencies that will bring about the general destruction of the wicked.

The destruction of the wicked is variously represented in the Bible and will come by a variety of means. Some will die during the increasing troubles that will envelop the earth after the close of probation; many will perish in the seven last plagues; others will be destroyed when Christ appears.

A somewhat more detailed picture of certain aspects of this destruction is given by Ellen G. White. She says, for example: "When He [Christ] leaves the sanctuary, darkness covers the inhabitants of the earth. . . . The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. . . . Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*The Great Controversy*, p. 614.

Speaking of the destructive power of evil angels, she adds: "The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere."—*Ibid.*

Apparently the granting of this divine permission and the loosing of the winds by four angels are parallel events: "Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished.

"The ministers of Jehovah, angels have skill and power and great strength, being commissioned to go forth from heaven to earth to minister to His people. They are given the work of keeping back the raging power of him who has come down like a roaring lion, seeking whom he may devour."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 5:11, p. 967.

There need be no difficulty conceiving of the destruction being wrought in part by Satan and in part by divine agencies. In the nontechnical language of the Bible, God is often said to do that which He permits or does not prevent. The results of His loosing the winds giving rise to Satan's acts of destruction could be regarded as God's act. If He had not given permission, the destruction would not have occurred. Thus, who is regarded as the destroyer depends upon the point of view. Whereas in the Bible God is most often represented as the one who brings judgment, in the writings of Ellen G. White the curtain is often drawn aside and the true workings of Satan are revealed. God is frequently revealed as a restrainer and as one who, according to His will, releases

His restraint. There is, in reality, no contradiction between this concept and the Biblical concept presenting God as operating directly.

One other viewpoint is also expressed by Ellen G. White. Whatever the agency may be by which man is destroyed, whether by direct judgment of God or by God's permissive act of releasing the restraint upon Satan, man is responsible for his own destruction: "God destroys no one. The sinner destroys himself by his own impenitence."—*Testimonies*, vol. 5, p. 120.

We stress again that man is responsible for his own destiny. God is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). The restraint upon the four angels placed upon them by the other angel ascending from the east is removed only after all men will have been given the opportunity of escaping the winds' destructive force. It will be by their own choice that men will be destroyed by the devastating winds that hurt the earth and the sea. D. F. N.

## Is Faith Sufficient?—2

### THE PERFECTION OF FAITH

Last week we illustrated various attitudes toward personal salvation by listing five points of view that a student might have toward the college he attends. They were given as:

1. The only requirement for the Bachelor of Arts degree is confidence that the college is accredited.
2. The only way to get through college is to give up all social life and visits home, using every moment from early in the morning until late at night studying, writing papers, visiting professors, and staying on the good side of the dean of students.
3. Taking a lively interest in class discussion will make up for not doing homework assignments.
4. Obeying all the rules of the school is a prerequisite to graduation.
5. A thorough understanding of the philosophy of Christian education is a sufficient basis for receiving a degree.

There are certain elements of truth in each of these positions. But no one of them is complete in itself. Notice how these apply to the Christian life:

1. Confidence in the power of God to provide salvation for us is extremely important. It would appear to be a necessary condition to salvation.
2. Self-denial has an important place in the Christian life. It is unlikely that anyone who is not willing to take up the cross of Christ and follow Him can enter the kingdom of heaven. But self-sacrifice in itself has no merit. Its value is that it causes us to elevate Christ in our own lives, and it has a beneficial influence on others.
3. Just as it is impossible for a student to make up in class discussion what he has not done in his daily work, so it is impossible for the professed Christian to accumulate merit by acts of mercy and goodness so that he will not have to give an accounting for the good he has failed to do or the sins he has committed.
4. God's school has rules and He expects obedience. But the Scriptures plainly state that only Christ succeeded in obeying God's rules perfectly. Since the Fall,

mankind has failed. And yet perfect conformity to the will of God is expected of all those who seek salvation. Has God asked too much? He has not. For with every request for obedience God has given us, through Christ, the power to obey. No one who knowingly disobeys Christ will receive eternal life, but on the other hand, no one can in his own strength and power meet the requirements for salvation without Christ.

5. Finally, a thorough understanding of the philosophy of Christianity, an understanding of the doctrines of the church, are not a sufficient basis for receiving eternal life.

### James and Paul Offer No Contradiction

Faith—that principle of behavior which stems from confidence in God and belief in His power—is the sufficient condition for our salvation. There is no contradiction between the statements of James and Paul regarding the relationship between faith and works, for faith includes actions that demonstrate a personal relationship with Christ.

Instead of speaking of faith and works we might speak of attitudes and behavior. Faith is made perfect by the actions it produces. Faith is the blend of belief with behavior. When belief—an attitude of confidence in someone or something—has enough punch to it, it sets us in motion. This is faith. A person cannot believe in something as important as Christ's teachings without going into action, and as James might put it—faith without action is not faith at all, for it is dead.

The term "works" is much misunderstood. It seems to refer to acts that are prescribed by men and in which they may see some merit. Going to church, which ought to be an act of love, is thought by many to have some value of itself. When we think of works we often think of keeping a law or requirement simply because it is there, not because we know it is right or because we love the one who made the law. Works are impersonal, mechanical, dead.

But acts which stem from personal relationships do have value in the Christian life. And the act of obedience that stems from a personal relationship with Jesus Christ reveals balanced Christian perspective and is looked upon with favor by God. It is impossible for us to read the twenty-fifth chapter of Matthew without realizing how much stock God puts in our actions. "When the Son of Man comes in his glory . . . , he will sit in state on his throne. . . . He will separate men into two groups. . . . Then the king will say to those on his right hand, 'You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made. For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home, when naked you clothed me; when I was ill you came to my help, when in prison you visited me'" (Matt. 25:31-36, N.E.B.).\*

Living the Christ life is not works in the usual sense of that word. Living the Christ life is putting into action what is in the heart by faith. The parable of the talents indicates that God wishes us to serve Him actively, not passively. We please God when we obey Him. In addition, acts of godliness influence others in Christian living and they strengthen belief (John 10:37, 38). And finally, our actions for Christ are evidences of our love for our fellow men (1 John 3:17).

Just because we receive eternal life only through the merits of Christ, we are not to suppose that there is no value in obedience, in fulfilling the will of Christ. Keeping the Sabbath, paying tithes, caring for the needy and the sick, will not in any sense earn us a place in heaven. But it will demonstrate to the world and to Heaven that we are among those who belong there.

(Concluded)

F. D. Y.

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

### LETTERS

*From Readers*

### TRADE SCHOOLS NEEDED

EDITORS: I have a heavy burden for our youth because we have no Adventist trade schools. I've talked to conference workers and union workers, and they all say the same thing, "Yes, we need them." But nobody does anything about it.

Not all our children are college material. Not all are qualified to become doctors, dentists, preachers, teachers, and nurses. Why make every child take English, science, or what have you, when you know ahead of time he'll fail and be sent home anyway?

Our churches are made up of lay workers who are farmers, mechanics, and other types of workers, so why try to make professional people out of all our youth?

I know of four youth in one small church who could not get into an SDA college and finally went to a trade school not run by Adventists. They are out of the church today. We make a lot over keeping them in our schools when they are in the grade schools but do nothing to provide trade schools after they get a little bigger. These were good children and workers in the church, but they

made friends with the ones they were in trade school with every day and some of them even married the sisters of their new friends. Someone will have to answer for this neglect of our youth. I suppose I'm about as responsible as anyone for not trying to get something going long ago instead of waiting till my own daughter was hurt.

MRS. ANN KERR

Othello, Washington

### "VENERATE" OR "ADORE"?

EDITORS: Re the article "The Elevation of Tradition" (April 18 REVIEW): We Catholics never have and never will "adore" Mary (line 7). For truth's sake, which I'm sure you must advocate, I believe you should inform your members of this.

MRS. ALBERT SANTOLERI

Havertown, Pennsylvania

► On page 275 of *Handbook of Christian Feasts and Customs* (Harcourt, Brace and World, Inc., 1958) we read:

"Mary. A great and popular veneration of Mary, the Mother of God (Theotokos), existed in the early Church long before any special feast was instituted in her honor. To her is accorded a veneration (hyperdulia) that transcends the honor given to any other saint (dulia). Her dignity as the Mother of the Incarnate Word of God, and

the spiritual privileges conferred on her by reason of this dignity, raise her beyond all created spirits to the exalted position of 'Queen of all Saints.' On the other hand, she still remains a mere creature in all her glory. The Church has never 'adored' Mary or accorded her any honors that are reserved for Divinity."

We grant that there may be a distinction between "adoration" (Latin *latria*) and "veneration" (Latin *hyperdulia*), but the difference is not easy to reproduce in English. It is even more difficult to observe in the religious practice of most of our Catholic friends.

### POOR EXCUSE

EDITORS: Re the question in the June 20 editorial "Are we justified in hiding behind the concept that conditions will become worse anyway?" I have heard this excuse from many Protestant ministers when they are approached for help in fighting against the liquor interests, so I am glad to see that you are questioning the wisdom of this argument. As the pastors go, so go the church members. If the pastors had urged their members out to vote (and also their neighbors) we very likely would have had the blessings of Prohibition these 35 years since repeal. Statistics seem to confirm this opinion.

O. N. VENDEN

Garland, Texas

## Concerted Evangelism Wins 130 in Ethiopia

By SAMUELE BACCHIOCCHI  
Chairman, Theology Department  
Ethiopian Adventist College

The school family of the Ethiopian Adventist College witnessed the baptism of 130 on June 22. Despite the shortage of baptismal robes, communion cups, basins, and towels, all were grateful to God for the spiritual victories of the candidates.

Behind this event is a story of hard work on the part of students and teachers during the past school year, accompanied by the blessings of the Lord. When the staff laid the plans for evangelistic outreach at the beginning of the school year, they were aware that before them were 800 students attending the elementary, secondary, and college sections. About 70 per cent were of Moslem background, while the rest belonged to the Adventist, Coptic, and Catholic faiths.

Besides the religious ties, which sometimes create formidable barriers to the reception of the Advent message, staff members have to fight against the common social evils of smoking, drinking, drug use, and immorality. Leading a youth to baptism requires painstaking effort, which in most cases continues over a period of two years, but above all it demands the miraculous transformation which only the Holy Spirit can accomplish.

How were so many prepared for baptism? Six teams of students conducted six meetings every Sabbath, two on the campus and four in the community. Faculty members helped by providing guidance and transportation. Meeting places

ranged from the shadow of a large oak tree to the college church. Crowds ranged from 20 in one meeting place to 300 in another.

Equipment was simple but effective. Each team was provided with a flashlight projector, a screen made of a plastic sheet rolled on a broom handle, a Bible study outline, and a group of students to preach, sing, and tell stories to the younger children.

The response was most gratifying. Almost 200 interested persons requested baptism, of whom 130 were accepted. The remaining ones were encouraged to make further preparation. One group donated the land and the money to help build a church. This simple but attractive church is to be inaugurated shortly.

## Temperance Work Acts as Wedge in Bihar, India

By B. NOWRANGI  
Temperance Secretary  
Northeast India Union

A temperance booth was opened at an annual one-day fair, June 27, near Ranchi, Bihar, India, where more than 100,000 people come from different parts of the country for the worship of the goddess Jagarnatha. It was the first Christian endeavor to bring the gospel message into the center of devil worship, and by the grace of God it was successful.

A central location was procured on the main street of the fairground. The booth was decorated with temperance charts and wall posters, which attracted the crowd. Christian music also drew the attention of the people, and an introductory message was given over a public-

address system. The people were then invited into the booth by groups of 50 for further instruction about the body temple of God. Inside the booth, a brief health lecture was given, and those who showed interest in studying more about the subject were given tracts and enrolled in the Voice of Prophecy course.

This program began at 8:00 A.M. and continued without a break until 5:00 P.M. Group after group of people came inside the booth and seemed impressed by the message. They could see an attractive aspect of Christianity in the temperance message.

At the close of the day more than 6,000 had come inside the booth to hear the message, more than 3,000 had accepted tracts, and 1,364 had enrolled in the Bible course.

Perhaps one of the most important points to note in this experiment was that the people came inside the booth knowing that it was a Christian program. And they listened with rapt attention.

This seems to be a new trend in the attitude of the Hindu in India. The temperance message is an entering wedge with these people because their religion, like ours, opposes the use of tobacco and strong drink, as well as the eating of meat.

## San Andrés Islanders Erect Academy Building

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

A new junior academy is under construction on the island of San Andrés in the Caribbean east of Nicaragua. The new building, situated on the main road, will offer five grades of elementary education and several secondary grades.

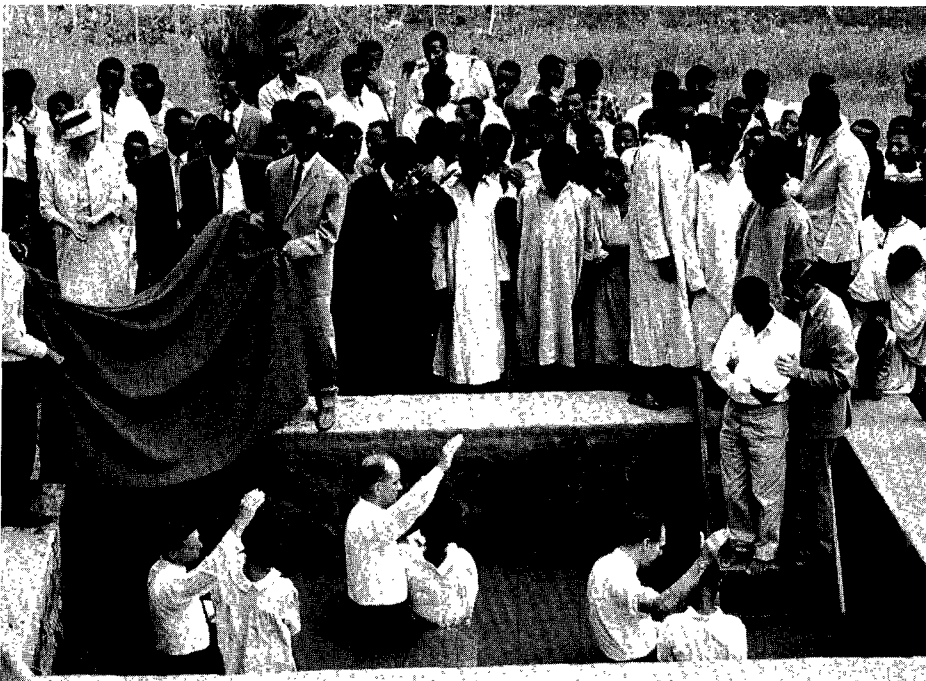
At the present 160 children are attending school in a group of old buildings. The government, recognizing that this school is a contribution to the island's educational system, provides the salary for the head teacher.

The Adventist message was first heard on the island in 1899, when the schooner *Herald* landed, and its captain, F. J. Hutchins, sold books, distributed literature, and did ministerial and dental work. When the ship returned in 1900, bringing a self-supporting medical worker, some people on the island were already keeping the Sabbath. Meetings were held and more accepted the truths of the Bible. Today there are three churches in San Andrés.

Growth of membership has been slow. The main religion of the island is deeply rooted in the lives of the inhabitants, and because of the lack of openings for work and the lack of educational opportunities for the Adventist youth, many of the young people emigrate to the mainland.

Realizing the importance of training the children and youth, the Adventist islanders are now opening a school.

Recently A. J. Riffel, lay activities sec-



Officiating at the large Ethiopian Adventist College baptism in June are (from left) O. C. Bjerkan, principal of the school; C. D. Watson, president of the Ethiopian Union; and E. H. J. Steed, Temperance Department secretary of the General Conference.





Participants in the 1968 meeting of the General Conference Medical Advisory Committee.

retary of the Inter-American Division, and J. G. Nikkels, departmental secretary of the Colombia-Venezuela Union, spent a week in this mission instructing and preparing the laymen for greater participation in the evangelistic thrust that has begun all over the Colombia-Venezuela Union.

## Medical Advisory Group Meets in Washington

By RALPH F. WADDEL, M.D.  
Secretary, GC Medical Department

The significance of health evangelism working in cooperation with the gospel ministry in soul winning was the theme of the General Conference Medical Advisory Committee at its annual meeting June 19 to 25, 1968, in Washington, D.C.

N. C. Wilson, vice-president of the General Conference for North America, challenged the delegates with 11 areas of activity with which we may become involved as a means of strengthening and extending the health arm of the church.

Dr. J. Wayne McFarland, of Philadelphia, led out in the session's morning devotional studies by emphasizing the potential we hold for reaching the hearts and souls of the professional and business members of our communities through health emphasis as demonstrated in stop-smoking clinics, better living centers, and other activities as may appropriately be conducted by Seventh-day Adventists.

Dr. Mervyn G. Hardinge, dean, School of Public Health, Loma Linda University, pointed out the importance of a rational approach to health in the meeting's daily hour of instruction. He said, "Exercise is vital to the maintenance of coronary elasticity and is thus a natural defense against heart attacks." Good nutrition consists of an adequate diet, com-

plete with proper proportions of essential proteins, fat, and carbohydrates, as well as vitamins and minerals in the food we eat. He further stated that "Enrichment may actually be an impoverishment and is not a substitute for nature's micronutrients that are too frequently removed in refining processes."

Specific health programs that have been found to be successful and meaningful soul-winning activities were presented by the union medical secretaries of the North American Division. Audi-

ence participation with lively discussion enabled delegates to determine how additional programs might be developed within their fields. This session was a milestone in progressive health evangelism as an important function of the remnant church.

Visitors attending the session from outside the North American Division included Dr. H. A. Habenicht, of the Bella Vista Hospital in Puerto Rico; Dr. Stanley Pollman, who recently returned to the homeland following a term of service in the Far East; and Dr. G. M. Brown, one of the church's pioneer medical missionaries, currently serving as superintendent of the Crieff Nursing Home in Scotland. Dr. Brown is nearing her eighty-ninth birthday. She is an active clinician, an ardent promoter of health evangelism, and a dedicated Christian woman.

## Youth Evangelism Wins Nine in Colombo, Ceylon

By RAJKUMAR ATTIKEN

What a thrill it was to see nine young people come forward and shake my hand as an indication of their desire to be baptized into the church. This was the night of June 3, when the Colombo, Ceylon, MV's brought to a close their four-week Voice of Youth campaign.

The prime mover of the program was Joe Cumine. As leader of the Colombo MV's, he had decided to steer his society into evangelism. I was home on summer vacation from Spicer Memorial College when I was requested to be one of the speakers. Having known the



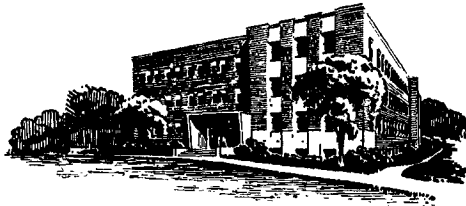
## Christian Education Council in Brazil

Participants in the 1968 council for educational secretaries, principals, and deans of the South and East unions in Brazil. Seated (from left): Nevil Gorski, president of Brazil College; Léo Ranzolin, South Brazil Union MV and educational secretary; W. A. Howe, associate secretary, General Conference Department of Education; Alcides J. Alva, South American Division educational secretary; and João Rabello, dean of boys at Brazil College. Behind them are other principals and deans. Two sessions were held, one in São Paulo, another in the State of Paraná.

LEO RANZOLIN, Departmental Secretary, South Brazil Union

## DATELINE— WASHINGTON

By Arthur H. Roth



*A monthly roundup of happenings at General Conference headquarters*

**CHINA DOCTOR VISITS.** For a portion of a day in July a number of General Conference staff members had the pleasure of a heartwarming visit with Dr. H. W. Miller, affectionately known in denominational and other broad circles as the China Doctor because of his long and devoted service to China and her people.

Dr. Miller began his fruitful and colorful missionary service to China before most of those now on the General Conference staff were born. His missionary service began in 1903, one year after he graduated from American Medical Missionary College, the forerunner of the denomination's College of Medical Evangelists (now Loma Linda University). During his sixty-five years of mission service Dr. Miller has served the church as a doctor, division administrator, scientist, builder of hospitals, financial counselor, and in numerous other capacities.

Now almost 90 years of age, he is still active in raising funds and building hospitals. He and E. L. Longway were the driving force behind the money-raising program and planning for the 120-bed Tsuen Wan Hospital in the Kowloon section of Hong Kong. Half the funds for the 160-bed Stubbs Road Hospital, reports Dr. Miller, are already in hand.

In his medical-missionary lifetime Dr. Miller has been instrumental in building 18 hospitals, most of which have also offered nurse's and paramedical training. The doctor has not only served in China and Hong Kong but he has also given missionary service in Trinidad, the Philippines, Manchuria, Libya, Malaysia, and Japan. He has been prominent in the development of milk from soy beans, both in America and overseas.

As we visited with Dr. Miller we could not resist silently thanking God for men of such talent and dedication and at the same time bearing in mind that God has others of like stamp among His sons and daughters now in service and among those preparing for service.

These times require men and women who are willing and ready to give their lives in full devotion to God's kingdom.

**VISITING MISSIONARIES.** Missionaries who visited the General Conference in recent weeks were: S. P. Berkeley, president of Adventist College, Ghana, West Africa; Roger Wilcox, South American Division president, Uruguay; Ivan and Lorraine Crowder, Port of Spain Hos-

pital, Trinidad; Hulda Fritz and son, Bella Vista Hospital, Puerto Rico; J. S. Russell, Middle East College, Lebanon; Beverly B. Beach, education and Sabbath school secretary, Northern European Division, England.

**FROM OTHER LANDS.** Among church members and denominational workers from other lands who honored the General Conference with a visit while they were in Washington in recent weeks we list: Judy Hon, Sydney, Australia; Ernesto Gil family, Rio Piedras, Puerto Rico; Ernest Wright and Newton Andrews, Port of Spain, Trinidad; Lischotte Skjodt, Copenhagen, Denmark; R. W. Gray, Sydney, Australia; L. H. Engelbrecht, Perth, Australia.

**CHAPEL SPEAKERS.** Morning worship in the General Conference chapel provides frequent opportunity for staff members to become acquainted with missionaries, workers, and denominational personalities, in addition to those connected with the staff. Some who in the past few weeks spoke at worship were: Andrew N. Nelson, missionary in the Far Eastern Division for many years, now serving Loma Linda University (brother of Dr. Philip S. Nelson, of the GC Medical Department); W. M. R. Scragg, veteran minister, writer, and conference administrator in the Australasian Division (father of W. R. L. Scragg, GC Radio-TV Department associate secretary); Gerald H. Minchin, long-time professor of theology at various denominational colleges (brother of E. L. Minchin, General Conference field secretary).

**BLUEPRINTS.** A standing committee scheduled to meet every Monday morning under the chairmanship of a vice-president and the secretaryship of an assistant treasurer is called the Blueprints and Financial Plans Committee. This committee, appointed by the General Conference Executive Committee, consists of 29 members representing administrative officers and the different departments and services of the church. The work of the committee is to study church and institutional building plans and budgets submitted by the North American unions and the overseas divisions and give the soundest counsel and guidance possible regarding the projects. From four to ten projects are submitted to the committee each week for consideration and recommendation.

thrills of soul winning, I could not think of a better way to spend my vacation.

I consented and I am glad I did. Spicer Memorial College graduates Kingsley Peter and Sunimal Kulasekera were to help me as guest speakers. Bernard Whitehead, from Barbados, was the "question man." The song services were directed by the MV leader.

We sought the guidance of the church pastor and Ceylon Union officials. The youth of the church rallied to the whole program, and a hall was hired. Invitations were distributed. So began another soul-winning endeavor by youth.

The opening program was well attended. So were all the programs held four times each week for four weeks. Soon we were in the homes of the people, visiting and studying with them. How delighted we were to hear that the people were enjoying the meetings. One gentleman observed that in the few weeks that he attended our meetings he had learned more of the Bible than in his past 72 years! Encouraged by the response, we continued studying with the people, constantly seeking the Lord's guidance.

On Sabbath evening, June 15, members of the two Colombo churches witnessed the baptism of eight young people—results of youth evangelism. In his sermon, F. R. Scott, the church pastor, challenged the young candidates to pass on the gospel message to others just as the youth had passed it on to them.

One young woman experienced opposition from her home. But this did not hinder her from being baptized on June 19 after prayer meeting.

The youth do not plan to stop here. Studies are being continued with others, and we hope to have more baptisms soon. Plans are being made for two more youth evangelistic campaigns before the end of 1968.

## Child Evangelism Studies Conducted in Far East

By R. S. WATTS, JR.  
*Departmental Secretary  
Far Eastern Division*

Louise Meyer, GC assistant Sabbath school secretary, and R. S. Watts, Jr., Sabbath school secretary of the Far Eastern Division, recently conducted a series of child evangelism training institutes in that division.

The itinerary included the Palau Islands in the mid-Pacific, Thailand, Indonesia, and climaxed with a final training program conducted in Seoul, Korea. More than 150 leaders and teachers of children's divisions attended.

The Korean institute was under the direction of H. C. Pack, Sabbath school secretary of the Korean Union, and Mrs. Kim, assistant Sabbath school secretary for child evangelism.

Since that institute we have received word of the tragic death of Mrs. Kim, who suffered a brain concussion during a mission-wide institute.

# Prison Work in the Chesapeake Conference

By ALFRED W. WENNERBERG  
Minister, Chesapeake Conference

Current pastoral work in prisons in the Chesapeake Conference includes Bible studies and visits in the Maryland State Penitentiary in Baltimore and in five institutions at Jessup, Maryland: the Patuxent Institution (for defective delinquents), the Clifton T. Perkins State Hospital (a security institution), the Maryland House of Correction, the Correctional Institution for Women, and the Maryland Correctional Center.

I conduct a weekly Bible class in both the penitentiary in Baltimore and the Patuxent Institution at Jessup, ten miles southwest of Baltimore. The attendance varies from two or three to about ten, though as many as 32 have come to the penitentiary sessions.

The Protestant chaplains show an interest in this work and are cooperative. Rules forbid proselyting among Catholic inmates, but I pray that they will go on studying their Bible courses and accept the truths they find. Perhaps after their discharge they will find their way into the full message of the Scriptures.

The Bible classes are known in the institutions as the Seventh-day Adventist classes, and I have not been stopped from teaching our distinctive doctrines freely, though I have felt somewhat guarded about teaching such subjects as the antichrist and the mark of the beast, for reasons that are obvious.

Membership in the classes is rather transitory, so the members do not learn enough to become fully acquainted with the third angel's message. Direct results through baptisms elude us for two reasons: (1) There are no facilities in those institutions for baptism by immersion. (2) The interested ones need time to prove the genuineness of their conversion. Several have accepted the Bible's message, and two have declared their intention to be baptized.

Some time ago I helped a young woman from the institution find a position as a domestic in one of the nursing homes in another conference. Later I found her working in another of our institutions in that same conference. She told me that she had married and that she and her husband had attended a series of evangelistic meetings in a nearby church. As a result both had been baptized into the church. She seemed very happy.

Besides conducting Bible classes and visiting in the two institutions, I visit in the others those who are taking Bible correspondence courses. I get a chance to help them by lending and giving them books and magazines. The members of the Wilna church, where Mrs. Wennerberg and I hold our membership, have for years sent *These Times* and the *Message Magazine* to the libraries of those institutions and to the Protestant chaplains. They have also sent a standing

order of Sabbath school quarterlies for me to distribute to members of my Bible classes and others whom I visit. Mrs. Minnie Bestpitch, until recently a member of the Spencerville, Maryland, church, has also done a wonderful job in gathering up back numbers of Adventist magazines. She has also been instrumental in my getting quantities of unused back numbers of our magazines published by the Review and Herald Publishing Association, where she works. I have received letters of appreciation for this service of the publishing house.

Mrs. Philippa Pontier, coordinator of volunteer services of the Perkins State Hospital, expressed her appreciation to me: "I appreciate this literature so much, as it is difficult today to get decent literature for the inmates to read." At one holiday season I received a letter

from Dr. John M. Hamilton, superintendent of the hospital, expressing his appreciation for services rendered. Since then I have received two certificates of appreciation from him.

The Protestant chaplain of the Patuxent Institution told me—and it has been verified by the inmates—that my Bible class members get first chance at the literature I bring. The rest is laid on a table at the Sunday morning service, and is picked up in a few minutes by other inmates.

One young man in my Bible class at the Patuxent Institution told me that when he is discharged he is going to do two things: ask for Sabbath off or not accept the job; and go to church at the Berea Temple. Another man, now working in that same area, says that he is soon going to get the Sabbath off and then he is going to attend Berea Temple. The pastor of the Temple has already been in touch with him.

Many months or years may pass before the seeds sown will produce fruit for the kingdom of God, but each person contacted is a candidate for eternal life.

## *A Book, a TV Program, and a Faithful Neighbor*

By ULYSSES N. DIAZ  
Pastor, Patchogue, New York

One Sabbath morning between Sabbath school and church the telephone rang in my study. It was a Mrs. Mary Schumpf, requesting a pastoral visit. Though she lived about 40 miles from our church, I made an appointment with her. The following week a member and I visited her and spent more than two hours studying the Sabbath truth.

Eight years before Mrs. Schumpf had bought *The Great Controversy* from a colporteur who had almost skipped her house. She had read the book, then laid it aside. Five years later she read part of it again. She was searching for truth, but it was not until last year that she decided to read it thoroughly. During the time she was doing this, she had an experience which she told us:

"One Sunday morning I was thirsty for God, and I went to the television, turned the knob, and without knowing what I was doing, tuned in on the Faith for Today program. As I listened I was uplifted, and wanted to know more about the message that was being presented. I was glad for the offer of the free Bible course. There was a pencil and paper before me, so I immediately wrote in requesting the course. Lessons began to arrive, and what a thrill it was to me finally to find what I had been searching for."

When the Sabbath lessons came, she could hold her curiosity no longer, and wrote to the Faith for Today office for information concerning the church sponsoring the program. They gave her the address of our church in Patchogue, Long Island. That is how she happened to call me.

After our study, she expressed her desire to attend our church. Fortunately one of our members lives only a short distance from her. I told her that this woman would be glad to take her to church.

"Do you mean there is a member who lives here? And she goes to church 40 miles away?" she asked in surprise.

I assured her that that was correct.

"If she travels 40 miles to go to church, this has to be the right church," she replied.

The outcome was that on February 24, after three months of personal Bible studies, Mrs. Schumpf was baptized into the remnant church.

What an inspirational occasion that was. And what a thrill it was for one person who witnessed the baptism—the literature evangelist who had sowed the gospel seed! He was completely surprised, for he had not known the result of his faithful effort of eight years ago.

## Atlantic Union

✦ More than 100 children received recognition at the close of this summer's two-week Vacation Bible School at the Bronx, New York, church. Director of the school was Roma Stevenson. The school had three departments—kindergarten, primary, and junior. The kindergarten department was headed by Beatrice Smith, the primary department by Bernice Dawkins, and the junior department by Azalee Stevenson.

✦ Twenty-nine persons have been baptized so far in connection with the recent evangelistic work of J. O. Tompkins, Northern New England Conference evangelist, in Nashua, New Hampshire. Elder Tompkins was assisted by C. Dale Chaffee, Robert N. Edwards, and M. A. Wyman. Nashua did not have a church until March, 1967, when a congregation of 18 members was organized. Now 50 attend services, and prospects for a further increase are good. Rolfe B. Mitchell is the present pastor.

✦ Harvard University in Cambridge, Massachusetts, recently donated a mass spectrometer to the physics department of Atlantic Union College. This instrument is used in comparing the mass ratios of atomic nuclei. Dr. Alvin Kwiran, a Seventh-day Adventist member of the Harvard faculty, was instrumental in obtaining it for the college.

EMMA KIRK, *Correspondent*

## Central Union

✦ As part of their activities an evangelistic field school composed of ministerial students from Union College and Andrews University assisted in the Five-Day Plan clinic held at Porter Memorial Hospital in Denver, Colorado. C. L. Duffield, pastor

## Canadian Union

An assignment on religious beliefs recently led a student in Montreal, Quebec, to borrow *Religions of America* by Arthur Maxwell from a local library. It changed his life completely.

Upon reading this book, David Rhind was particularly interested in the Seventh-day Adventist Church and determined to find out more about it.

The following Sabbath he attended the Adventist church in Westmount, Montreal. That same evening he called the pastor, E. Parchment, stating that he would like to join the church. He eagerly studied the Gift Bible Course and attended church regularly.

During a recent evangelistic crusade conducted by A. Haig and E. Parchment, David was baptized and is now actively engaged in missionary work. He plans to attend an Adventist college soon.

H. J. THOMAS

*Church Press Relations Secretary, Montreal SDA Church*

of the Southside church, conducted this summer field school.

✦ A Sabbath school workshop was held in the Liberal, Kansas, district August 23 and 24. E. E. Hagen from the union office participated in the weekend services.

✦ A new building is under construction at Sunnydale Academy to be used in the manufacture of frozen bread dough. This new business will be operated by Sunnydale Enterprises, Inc.

CLARA ANDERSON, *Correspondent*

## Lake Union

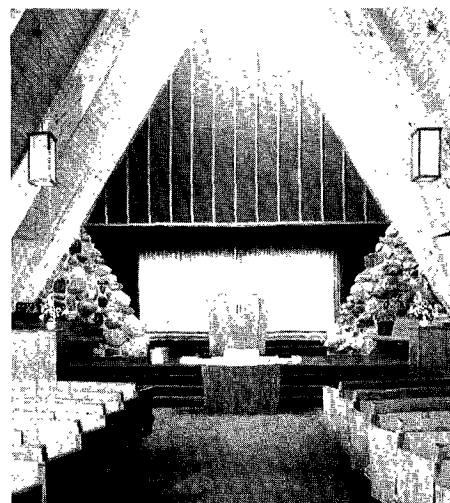
✦ Mrs. Emma Peters, mother of Pvt. Michael Peters, who died in Vietnam, attended a tribute service honoring her son and other SDA soldiers on Servicemen's Day, May 11, at the Lookout Mountain church in Georgia. Mrs. Peters, a member of the Brookfield, Illinois, church, is a graduate nurse at the Hinsdale Sanitarium, where her son formerly served as an orderly. She has accepted five medals for her son: the Silver Star, Purple Heart, Air Medal, National Defense Medal, and Vietnam Service Medal.

✦ The South Flint church in Michigan held its first Vacation Bible School this summer. Fifty-two children received certificates of graduation at its close, 25 of whom were not Adventists. Ann Fivecoate was the leader.

✦ Wisconsin's evangelistic program includes a pulpit exchange program involving almost every minister in the conference, as well as the entire office force; a city-wide campaign in the arena in Milwaukee, conducted by Glenn Aufderhar in association with Lee Huff, pastor of the Milwaukee Central church; and a city-wide campaign in Kenosha, conducted by the conference evangelist, Robert Thompson, associated with Stanley Cottrell and Ivan Morford.

MILDRED WADE, *Correspondent*

## Interest Awakened by Library Book



## Michigan Church Dedicated

R. D. Moon, president of the Michigan Conference of Seventh-day Adventists, gave the sermon at the consecration service for the new \$75,000 Twin Cities SDA church.

This church, combining the Alma and the St. Louis congregations, was built and financed by the church membership. Church members have "saved the church an estimated \$50,000" by volunteer work. In addition, Charles Lotz and Elmer Wedge donated the land for the building site; Mr. and Mrs. Harry Byers donated a piano; and Dr. and Mrs. V. L. Sheline and his mother, Mrs. Inez Sheline, gave the organ. A patient of Dr. Sheline's, Roy Wolfe, presented a check for \$1,000 to the church June 29.

A special youth chapel is furnished with the pews and pulpit from the former Alma church. Ellen G. White used the same pulpit when she spoke at the Alma church.

E. N. WENDTH

*Departmental Secretary  
Michigan Conference*

## North Pacific Union

✦ Gem State Academy recently received a \$2,000 grant for its science department from the Laura Moore Cunningham Foundation, Inc., in Boise, Idaho.

✦ Archie Morley was honored for his 40 years of service as a denominational educator during a farewell social at Laurelwood Academy this summer. For the past seven years Mr. Morley has served on the staff at Laurelwood. Previous to this he was principal of Portland Union Academy, and during the past 25 years has served in various academies throughout the North Pacific Union either as a teacher or an administrator.

✦ Fall evangelistic series include meetings by E. G. Brown in Gold Beach, Oregon, and by Jim Hiner and his team in the Grays Harbor church in Hoquiam, Washington.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Seventy-four requests for Bibles have come in thus far as a result of work done last February by the Bowman, North Dakota, church. At that time the members sent out 1,950 letters with invitations to enroll in Bible in the Hand.

✦ A baptism of three was conducted at the Cedar Rapids, Iowa, church July 27. Those added to the church were Mr. and Mrs. Douglas Millburn and Rosa Lee Martin. Telephone evangelism was a factor in the decision of Miss Martin to join the church.

✦ Groundbreaking services for the new Detroit Lakes, Minnesota, church and school complex were held July 14, as the mayor, Kent Freeman, removed the first shovelful of earth from the building site. H. E. Darby is the district pastor.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### Young People Raise Funds for African's Education

Young people of the Temple City, California, Seventh-day Adventist church have helped raise funds to provide further education for Fred Sendegeya, an exchange student from Africa. When he returns he will be attending the Kamagambo Secondary and Training School in Kisii, Kenya, East Africa.

Fred lived in a small village in Uganda. His entire family are members of another Christian denomination. One day he left his village and went to Kanyanya, where he noticed an announcement in the newspaper offering a free Bible correspondence course. He sent for it and subsequently completed the lessons and became a Seventh-day Adventist, much to the embarrassment of his family and friends.

About this time he, along with several

other students, took an examination, and he was one of the few who passed and qualified for an American Field Service scholarship to attend high school in America. He was to live in the Tallman Trask home in San Gabriel, California, and attend San Gabriel High School.

During the past year Fred attended the Temple City Seventh-day Adventist church, which is close to the Trask residence.

When the young people of the church learned of Fred's interest in continuing his education they initiated several projects to raise funds for him to attend the Adventist school in Kenya.

WERNER E. CARLSON

✦ Because construction estimates were beyond the church's financial resources, the congregation of the Japanese Adventist church in Honolulu is doing its own work on a new sanctuary, aided by a Baptist construction superintendent who is an experienced church builder.

✦ A. S. Maxwell, *Signs of the Times* editor, recently presented California Governor Ronald Reagan with a set of *The Bible Story* in an interview arranged by Mrs. Ivy Baker Priest, State treasurer.

✦ Richard Hall, of the Sarawak Mission, and converted Borneo tribal chief Rayong have recently toured southern California. In addition to mission talks in local Adventist churches, they made five television appearances and six radio presentations and were featured in a number of local newspapers.

✦ Members of the Paradise Valley Hospital's Volunteer Service League presented the hospital with a \$2,500 citizens band radio installation designed for use in civilian disasters or other emergencies.

✦ Three Modesto Union Academy boys recently received a total of \$2,300 in the *Modesto Bee* annual Newspaper Boy Scholarship Awards program. Chosen for outstanding records as *Bee* carriers, as well as for scholastic standing and citizenship achievements, were Bert Williams (top honor of \$1,500), Robert Ricker, and John Holm.

✦ First annual summer camp for the deaf in the Pacific Union Conference was held at Pinecrest Camp, August 18-22.

✦ A greenhouse is being constructed at Fairview Junior Academy, San Bernardino, to serve as a "classroom" for the study of God's second book, nature.

✦ Literature evangelists of the Pacific Union set a new record for the first six months this year by delivering \$1,017,641 worth of literature.

✦ Twelve academy-age student missionaries have returned from a four-week stint of service in Guatemala, where they helped in the clinic, stocked and catalogued medicines, assisted in extraction of teeth, and helped paint a nearby Adventist church. Supervised by Elder and Mrs. William Jamerson, of Orangewood Academy, the group was the fourth sent annually by the Orange County Youth Association to Inter-America.

✦ Pacific Union College is sending four more student missionaries to overseas fields: Dave Crabtree, senior biology major, will teach in a ten-grade mission school in Thailand; Ed Moore, junior biology major, is slated to help operate a radio station in Djakarta, Indonesia; and Donna Hines and Virginia Strube, sociology students, are to teach in Palau Academy on the island of Koror, Caroline Islands.

HERBERT FORD, *Correspondent*

## Southern Union

✦ Twenty-two student literature evangelists have worked 2,714 hours and sold \$7,661.98 worth of books during the first six weeks of their summer canvassing program in the Carolina Conference.

✦ Nine Carolina radio stations carried the special patriotic program prepared by the General Conference Radio-TV Department. This is double the number that carried the program last year.

✦ Six persons were baptized in Jacksonville, Florida, July 20 as a result of the school of evangelism conducted by students from Southern Missionary College under the direction of Douglas Bennett.

✦ The Florida Book and Bible House reports the best camp meeting sales in all its history—more than \$19,000.

OSCAR L. HEINRICH, *Correspondent*



### Ingathering Champion

Walter Mazat, lay activities secretary of the Southern Union, congratulates Rosa Holmes, a lay worker who has raised nearly \$10,000 for God's cause in the last 18 years. During the years after she accepted the Adventist message in an evangelistic campaign in Savannah, Georgia, Mrs. Holmes has gone from door to door passing out literature and enrolling scores of families in the Bible correspondence course. Last year, her banner year, she raised more than \$1,000.

J. ERNEST EDWARDS  
*Secretary, General Conference  
Lay Activities Department*



With Fred Sendegeya (left) are some of those who helped raise funds for his education (from left): John Robertson, Jr., Pastor Russel Hagen, and Marilyn Goulard.

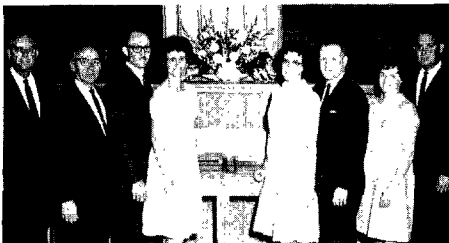
# Camp Meeting Ordinations



## Arkansas-Louisiana

L. C. Dyer was ordained to the ministry at the Baton Rouge camp meeting June 8. Those participating in the service were C. O. Franz, of the General Conference; B. E. Leach, of the Southwestern Union; E. F. Sherrill, and P. I. Nosworthy, of the local conference.

H. H. VOSS  
*Departmental Secretary*



## North Pacific

Lee Thompson (far right), Harold McKay, and Robert Nickell were ordained June 14 at Walla Walla College during the Upper Columbia camp meeting.

Those who participated in the service were R. C. Remboldt, president of the Upper Columbia Conference, G. S. Baharrie, dean of the school of theology of Walla Walla College (not shown), and W. J. Hackett, president of North Pacific Union Conference.

DON A. COPSEY  
*PR Director*



## Texas

Three pastors, David Allen, Wayne Easley, and Herman Griffin, were ordained to the ministry at the Texas camp meeting June 1. Left to right are G. Charles Dart, president of the Texas Conference; Herman Griffin, David Allen, Wayne Easley, Elden Walter, ministerial secretary for the Southwestern Union; B. E. Leach, president of the Southwestern Union; and D. E. Venden, of St. Helena, California.

DON R. CHRISTMAN  
*Departmental Secretary*



## Ohio

James R. Hoffer (second from right) was ordained at the recent Ohio Conference camp meeting. Shown with Elder and Mrs. Hoffer after the ceremony are Philip Follett, president of the Ohio Conference (left), and Frank W. Gifford.

At the beginning of his internship Elder Hoffer worked with Elder Gifford for two years in the Athens, Ohio, district. Elder Hoffer is now pastor of the Delaware and Turney Center, Ohio, churches. Others participating in the ordination service were Cree Sandefur, Columbia Union Conference president; Dr. Edward Heppenstall, of Loma Linda University; and Neal C. Wilson, vice-president of the General Conference for North America.

CHARLES R. BEELER  
*Departmental Secretary*

## Indiana

Carl Allinder (center) was ordained to the gospel ministry at the Indiana camp meeting. J. R. Spangler, from the Ministerial Association of the General Conference; Gordon Dalrymple, from Faith for Today; J. D. Smith, Lake Union president; and R. S. Joyce, president of the Indiana Conference, conducted the service.

M. DONOVAN OSWALD  
*Departmental Secretary*



## Illinois

Members at the Illinois camp meeting June 15 witnessed the ordination of three young men to service in the Lord's ministry.

The picture shows (left to right) Theodore Lucas, world youth leader; J. D. Smith, Lake Union president; Pastor and Mrs. Emil D. Moldrik; Pastor and Mrs. Clifford V. Hoffman; Pastor and Mrs. Hearley E. Roscher; and W. A. Nelson, Illinois Conference president.

E. L. ALLEN  
*Departmental Secretary*

# Can It Happen in Your Town?

By W. R. L. SCRAGG  
Associate Secretary, GC Radio-Television Department

Tragedy struck at the heart of Seventh-day Adventist evangelism in New York City not long ago. In two unexpected moves the major radio and television outlets for the Voice of Prophecy and Faith for Today took the programs off their schedules.

Radio WNBC had carried the Voice of Prophecy at 9:30 A.M. Sunday for many years, but on March 17, as a result of a major policy move, they played the last Voice of Prophecy broadcast in this time slot.

Within a few days, WABC-TV, the original Faith for Today station, also shifted its policy, and the program was dropped. Though this station has promised to reinstate the program in the autumn of this year, that March decision reveals a growing trend.

Forces in the field of religious broadcasting are reducing the number of channels available for the smaller denominations. Policy changes are increasingly in the direction of supporting the programs of the National Council of Churches.

In a Midwest town a station carried the Voice of Prophecy free of charge for two years. Then in a test to see what response it would bring, the station dropped all free religious broadcasts. Knowing that a concerted effort by our church members would encourage the station to reinstate the program, the

agency handling our programs alerted the Voice of Prophecy management.

A long-distance call was made to the conference, and an appeal was lodged for the local church to write letters and make telephone calls to the station. But spiritual apathy was so great that nothing happened. Today this voice of the church is silent in that town.

Strangely enough, these moves come at a time when both Voice of Prophecy and Faith for Today have unprecedented popularity and coverage. Almost 630 stations carry the Voice of Prophecy and nearly 300 carry Faith for Today.

Some changes we cannot stop, but some we can delay or prevent. Active missionary work for the Voice of Prophecy and Faith for Today, gathering of enrollments for Bible courses, and letters and telephone calls to stations increase the impact of the programs in communities. So do a concerted churchwide or conferencewide distribution of logs or application cards.

Doors will be closed in different ways. Right now the Voice of Prophecy is cutting off unproductive stations in many areas to correct an out-of-balance budget. As a church we cannot indefinitely maintain programs in areas where little or no effort is made to increase listener response. We can keep God's Word on the air in our towns by witnessing, giving, and praying.

## Soul Winning With The Great Controversy

By R. C. THOMAS  
Associate Departmental Secretary  
Central Union Conference

"I wish I could go out and sell just *The Great Controversy!*" has been the expressed desire of literature evangelists down through the years.

Some have remarked, half critically, that the sale of children's books would diminish the sale of *The Great Controversy*.

For the past ten years the Central Union has developed a plan by which children's literature works as a vehicle on which *The Great Controversy* would ride into the homes. Upon the purchase of a set of children's books, the customer is given a copy of *The Great Controversy*. Literally thousands of *The Great Controversy* have thus gone into the homes.

Those literature evangelists who are following the plan are finding that they are having more converts.

One of our literature evangelists who sends *The Great Controversy* as a gift to the customer after he has paid his account, wrote on his contract, "Upon last payment, *The Great Controversy*." One



During the past decade thousands of copies of *The Great Controversy* have been sold in the Central Union. J. N. Hunt (left), publishing secretary, and the writer.

customer wrote and said, "I'll have you to know that we pay our bills, and that there will be no controversy after the last payment."

The telephone rang at the College View church, Lincoln, Nebraska. G. W. Morgan, the pastor, answered.

CALLER: "Hello. Is this the Seventh-day Adventist church?"

PASTOR: "Yes, it is."

CALLER: "May I speak with the pastor?"

PASTOR: "He's speaking. May I help you, please?"

CALLER: "May I ask you about baptism?"

PASTOR: "Yes, you may. Is there something special you want to ask about?"

CALLER: "Well—what I really wanted to say is that I would like to be baptized. How do I go about joining your church?"

To say the least, Pastor Morgan did not have a ready answer. He was too excited. When he finally gained his composure, he explained to the woman that we follow the Bible strictly. That we teach first, then we baptize. She agreed that this would be more than wonderful. Upon visiting her home, he found that she was a college teacher and that indeed she was nearly ready for baptism.

He questioned her about how she had learned so much and how she had made this decision on her own. She proceeded to tell him that while reading *The Great Controversy*, she was impressed that she must make the decision to join this people.

## Missions Committee Needs 87 for Unfilled Posts

The Missionary Appointees Committee of the General Conference is looking for qualified personnel to fill 87 mission vacancies, according to the latest tally.

The secretariat of the church reports that nearly half of its 177 calls for overseas missionaries are still without prospective appointees. At the same time 90 missionary appointees are awaiting transportation.

Top needs are for physicians (28), teachers (25), and nurses (11). Other vacancies consist largely of paramedical and administrative posts.

The largest number of calls are from Africa (34), the Far East (23), and Southern Asia (11).

M. CAROL HETZELL  
Associate Secretary  
GC Bureau of Public Relations



John W. Griffin, auditing department (North Pacific Union), formerly treasurer (Idaho).

Douglas Sayles, Book and Bible House manager (Idaho), formerly assistant in the Book and Bible House (Central California).

John Christensen, instructor in guidance and Bible, Milo Academy (Oregon).

Mrs. John Christensen, piano teacher, Milo Academy.

Teotim Cizmar, teacher, elementary school, Milo Academy.

Mrs. Teotim Cizmar, English teacher, Milo Academy.

**Maurice Crandall**, instructor in instrumental music, Milo Academy.

**Kenneth Dunlap**, science instructor, Milo Academy.

**Mrs. Joan Ritchie**, dean of girls, Milo Academy.

**Edward Turner**, Bible and history instructor, Milo Academy.

**Mrs. Edward Turner**, secretary, Milo Academy.

**Roland Anderson**, builder, Milo Academy.

**Mrs. Roland Anderson**, teacher, elementary school, Milo Academy.

**Dwight G. Medlock**, manager, College Place Branch, Book and Bible House (Upper Columbia).

**Ken Wasenmiller**, assistant manager, Book and Bible House (Upper Columbia), formerly part-time assistant, College Place Branch, Book and Bible House.

**Wallace Platner**, administrator, Memorial Hospital, Beeville, Texas, from Loma Linda University Hospital.

**Lloyd Lind**, associate director, Shawnee Mission Hospital, Kansas, from Leland Memorial Hospital, Riverdale, Maryland.

**Rudolph D. Smith**, association work (Southern California), formerly comptroller, White Memorial Medical Center.

**Donald L. Morton**, teacher, Thunderbird Academy (Arizona), from Texas.

**James Hardin**, music department, Gem State Academy (Idaho).

**Mrs. James Hardin**, secretarial science, Gem State Academy (Idaho).

**Marcus E. Payne**, lay activities secretary (Oregon), from same position (Southern New England).

**Malcolm Cole**, administrative assistant, Kettering Memorial Hospital (Columbia Union), a recent graduate of Xavier University, Cincinnati, Ohio.

**Joseph Bendall**, pastor, (Arkansas-Louisiana), formerly pastor (Potomac).

**Major C. White**, pastor, Miramonte Boulevard church (Southern California), formerly pastor, Stockton church (Northern California).

**James H. McKinstry**, assistant publishing secretary (Southeastern California), formerly a literature evangelist.

**J. G. Bogle**, treasurer (Southeastern California), formerly manager, Southeastern California Conference Association.

**Lester Park**, education director (Southeastern California), formerly associate director.

**Duane Anderson**, principal, Portland Union Academy (Oregon), formerly pastor and Bible teacher, Auburn Academy (Washington).

**Donald Jacobs**, acting chairman, business department, Union College, formerly an instructor at Union College.

**Marjorie Hansen**, director, nursing services, Shawnee Mission Hospital and Health Center, Shawnee Mission (Kansas), from Seattle, Washington.

**C. L. Newkirk**, principal, Indiana Academy, formerly principal Grand Ledge Academy (Michigan).

**Don Spaulding**, associate coordinator of evangelism (Southeastern California), formerly pastor, Fullerton (Southeastern California).

**Ansel Bristol**, pastor, Sunnyvale (Central California), formerly pastor, Ontario (Southeastern California).

**Mauritz Peterson**, pastor, Novato (Northern California), formerly pastor, Fontana and Orange (Southeastern California).

**Betty Lewis**, teacher, Kailua, Hawaii, mission school, from Hayward, California.

**Ted Valenti**, director, social services, Kettering Memorial Hospital, from Nebraska.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### Australasian Division

**E. A. Parker**, returning as district director at Rakamunda, near Wagab in the Western Highlands Mission, New Guinea, and Mrs. Parker, left on June 10.

**Gaylene Cobb**, nurse, Hatzfeldhaven Hansenide Colony, New Guinea, of New Zealand, took up her appointment June 20.

### North American Division

**Mrs. Jack H. Tegler**, nee Wilma Marguerite Levison (attended CUC '34-'36; '41-'42), returning to join Mr. Tegler, who is teaching in the Kamagambo Training School, in Kenya, left New York City, June 3.

**Ida Pauline Patzer** (CUC '47), returning as nurse instructor, Bella Vista School of Nursing, Puerto Rico, left Miami, Florida, June 18.

**Robert A. Meyer** (Portland School of Dental Technology '58), to be dental laboratory technician, Rawalpindi, West Pakistan, Mrs. Meyer, nee Karen Ann Lund (Columbia Academy '58), and four children, of Battle Ground, Washington, left Portland, Oregon, June 24.

**Lester A. Ortiz** returning to be laboratory technician, Bella Vista Hospital, Mayagüez, Puerto Rico, Mrs. Ortiz, nee Ludim Rosado (Antillian College '65), and daughter, left New York City, July 1.

**Norman Wesley Blevins** (PUC '60; SDATHS '61), returning as leader, Voice of Prophecy quartet, Rio de Janeiro, Brazil, left Los Angeles, California, July 2. Mrs. Blevins and children followed July 31.

**Elias G. Marcus, M.D.** (LLU '25), to be relief physician, Mwami Hospital, Fort Jameson, Zambia, of La Canada, California, left Los Angeles, July 3.

**Robert M. Parsons**, (LLU '59), returning as laboratory technician, Bongo Mission Hospital, Mrs. Parsons, nee Jo Anne Green (attended PUC '55-'56), and three children, left New York City, July 3.

**Susan Lynn Harris** (LSC '68), to be secretary and accountant, Japan Union Mission, Yokohama, of La Sierra, California, left Los Angeles, California, July 5.

**Lois Beryl Votaw** (CUC '56; AU '62), returning as teacher, Salisbury Park Elementary School, Poona, left San Francisco, California, July 7.

**Gary Gene Johnson** (WWC '63), to be head, biology department, Middle East College, Beirut, Lebanon, Mrs. Johnson, nee Verta Jean Petersen (UC '67), and daughter, of Portland, Oregon, left New York City, July 7.

**Richard D. Gibbon** (PUC '60; LSC '62), returning as teacher, Konola Academy, Monrovia, Liberia, Mrs. Gibbon, nee Carol Elaine Nelson (LSC '57-'62), and two children, left Washington, D.C., July 9.

**Richard L. Nelson, M.D.** (LLU '52), to be medical director, Surat Hospital Trust Association of SDA, Surat, India, Mrs. Nelson, nee Norma Jean Krauss (WWC '46-'47; LLU School of Nursing '47-'48), and four children, of McMinnville, Oregon, left Los Angeles, California, July 11.

**Tate V. Zytoskee** (UC '49), returning to be civilian chaplain, Korean Union Mission, Seoul, Mrs. Zytoskee, nee Mary Alice Fernald (UC '46-'48), and two children, left Los Angeles, California, July 15.

**Kenneth Lee Kelln, M.D.** (LLU '64), returning as medical doctor, Jengre Hospital, Northern Nigeria, Mrs. Kelln, nee Marilynn Carole Unsell (LLU School of Nursing '62), and two children, left Washington, D.C., July 17.

**Veda Florance Sackett** (PUC '53), to be office secretary and accountant, West Indonesia Union Mission, Djakarta, Java, of Angwin, California, left San Francisco, California, July 17.

**Frank A. Unger** returning as treasurer, Solusi College, Bulawayo, Rhodesia, and Mrs. Unger, nee Genevieve Jaimet, left New York City, July 17.

**Herman J. Lambertson** (University of New Mexico, College of Pharmacy '52), to be pharmacist, Bella Vista Hospital, Mayagüez, Puerto Rico, Mrs. Lambertson, nee Agnes Ellen Marks (UC '48; PUC Summers '63, '67), and two children, of Paradise, California, left Miami, Florida, July 18.

**Betty Jeanne Walker** (SMC '66), to be elementary teacher, Bangkok Sanitarium and Hospital, Thailand, of Lexington, Kentucky, left New York City, July 19.

**Hazel A. Hauck** (SMC '66), returning as elementary teacher, Bangkok Sanitarium and Hospital, Thailand, left New York City, July 19.

**Philip G. Werner** (Darmstadt College '31), returning as president of the Central African Union, Bujumbura, Burundi, and Mrs. Werner, nee Luise Auguste Drangmeister, left New York City, July 21.

**Richard L. Parker, D.D.S.** (LSC '61-'64; LLU '68), to be dentist, Far Eastern Island Mission Clinic, Agana, Guam, and Mrs. Parker, nee Bonnie Rae Miles (LSC '66), of Loma Linda, California, left Los Angeles, California, July 25.

**Paul M. Hansen** (California College of Medical Technicians '39), to be relief

(Continued on page 30)



*they're  
tops...*



**in so many ways --**

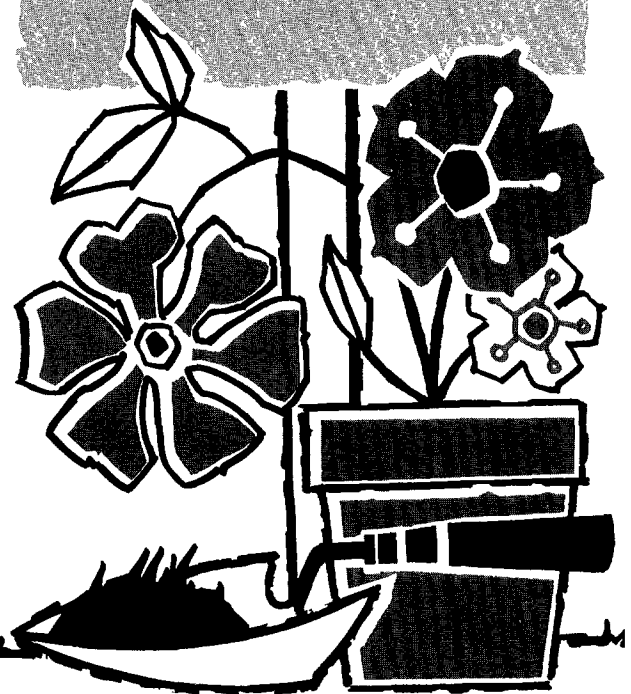
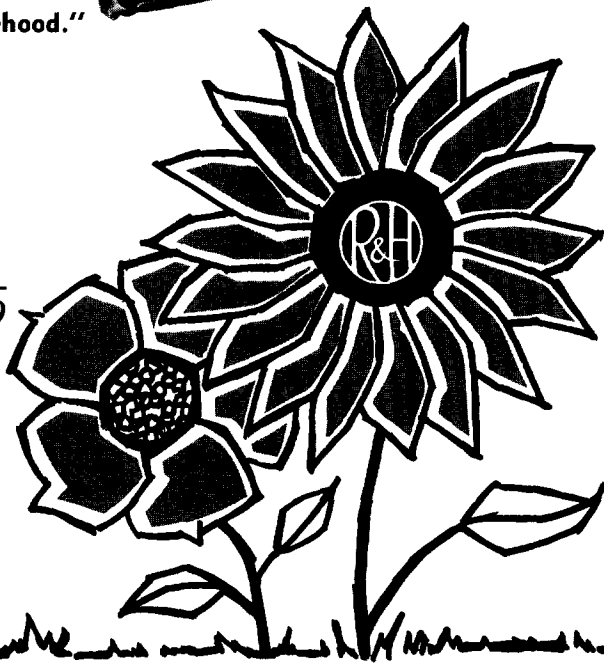
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- Rich Man, Poor Man
- \*Saved by Grace
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- Success Nuggets
- Sufferings of Christ, The
- Supremacy of Love, The

- Testimony of the Birds, The
- Testimony of the Flowers, The
- Testimony of the Trees, The
- Think It Over
- This Basket of Words
- Through the Lattice
- Thy God Is With Thee
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- Under the Juniper Tree
- Upper Room and Other Poems, The
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- \*Wedding of Christianity and Paganism

- What Is a Gentleman?
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- Which Day of the Week Did Christ Sanctify, Bless, and Keep?
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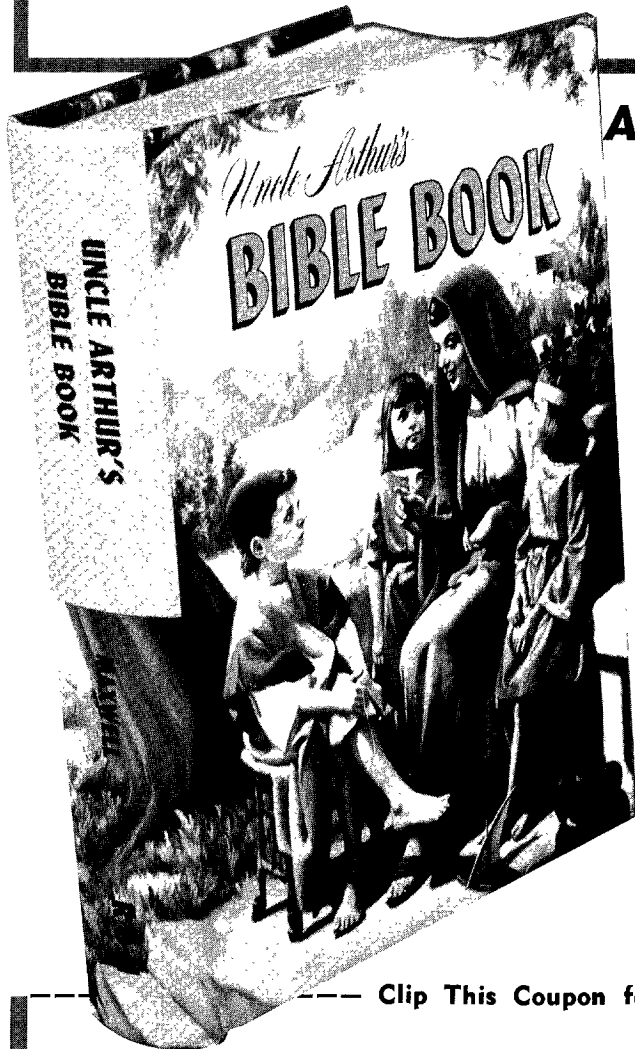
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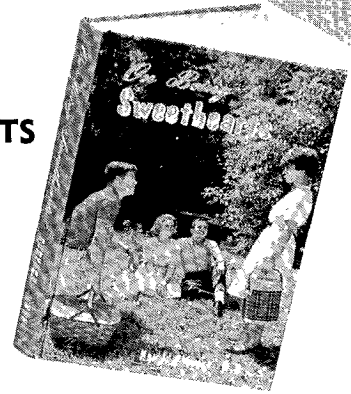


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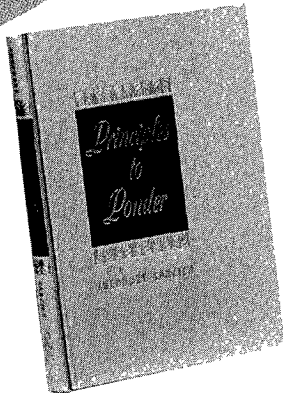
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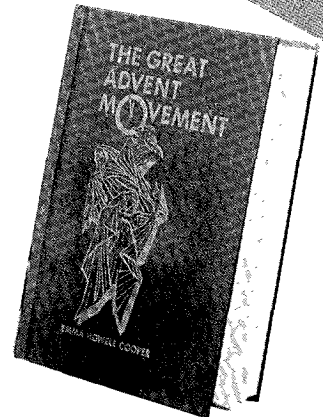
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FROM HOME BASE TO FRONT LINE

(Continued from page 24)

laboratory and X-ray technician, Andrews Memorial Hospital, Kingston, Jamaica, Mrs. Hansen, nee Dorothy Eleanor Taves, of Lodi, California, left San Francisco July 26.

Mrs. Clinton L. Shankel, nee Mable Marie Bruington (WWC '51-'52), and two children, left Los Angeles, California, July 27. They will rejoin Elder Shankel, who returned June 16, after furlough, and is president, West Indonesia Union Mission, Djakarta.

Robert L. Sheldon (EMC '47-'49), returning as manager, Thailand Publishing House, Bangkok, Thailand, Mrs. Sheldon, nee Vivian Ethel Burnett (EMC '47-'49), and two children, left Los Angeles, California, July 28.

Ben D. Wheeler (SMC '46-'49), returning as mission station director, Fort Portal, Western Uganda, and son David Gerald, left New York City July 29. Mrs. Wheeler and daughter Carroll Morgan will return later.

Mrs. Wesley Blevins, nee Shirley Verle Underwood (AU '61), and three children, left Los Angeles, California, July 31. They are rejoining Mr. Blevins, leader of the Voice of Prophecy quartet, Rio de Janeiro, Brazil.

Waldemar Groechels, returning as ordained minister, South Brazil, Mrs. Groechels, and family, sailed from New York City August 1.

Erasto R. Sarno, M.D., to be surgeon, Manila Sanitarium and Hospital, Manila, Philippines, Mrs. Rachel E. Sarno, and three children, of Mount Vernon, Missouri, left Washington, D.C., August 2.

Leonard C. Robinson (Helderberg College '43; LSC '48), to be president, Tanzania Union, Mrs. Robinson, nee Ruth Ellen Osmunson (PUC '46-'49), and four children, of Redlands, California, left New York City August 4.

NOTICES

International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Friday, October 11, 1968, at 10:00 A.M., in the ballroom of the Royal York Hotel, Toronto, Canada, for the purpose of transacting such business as may properly come before the members of the Association.

M. E. LOEWEN, Secretary

Church Calendar

Review and Herald Campaign

Bible Emphasis Day	September 14-October 12
JMV Pathfinder Day	September 21
Thirteenth Sabbath Offering (Inter-American Division)	September 28
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5-11
Health Emphasis Week	October 12
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26

Of Writers, Articles, and Miscellany...

Christ advised, "Render to Caesar the things that are Caesar's." And we use this text to explain our willingness to support civil government with our taxes, our position on "conscientious cooperation" with the armed forces, and our usually positive response to jury duty. With this cooperative attitude toward civil government, why, then, do Seventh-day Adventists suffer confusion at times on whether to vote for public officials? What does "political involvement" mean?

Paul Gordon provides some historical and common-sense information in his article "To Vote or Not to Vote" (see cover). Elder Gordon, an assistant secretary in the Ellen G. White Estate, was a pastor and academy Bible teacher in the northwestern U.S. before coming to Washington, D.C., in 1967.

Henry L. Rudy, a retired minister, puts a magnifying glass on the parable of the great supper in "Come, for All Things Are Now Ready" (page 2).

Before retirement in January, 1968, Elder Rudy served the denomination for 47 years, including nine as a General Conference vice-president. He was born in Russia, and devoted many of his

earlier years of service to Eastern Europe.

The challenge caused by the problems of individual and church stewardship is discussed in W. M. Starks's article, "Stewardship in the Apostolic Church" (page 7). He sees the problem not so much as one of raising money for the work of the Lord, but rather as one of a need for the Holy Spirit in the lives of the members. When members are totally committed to Christ and His Spirit has filled them the financial problems will no longer exist.

Elder Starks, an ordained minister since 1945, started conference work in 1954 as a lay activities secretary in the South Central Conference. The General Conference called him from the presidency of the Allegheny West Conference in 1967 to be secretary of the newly formed Department of Stewardship and Development.

The phrase "practical Christianity" is all too often a euphemistic misnomer for situation ethics. But Helen Lund's kind of Christianity is seen in her article, "Forgive, If Ye Have Aught Against Any" (page 10). In the Christian life, is anything more practical or more rewarding than a restored friendship after forgiveness has become a way of life?

Aurelia Smith speaks for thousands of SDA parents in her reflection on Christian education, "They're Gone" (page 12). She and her husband, in sending their boys to boarding academy, are forgoing the present pleasures of having the family all together for the future benefit of being united eternally.

Review and Herald

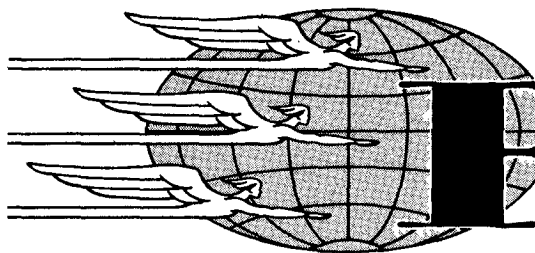
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW 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.

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F. DONALD YOST
- Consulting Editors: ROBERT H. PIERSON, F. L. BLAND  
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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.

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**SPECIAL OFFER—  
September 14 to October 12, 1968**



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## Radio, TV Openings Develop for the Work in Australasia

A new five-minute program, "Focus on Living," is being televised twice daily in Rockhampton, Queensland, Australia, according to Roy C. Naden, director and speaker for Advent Radio-Television Productions of Sydney.

Pastor Naden gave this news while visiting the General Conference during August. "Time has been purchased for release during the late afternoon and prime evening periods," he added. "We begin in September."

The program includes segments showing national and international problems. At the close viewers are invited to request one of Pastor Naden's books. More than 75 per cent of the stations contacted are interested in accepting the five-minute capsule telecasts. Pastor Naden is the speaker for the "Focus on Living" series.

He also brought news of a breakthrough in New Zealand. Apart from two individual broadcasts giving the doctrines of the church, the government-operated network has never permitted Adventists to broadcast. As a result of a recent policy switch, the stations are accepting minute spot advertisements. These will feature the Bible correspondence course and will be the first regular broadcasting by the church throughout New Zealand.

"The first of the spots will be released before the end of the year," Pastor Naden stated.

WALTER R. L. SCRAGG

## Religious Liberty Leaders Hold Quadrennial Council

Church-state problems, relationships to labor unions, civil rights, laws on solicitation and literature sales, and Sabbathkeeping difficulties were discussed at the quadrennial council of the Department of Public Affairs and Religious Liberty that convened in Portland, Oregon, August 26 to 29.

Specialists from several of these fields were invited to speak before the council. The group laid plans for the ensuing quadrennial period that will promote an increased circulation for *Liberty* magazine and strengthen interest in religious liberty throughout North America.

M. E. LOEWEN

## Telephone Evangelism Begins Soon in South America

Telephone evangelism will be launched in South America early in 1969.

In a recent letter H. E. McClure, lay activities secretary for the South American Division, reports that "the initial program is planned for six cities—Lima, Santiago, Buenos Aires, São Paulo, Rio de Janeiro, and Belém. One committee for each lan-

guage, Spanish and Portuguese, has been appointed to prepare the brief telephone messages in these two languages.

"The experience of the Voice of Prophecy and Faith for Today and the Southern Union [U.S.A.] is being utilized in preparing these Bible messages. Pastor Robert Rabello will do the recording in Portuguese and Pastor B. Perez, of the Voice of Prophecy, in Spanish. Other preparations include the purchase of six machines and the obtaining of telephone lines."

J. ERNEST EDWARDS

## Story of Redemption Guide Prepared by White Estate

The White Estate has prepared a paperback study guide to *The Story of Redemption*, by Ellen G. White. Pastors and local elders are using this outline material with questions and answers for study groups and Wednesday-night prayer meetings.

The history of *The Story of Redemption* begins in the 1870's when Ellen G. White wrote several intriguing books which she titled *The Spirit of Prophecy*, vols. 1 through 4. With the great controversy between Christ and Satan as the over-all theme, she traced the bitter conflict down through the long ages till the time of Christ and His apostles. The last of the four books appeared in 1884 and dealt with the struggle in Christian times. This book was the forerunner of our present *The Great Controversy*.

About 20 years ago an effort was made by the White Estate to abridge these volumes. This resulted in a single volume, which appeared in 1947 under the title *The Story of Redemption*. That book has had a good circulation during the past two decades. Ellen G. White material on the lives of great Bible characters was also drawn into this compilation from the book *Early Writings*.

The study guide for *The Story of Redemption* is the fifth such guide for Spirit of Prophecy books now available to Seventh-day Adventists, others having appeared for *The Adventist Home* (1965), *Christian Service* (1966), *Child Guidance* (1967), and *Counsels on Diet and Foods* (1967).

D. A. DELAFIELD

## Death of D. N. Wall

D. N. Wall, a leader fondly remembered by believers on three continents, died in Loma Linda, California, August 24.

Perhaps Elder Wall is best remembered as an administrator. He was president of the East France Conference in the Southern European Division as well as of the South Dakota and Iowa conferences in the United States. He also gave 14 years to evangelism in South Dakota, New York City, and Australia.

As a union president he served five years in the Baltic Union and a similar period

as president of the Rumanian Union, after which he became the field secretary of the Southern European Division.

In 1945, because of impaired health, Elder Wall retired but continued to be active in the leadership of churches in his area.

M. V. CAMPBELL

## Hopes Bright for \$2 Million Investment Offering in '68

Indications are that the Sabbath School Investment Offering for 1968 will go well over the \$2 million mark.

The 1967 worldwide offering was \$1,860,145.23, an increase over 1966 of \$223,745.86. The expected increase, based on reports over several years, is about 10 per cent of the previous year's total. But the Nebraska Conference, for one, has reported a gain of nearly 50 per cent in investment for the first six months of 1968 compared with the first six months of 1967.

If each field goes beyond a 10 per cent gain, the total for 1968 will be considerably more than \$2 million.

LOUIS B. REYNOLDS

## IN BRIEF

✦ Jere D. Smith, president of the Lake Union Conference for a decade, has announced his retirement. His successor was to be chosen September 3, the day after this issue's deadline.



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

NEW YORK—The Congregation for the Doctrine of the Faith (formerly the Holy Office) has requested Father Hans Kueng, famous Catholic theologian, to appear in Rome to answer questions about his recent book, *The Church*. Father Kueng has declined the invitation "due to a lack of time."

CANBERRA, Australia—A proposal that a special national service be established for conscientious objectors has been submitted to the government here by the Australian Roman Catholic Lay Apostolate Movement.

RUSSELL, Minn.—Graduating seniors at Russell High School here arranged their own baccalaureate service. They took up a collection to pay for the speaker's expenses and for rent of the school facilities, and volunteered to act as janitors after the ceremony. The service, which included participation by Protestant and Roman Catholic clergymen, was the students' answer to a recent ruling by Minnesota's Attorney General Douglas Head that school-sponsored baccalaureates are illegal.