

Church-State Relations

A PANEL DISCUSSION SETTING FORTH SOME OF THE ISSUES INVOLVED IN ACCEPTING FEDERAL AID FOR DENOMINATIONAL SCHOOLS

WILSON: *In partial response to a call from the last Autumn Council, we have been asked to discuss some of the aspects of church-state relations as they pertain to Federal aid to education.*

Let me say, at the outset, that the more deeply this question is investigated, the more complex it proves to be. It is our hope that this discussion of the subject will help clarify at least a few of the issues involved.

I propose that we move quickly into the heart of our subject. I will raise a series of questions in a somewhat related order, and I am asking each of you to feel free to respond. First: Is the concept of separation of church and state a Biblical principle?

JOHNS: No.

HARDER: I too say No. The separation of church and state is not exemplified, described, or prescribed in the Bible. The Bible does present a firm doctrine of personal and religious freedom. However, this is not the same as separation of church and state, even though personal and religious liberty have been secured most fully under this arrangement. That Seventh-day Adventists have never really regarded separation as a Bible doctrine is proved by the fact that they have not applied it to their work in all countries.

BROWN: That's right. Questions concerning separation between church and state are not directly answered in the Bible, and must be settled through intelligent, Holy Spirit-directed application of the basic principles that are presented therein.

DOUGLASS: I too see no principle, but I see *two* walls of separation, and *three* areas, rather than the traditional *one* wall. I see the church's responsibility wherein the state should not interfere; the state's responsibility wherein the church should not interpose its will; and the "sphere between," where there must be mutual aid if both agencies are to fulfill their highest obligations.

HEGSTAD: If not principle, surely present truth. I am guided by Mrs. White's explanation of Matthew 22:23: "The two powers are entirely separate, and Jesus so



Moderator of panel is Neal C. Wilson, chairman of Church-State Committee, N. America.

taught when He said, 'Render to Caesar the things that are Caesar's, and unto God the things that are God's.'"—*The Watchman*, May 1, 1906.

Permit me to revise the question: If we believe that religious liberty for all is best achieved, guaranteed, and preserved through separation of church and state as set forth in the American Constitution and the Bill of Rights, as concluded by the 1965 Autumn Council, and if we believe all that Revelation 17 portrays, can we hasten the erosion of the wall of separation for the sake of financial subsidy, or for any other reason, and yet claim to act in a principled way?

WILSON: *I am not sure that thus far we have any basic disagreement in the positions that each of you has expressed, but let us push the question a little*

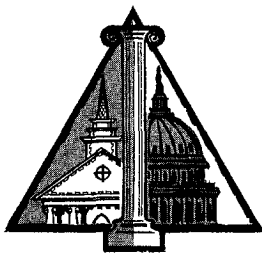
further. Would you say that it is immoral for the church to accept the aid of the government, or for the government to accept favors from the church?

JOHNS: The term "favor" smacks of something approaching an immoral attempt to seek preferred status. But I must say, too, that we *have* taught that a church dependent upon civil power for survival acknowledges spiritual anemia and possesses counterfeit faith. If we are now going to accept government aid, we must repudiate this position or else be intellectually dishonest and thus "immoral."

BROWN: I see the question that way. Preferential treatment would violate Bible standards of fairness. "Favors from the church" would have to be evaluated on principles of relationships to God and man.

HEGSTAD: I recognize that acceptance of state aid by the church may not be in itself immoral, but it becomes immoral if conditions of acceptance incompatible with God's will are imposed on the church.

On the other side, it may be "immoral"—contrary to God's will—to reject aid if God has moved upon the hearts of kings and rulers to provide it. In fact, as I have looked at the total counsel of the Bible and of the Spirit of Prophecy bearing on this issue, I see other fac-



CHURCH AND STATE *Continued*

tors than morality that may be material in determining the church's position. May I suggest: the church's need, the history of church-state relationships, government controls, establishment of precedents that could prejudice the church's freedom, the attitude of the community or society in which the church witnesses, educational requirements impossible for the church to reach with its own resources, and church educational objectives.

WILSON: *Don't these add up to a fairly permissive position?*

HEGSTAD: It probably would sound like it to anyone fixed on a position of "complete separation," but I call it a "positive" position. And please note that it does not shut out the possibility of deciding that some aid programs should be rejected.

DOUGLASS: Could I go back to the issue of the "sphere between"? If the aid from the government comes in that sphere in which the objectives of both church and government are truly fostered by mutual aid, the question of morality does not arise. Morality is an issue when the government or church crosses its boundaries of primary responsibility, that is, when the government uses the church to advance state objectives, or when the church uses the government to enforce ecclesiastical programs against the will of the reluctant.

The wall of separation has been more of a sieve, so recognized by Congress and the Supreme Court. But again, only in the "sphere between," not in those areas on both sides where either the church or the government has ultimate prerogative.

WILSON: *Could you give us some examples, Dr. Douglass?*

DOUGLASS: Military chaplains, Federal and State prison chaplains, congressional chaplains, tax exemptions for churches, donation of State lands for religious purposes, financial grants to church hospitals and schools, textbooks to church schools, the GI Bill of Rights (which includes theological seminaries).

WILSON: *That's quite a broad selection. Dr. Harder?*

HARDER: I want to stress that government aid is not in itself a moral issue. It is a matter of public policy, which defines what is legal, not what is moral.

WILSON: *Let me ask something else at this point. We have work in many countries of the world, and in these there are various forms of government. Would this make any difference in the morality of accepting aid?*

JOHNS: As I see "any difference," it would be that the

church existing in a nation offering the widest range of options in matters of religious freedom has a "moral" duty to respect and preserve the legal system guaranteeing this liberty.

DOUGLASS: But, Mr. Chairman, to some degree, we have accepted aid from all forms of government. Morality does not arise except where there is coercion. For example, the Bible provides instances wherein the church received massive government aid from monarchies.

HEGSTAD: I agree that the form of government does not matter a whit here. But may I comment on aid from monarchs as recorded in the Bible?

Some take the book of Nehemiah as *carte blanche* for acceptance of government funding. I see two errors. First, they fail to distinguish between that aid to the church that is the result of God's moving upon the hearts of kings and rulers, and that aid which involves confederacy and compromise. Second, they assume that aid extended equally to God's church and to the fallen or apostate churches is analogous to the aid offered to Nehemiah.

Not all aid comes as the consequence of God's influence upon the heart; an agency antagonistic to the church is working to ensnare and to corrupt God's institutions. Some aid bills are primarily building Catholic "walls," not God's wall. (The strategy used to enact them is described by a Catholic legislator in the *Catholic Lawyer*, Summer 1966, p. 185.) We might well ask, Who has objectives for the support of its institutions—doctrinal and educational—that Protestants "too late" will discern? Should government funding programs supporting these be described as the result of God moving upon the hearts of kings and rulers to benefit His church?

WILSON: *I feel that you have made a significant observation there, Elder Hegstad, and before we get away from the question of whether the form of government affects the morality of acceptance of aid, let us go one step further and ask whether legitimate distinction can be made between acceptance of aid in this country and its acceptance in our far-flung overseas divisions?*

BROWN: The issue is one of principle and expediency, not geography. If a government can legitimately give the aid, and its acceptance will not compromise the role of the recipient, there should be no objection to accepting it.

HARDER: Right. No distinction can be made on the basis of morality or religious principle, only on differences in public policies.

JOHNS: But I do see a difference. The United States legal system features a wall of separation between civil and religious power, and to get aid from this government a church would have to circumvent or materially alter this legal system. Elder Hegstad has intimated that this has recently been done in this country over the Elementary and Secondary Education Act of 1965.

NEAL C. WILSON
Vice-President of the GC for N.A.

Elder Wilson brought wide experience to his vice-presidency in 1966, including the presidency of the Columbia Union. Prior to that he spent 14 years in the Middle East. In the field of religious liberty he served as secretary overseas, in California, and in the Columbia Union.

R. H. BROWN
Vice-President, Walla Walla College

Before accepting his present position, Dr. Brown was a professor of physics at Walla Walla College. He received his Ph.D. in 1950 from the University of Washington. Earlier he had taught in the science department at Canadian Union College, Lacombe, Alberta.

HERBERT E. DOUGLASS
President, Atlantic Union College

With experience as a church pastor, a college teacher, an academic dean, and now as president of a college, Dr. Douglass is acquainted with the practical side of Federal aid to parochial schools, particularly the aid to higher education issue. He received his doctorate in 1963.

WILSON: *Brother Douglass, can your principle of the "sphere between" apply overseas?*

DOUGLASS: Yes, indeed! They may understand it better overseas than we do here, whether consciously defined or not. But it is to the credit of our country that our government leaders have recognized the abuses that have existed in the relationships between church and state in other lands, and they are reluctant to become too hasty in making concessions to church bodies. But the abuses should not be allowed to deny the principle.

HEGSTAD: We have to recognize that a nation's constitution has to be lived with and worked with, under the direction of the Holy Spirit, recognizing that the ideal relationship between church and state cannot always be achieved in an unideal world. I hold that our American Constitution is closer than many to the ideal.

Experience overseas has shown also that it is not possible to predict how the decision of today (on receiving or not receiving some form of state aid) will turn out tomorrow!

WILSON: *That is certainly true, and we should be slow to judge from our vantage point at the present time.*

But to return to the issue in this country—you are well aware that aid to a child or his parent (the child-benefit theory) has been used to circumvent some of the objections to state aid to church-related schools. How safe a policy is this for the church to adopt? Dr. Harder?

HARDER: Is this a matter of church policy at all? If the church takes the position that it must never be the agent for passing on to children or parents any governmental benefits it will have to vacate Dr. Douglass' "sphere between" completely.

DOUGLASS: That's it. The safety factor in this child-benefit theory resides in whether the government aid lies in the "sphere between," where the government is interested in the public welfare of its citizens.

HEGSTAD: The church neither advocates nor opposes the child-benefit theory, which is a policy of government. Church policy (Autumn Council Action, 1965) recognizes the right of a member to accept (or reject) child-benefit aid. Before giving the principle our unqualified endorsement, we might note that passage of a constitutionally suspect bill was secured by introducing "the simple solvent of child benefit" whenever the act ran into "blockages to successful passage" (*Catholic Lawyer*, Summer 1966, p. 187).

JOHNS: That warning is well taken. However, while "direct" government financing of a religious institution is an unconstitutional establishment of religion, the First Amendment also guarantees the free exercise of religion by the individual citizen, and we need to recognize the distinction.

WILSON: *How would you relate that to the question of aid that is provided locally (such as police and fire protection) as opposed to State and/or Federal government aid?*

JOHNS: On the matter of tax exemption for a church building, I would say that the exemption does not establish that church, but rather protects the "free exercise" of religion and prevents the local taxing authority from taxing a church out of existence. Every instance would have to be judged on a direct/indirect basis.

BROWN: I see it that way. Direct benefits involve a greater hazard of government intervention than do indirect benefits such as tax exemption.

HEGSTAD: Nontaxation of a church sanctuary may well be in harmony with church-state separation, rather than otherwise. As Chief Justice John Marshall observed (in *McCulloch v. Maryland*, 1819), "The power to tax involves the power to destroy."

HARDER: I still see tax exemption as a form of direct government subsidy; whether the government unit is local, State, or Federal is irrelevant.

DOUGLASS: If I may, I would like to revert to Warren John's point of distinction based on the First Amendment. The kinds of exemptions and protections that we have just been discussing have long been accepted by United States citizens as fair and understandable; thus they constitute further evidence that there is no one absolute "wall of separation" between church and state.

Not only could taxation put a church out of business in violation of the "free exercise" clause, but for the state to become entangled in taxation of church and church-related activities could produce all manner of conflict and abuse.

The First Amendment consists of two complementary clauses, and they must be read in the same breath or there will be immediate misunderstanding—one restrains the government from interfering with the "free exercise" of religion, the other restrains the government from making laws "respecting an establishment of religion." Experience has shown that these statements are relative, not absolute, thus creating the "sphere between." It may be that refusing to accept government aid to education at a time when massive assistance is upgrading educational quality throughout the land would soon jeopardize the "free exercise" of a church-related school. Educational quality in a church-related or public institution costs money and educational quality is what Adventist education promises its students. By default, by refusing legitimate aid, a church-related college could take itself out of the company of first-class institutions.

WILSON: *Perhaps it is only reasonable to expect that in the complex area of human relations and governmental policies, we are not going to find simple and obvious distinctions on which all men will agree. But we do find some who see a distinction between aid to the college level of education and aid to the elementary and secondary levels. Do you men recognize such a distinction? Dr. Brown?*

BROWN: No.

WILSON: *Dr. Harder?*

F. E. J. HARDER
Chairman, Dept. of Ed., Andrews U.

Dr. Harder has devoted his life primarily to religious education. He has served as a conference superintendent of education, as president of Middle East College, and is currently on the GC Board of Regents. He holds a Ph.D. in religious education from New York University.

ROLAND R. HEGSTAD
Editor, "Liberty"

As associate secretary of the International Religious Liberty Association, Elder Hegstad travels extensively interviewing church leaders and government officials. He frequently appears before State and Congressional committees dealing with problems such as those discussed here.

WARREN L. JOHNS
Attorney at Law

A practicing lawyer in Sacramento, California, Mr. Johns was admitted to California and Federal court practice in 1959; and to practice before the U.S. Supreme Court in 1963. He has been legal adviser to several organizations, including the Church-State Council. He wrote *Dateline Sunday, U.S.A.*



CHURCH AND STATE

Continued

HARDER: In principle, No.

WILSON: *Brother Johns?*

JOHNS: No.

WILSON: *Elder Hegstad?*

HEGSTAD: From the standpoint of church-state principles, I see no distinction. The courts have made no constitutional distinction.

HARDER: While I agree that there is no distinction, in principle, I must point out that there has been a considerable difference in the United States in public policy on this point. Historically, to a major extent higher education has been private and church-related. Even at the close of World War II about 60 per cent of the college and university enrollments were still in nonpublic institutions. Therefore any meaningful government aid (such as, GI Bill of Rights, NSF grants, research grants) had to include nonpublic institutions in order to be really significant.

On the other hand, elementary and secondary education developed as a State function very early in our history. And it is argued that the lower school student is impressionable to religious influences to a degree not applicable at the higher levels of education.

DOUGLASS: In 1965 only about 15 per cent of all the elementary and secondary students in the country were enrolled in private and church-related schools; therefore, the Department of Justice has argued that the national secular public purpose and the national secular primary effect of the Federal program of aid to basic education could be accomplished without including the private elementary and secondary schools, because only a small percentage would be involved.

WILSON: *We may have a question of expediency here rather than of principle. But what do you do with the argument that some school subjects are neutral, nonreligious, and that some buildings or portions of buildings could be considered as nonreligious? Elder Hegstad?*

HEGSTAD: I have to observe that I was not aware that buildings had religion! But seriously, let me point to the fact that government subsidy is granted to church-related colleges on the assumption, by government, that religious schools pursue two goals, re-

ligious instruction and secular education, and that the two do not overlap sufficiently to make subsidy to secular education unconstitutional under the First Amendment.

A church-related college accepting such aid must seem to agree with this distinction—a distinction soon to be tested in the Supreme Court.

In a case in Maryland, *Horace Mann League v. Board of Public Works*, the circuit court denied grants for construction of buildings in so-called nonreligious areas of the curriculum of three of four private colleges, holding that they were, in their total impact, sectarian. The bases for the decision are worth investigating.

Adventist educational philosophy holds that “in the highest sense the work of education and the work of redemption are one.”—*Education*, p. 30.

BROWN: I agree that any distinction between “religious” and “nonreligious” portions of the campus (apart from a place of worship or seminary quarters) would be artificial and out of harmony with Seventh-day Adventist viewpoints concerning education and life experience.

HARDER: I feel that the last pair of questions that Elder Wilson has raised are basically questions of definition. Without any suggestion of compromise in subjects taught, students accepted, teachers employed, spiritual commitment, et cetera, I feel that we must be willing to listen to what the government determines to be the legal definition of these terms, and the laws concerning the grants will make the definitions clear. We must not impose upon *neutral, nonreligious, secular, our* theological or educational philosophical definitions for these terms.

DOUGLASS: I agree wholeheartedly. We have an analogy in the 1949 Autumn Council action that left our medical institutions free to accept “government grants for capital development.” Our schools could be justified in receiving similar aid for their contribution to the community and the nation. Our schools and medical institutions share identical objectives as evangelistic agencies of the church.

Let us not impose our own interpretations. We should be eager to understand how other men, specifically the government, define these terms. We do not have any special license to accept a limited definition of our own making.

We would do well to read *Spirit of Prophecy* counsels relating to church-state relationships. For example, Ellen White warns against “coming in con-

flict with the authorities and powers of the world” in the matter of means that God would have set free (*Testimonies to Ministers*, p. 203).

HEGSTAD: But, gentlemen, as other church-related colleges—mainly Catholic—are altering their organizational structure and admission requirements to allow for the secularization that will bring government subsidy, we may anticipate the issue to which our schools may soon be brought.

WILSON: *Do you men, then, foresee restrictions in government-aid programs based on race, religion, creed, or national origin when it comes to employment of faculty or the admission of students?*

HARDER: We have some now, and there will be more. Each individual aid program must be studied meticulously. All restrictions or conditions must be studied. Here lies the crux of the aid issue. Are the specifications under which grants are offered by the state acceptable to the church? On the other hand, it must be remembered that government controls are not necessarily evil. The question to be answered is whether the conditions of the grants will hinder the fulfillment of the church’s divine commission.

DOUGLASS: There are no significant or crippling restrictions now on the private college in matters of faculty employment or student admission. And I see no immediate prospect of change in this picture.

BROWN: That is much as I see the picture.

HEGSTAD: I believe that our educational institutions must preserve autonomy to hire and fire on the basis of adherence to our unique religious doctrines and standards. I am deeply concerned by trends, involving Federal subsidy, that threaten this imperative.

WILSON: *I am sure that is true, Elder Hegstad. But what you men have been saying leads me to ask your opinion concerning the security and validity of guarantees forbidding government interference and government control. Dr. Brown?*

BROWN: We have been informed by inspired testimony that the United States will eventually repudiate the principles of freedom and personal rights that it has championed. Accordingly, we can expect all church-sponsored institutions ultimately to experience government interference and control.

A school that has accepted government assistance might experience gov-

ernment interference somewhat earlier than one that has not accepted such aid. This consideration should be balanced by recognition of the possibility that the effective life of a school that rejects government aid might be shortened through failure to meet minimum standards for accreditation or recognition.

JOHNS: We have to recognize that a partner in paying the bills for our schools becomes a potential partner in controlling those schools.

HEGSTAD: Let me bring in a significant point. Legislative guarantees of noninterference are of little value unless endorsed by the Supreme Court, and we have had recent examples in which that Court has reversed former interpretations. In arguments pre-

sented, members of the Supreme Court have indicated that "it is hardly lack of due process for the government to regulate that which it subsidizes." **DOUGLASS:** On the other side of this issue, I feel that we must recognize that there has been no interference in the operation of any private institution unless there has been a violation of civil-rights legislation. There are repeated assurances from all branches of the government that there is no intention to interfere unless there are violations of the law.

HARDER: I support that. For more than a century the Morrill Act has strengthened the Land Grant colleges without any instances of bad faith on the part of the government.

WILSON: Now let me ask you about

statements that we have made in the past through the publicity media, in the courts, and in legislative committees regarding the acceptance of certain types of government aid. Should these positive statements carry any weight in a present decision on this matter?

HEGSTAD: Any weight? Yes, of course. Perhaps not compelling weight, but nevertheless, weight.

If truth lies in other than our traditional positions on this matter, we must manfully stand up and be counted. We also have to consider how public opinion will interpret or misinterpret our positions, and take this into our reckoning. At the same time we must beware of advocating one course and following another. As one

The art of living *when you're young*

By MIRIAM WOOD

MR. BUTTER SLEEVES, AND PROHIBITION

Until recently I had given only casual thought to the Prohibition era in the United States. I had studied this age in history books and found myself in agreement with its objectives (quite naturally), but since it seemed to me that national prohibition is probably a lost cause, I'd more or less dismissed the subject from my mind. At the moment, however, it wouldn't take much for me to start a militant campaign to restore this era. You see, recently I became involved with two decidedly non-prohibitionists. That physical involvement led to my emotional involvement. It happened thusly:

While waiting in New York's Kennedy Airport for an all-night overseas flight, my husband and I felt that we had best fortify ourselves for the long hours ahead. In the International Building, literally swarming with exotic nationals from faraway places, all the quick-service buffets, cafeterias, and snack bars were queues deep. All right then, we would try the lovely international restaurant up on the glassed-in mezzanine. (I wasn't in the least reluctant!)

A very short wait earned us a table "with a view," an attentive waiter, and a delightful menu. Having ordered one or two unaccustomed delicacies, as well as tried-and-true favorite foods, we settled back in happy anticipation.

Not for long, though. A sudden jolt which nearly capsized our small table, plus peals of strident, raucous laughter, called our attention to the next table. (Restaurants nowadays have the tables very close together; management is interested in economics, I'm sure, but the net result is a great deal of enforced "togetherness!") Sitting—or rather sprawling—there were two middle-aged people in a decidedly advanced stage of inebriation. That they'd long before passed the point of inhibitions was amply documented by (1) the butter which smeared the gentleman's(?) sleeve from wrist to elbow in a thick greasy mass, (2) the entwined hands, resting in a dish of hors d'oeuvres, and (3) the cloying terms of endearment which they were using on one another—"lambie pie," "ducky-kins," and "baby chicken," being among the most colorful (and revolting).

After bestowing disgusted glances on the offenders, we mentally shrugged our shoulders, determined to ignore the distasteful spectacle. Diners at adjoining tables, after exchange-

ing glances of outraged resignation, continued their meals.

Alas, though, 'twas not to be that easy. By this time the well-saturated couple obviously felt that they owned not only the entire restaurant, but half the universe. Anyone so powerful as this must have attention—*immediate* attention.

"WAITER-R-R!" bellowed Mr. Butter Sleeves. "We're gonna order-r-r . . ."

With speed born of long practice in these awkward situations, a waiter materialized at his elbow, murmuring soothingly. Displaying superhuman patience, he coped with a stentorian demand—an incredible demand—for *snails*. The wretched things were available; they would be literally *whisked* to the table in a flash. So saying, he departed on the run. Mr. Butter Sleeves was a problem he just had to solve for the good of everyone!

The impressive amount of alcohol (and liquid) which he'd consumed now presented a sudden, indelicate complication for our greasy-sleeved friend. Physical necessities must be attended to; this he confided to his ungreasy but thoroughly disheveled female friend. He couldn't make the necessary trip under his own power, so asked for her help—very uncertain help, I might add.

Stumbling, dropping back into their chairs, giggling, showing, gasping, and pushing, the glorious pair finally lurched off in the direction of the lobby, but not before they'd fallen against the table on the other side, sending ice water and soup cascading in all directions. Totally oblivious to the outraged leaps that fellow diners made to avoid the inundation, they continued along their drunken way, oblivious also of towel-carrying waiters coming to the rescue.

I shan't prolong the description of their return, heralded by further giddy laughter, nor of our attempt to consume (and enjoy) our meal "in spite of." I shan't describe the horrified fascination with which I watched them attack their snails. However, after consuming a few of the slimy creatures, Mr. Butter Sleeves turned a delicate shade of green and wailed, "Oh-h-h! I'm sho shick!"—followed by a small but definite retch.

Our decision to leave the scene was precipitous and instantaneous. Pausing only to pay our check, we fled; therefore, I've no way of knowing what transpired thereafter.

About the Prohibition era. People say, I know, that much *sub-rosa* drinking went on. What they don't tell you is that a scene such as this, where innocent diners are victimized by drunken barbarians, just couldn't have happened. For that reason alone—and many others, I might add—Prohibition had a great deal to commend it. Other people's liberty to drink should end where my table begins!

of our earlier Religious Liberty Department men was wont to observe: "Separation of church and state is an easy doctrine to support—when there is no money available."

HARDER: I share that sentiment, for it is true that "no error is truth, or can be made truth by repetition, or by faith in it" (*Selected Messages*, book 2, p. 56). If the courts and Congress have changed the interpretation of the Constitution we should not deprive our children of legal benefits because we have not changed our interpretation of the Constitution. Again, I see this as a matter of policy rather than of doctrine.

BROWN: I feel too that we should do what is consistent with basic principle and good judgment in relation to present need, rather than to be guided primarily by a desire to be consistent with pronouncements that may have been made in the past.

DOUGLASS: I think that is right. I would add only that if contrary opinions now have to be expressed they should be framed with gentleness and delicacy. If the "positive statements" were also made with academic accuracy and tempered with gentleness of thrust, then it would be easier to move together in common bond with common objectives. Truth does not offend needlessly; truth is positive and

is not interested in condemnation of opponents, especially when the opponents may be church brethren.

WILSON: *I am sure that we all concur with that sentiment, and I have appreciated very much the kindly and objective way in which you brethren have been discussing these issues.*

Before we move to an attempt to summarize what we have been saying thus far, should we not ask what Ellen White's position was on the subject of government aid? Did she discourage or encourage it? Do you feel that her position applies today?

BROWN: Putting it briefly, I would say that Mrs. White has assured us that God moves on men of means and political influence to assist in the advancement of His work on earth. In one instance she rebuked church leaders for opposing the acceptance of such assistance. I think that if she were alive today she would counsel acceptance of government aid that has a legal basis and does not compromise the objectives of the church.

DOUGLASS: That is well put. There is no question in my mind but that her counsel stands, without equivocation. And that counsel indicates that we should be certain that a compromise of truth and principle is involved before we reject aid from the world for the cause of God. Much of her

counsel is found in *Testimonies to Ministers*, pages 197-203.

JOHNS: But I am concerned about the counsel in *The Great Controversy* indicating that the United States will repudiate its tradition of freedom and the wall separating church and state, and that churches suffering spiritual anemia will seek the backing of civil authority to achieve socio-political objectives. I feel that to survive as a viable "remnant" the Seventh-day Adventist Church should stay on its own side of the church-state wall of separation.

HARDER: I think we all share this concern, but my reading of the total counsel suggests that we are to accept support from any source provided there are no undesirable strings attached.

HEGSTAD: Elder Wilson, I have here a representative selection of Spirit of Prophecy quotations bearing on our subject. May I present them:

"Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. . . . The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give, for the advancement of His cause."—*Testimonies to Ministers*, p. 202.

"Let these men [who opposed acceptance of the Solusi grant and exemption of the Battle Creek Sanitarium and Tabernacle from taxation] read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help."—*Ibid.*, pp. 200, 201.

"Be sure the Sabbath is a test question and how you treat this question, places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual."—Manuscript 6, 1889, p. 6.

"In movements now [1884] in progress in this country to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of the papists."—*Spirit of Prophecy*, vol. 4, p. 390.

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain

Glimpses of the Earth Made New

By MACARIO P. ROMANES

No mortal man can vividly portray
The earth made new, the Scriptures truly say;
The eye of faith can only faintly see
Her beauty decked with heaven's harmony.

No ground is parched, for there a spring shall be
Whose waters flow throughout eternity.
The verdant grass and reeds and rushes grow,
With myriad flow'rs; their hues are all aglow.

No thirsty souls will roam that land above,
The fountain flows with God's sweet quenching love.
The tree of life will give abundantly
The food of saints with heaven's melody.

The children play with beasts no longer wild,
In verdant dales where zephyrs blow so mild.
No tears shall blur the eyes of saints above,
For death holds sway no more in realm of love.

The dumb will sing the love of God above,
The deaf will hear the joyful strains of love,
The lame will dance with melody of praise,
The blind will see the treasure house of grace.

The scene of Calvary will brightly shine
In hearts of men who love the Christ divine.
The blessed throng will have a joy untold
When Christ, their King, they shall with awe behold!

their institutions, then Protestant America will have formed an image of the Roman hierarchy."—*The Great Controversy*, p. 445.

"The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world."—*Ibid.*, p. 297.

We have been asked, Are these counsels applicable today? If I understand prophecy correctly, they are even more applicable today than when they were written.

WILSON: *Thank you for those quotations, Elder Hegstad. I believe that they point to the two sides of our questions which you, as the representative of our Religious Liberty Department of the General Conference, have been stressing throughout our discussion.*

But let me bring in one final dimension. Should the Bible prophecies relating to final events, and the United States in history, have a bearing on what our position should be in the matter of church-state relations in the United States? If so, to what extent?

BROWN: The inspired outline of future events that has been given to us in the Bible and Spirit of Prophecy writings should produce great caution concerning unnecessary involvement that might restrict our freedom. But I do not find in the prophecies relating to final events any specific direction concerning financial assistance that may be provided by government for educational or medical activities sponsored by a church.

HARDER: I would say, Yes. But we must never forget that basic Bible doctrine and fundamental moral principles stand independently of constitutional and legal questions.

We need to be studying continually to be sure that we distinguish precisely between doctrine and policy, principle and legality, morality and custom. The final conflicts as depicted in prophecy are not between government and church, but between governors and governed.

I see the real issue as that of undesirable control. A government control that does not violate conscience or compromise the achieving of spiritual objectives should not be objected to on religious grounds. On the other hand, any government control that requires a breach of conscience or prevents the fulfillment of spiritual imperatives must be rejected.

As the cost of education rises, and the government moves to close substandard schools, we may find that acceptance of aid may actually be the means of prolonging rather than reducing the autonomy of church-related education.

In saying this I do not close my eyes to the hazard of becoming dependent on government funds. This could have detrimental spiritual implications for our own people.

But again, law is law until declared unconstitutional by the Supreme Court, regardless of our interpretation of that law.

JOHNS: I will say only that if the United States degenerates into a totalitarian politico-religious force, and if the "remnant" unites with government for economic gain, the prophetic term "remnant" as applied to the Seventh-day Adventist Church would face redefinition.

HEGSTAD: From the time a prospective Adventist first hears a prophetic sermon, he is liable to conditioning on the dangers of church-state relationships. If he hears one of our more enlightened ministers speak on Daniel 2 he learns that the iron and the clay in the feet of the great metal image represent "the mingling of churchcraft and statecraft," the two combining in the time of the end to oppress the people of God (see *The Seventh-day Adventist Bible Commentary*, vol. 4, p. 1168). In Revelation 17 he is introduced to the false church under the symbolism of a woman dressed in scarlet. It does not escape his attention that the woman is supported by the state.

From the shooting script, Revelation 13, he learns the strategy that the confederation of evil will employ against the people of God and is introduced to the weapons that will be utilized by the church-state amalgam—as, for example, the boycott. The Sabbath will be the great point of issue; the scope of the conflict, universal.

In a number of testimonies concerning labor unions and confederacies (whom Ellen G. White links with enforcement of the boycott forecast in Revelation 13), Mrs. White projects a final test that will come in different guises; further, she infers that autonomy—even the capacity to perceive error and to resist it—may be lost by a series of prior, seemingly inconsequential departures from principle, until, ultimately, we find our position compromised and incapable of being sustained.

Prophecy thus conditions us to expect at some point, or points, government interference with our churches, educational institutions, publishing houses, hospitals. Since Inspiration has informed us that the last work to survive will be our medical-missionary program, we infer that, some time prior to the demise of that, our schools and other denominational institutions will be closed down.

Small wonder then that Adventists, laity and ministry alike, watch each move of the church toward involvement with government with anxious and discerning eye.

Whatever our viewpoints on specific aspects of Federal aid to Adventist schools, in the light of prophecy it appears that prudence and prayer should be our keynotes. It would, indeed, be criminal for men with the prophetic insight of the Adventist ministry uncritically to involve the church in confederacy with government for the sake of financial aid.

DOUGLASS: We have to be concerned with the significance of Bible prophecy in this matter. But religious liberty is not necessarily to be equated with a rigid policy regarding the separation of church and state, as Ellen G. White has made clear to us. It may be safely argued that the discriminating acceptance of government aid is a logical development of the highest form of the doctrine of religious liberty.

Religious liberty will eventually be a key topic among all Americans as the last days come on. Clear thinking now will make it easier to isolate the real issues then. Discernment exercised now will make it vastly easier in the days of crisis for thinking men to appreciate our total evangelical answer to the world's problems.

WILSON: *It is evident that on our panel we have had a basic harmony of viewpoint, but there have been variations of emphasis. There is no difference of view on what is coming on our nation and the world. On the other hand, it is a question as to whether or when we should initiate the closing of doors of opportunity and aid that may be legally and constitutionally open to us according to the present-day interpretations of the Supreme Court.*

We do have divine counsel against closing up avenues, and that we are to "let the Lord work in that line." At the same time, not one of us is interested in considering a compromise of principle for the sake of monetary advantage.

May I therefore take this opportunity to express sincere appreciation to each of you brethren for the thought, care, and research represented by your contributions to this panel discussion? If, in the deliberations of this issue, which will undoubtedly come up in the councils of the church from time to time, all who participate can be as well informed, as objective, and as gracious in expressing their views as you have been, there will be room for the Holy Spirit to guide and direct God's people into safe paths.

Scenic, Sociable SCANDINAVIA



Students at our Swedish Junior College enjoy this view from their campus at Ekebyholm.

Odyssey From Maryland to Moscow—2

IT WAS early evening on Thursday, June 27, when our plane landed at Oslo, Norway. If the weather had been clear, the daylight would have made the hour seem more like four o'clock in the afternoon. As it was, a rain squall and heavy clouds produced a deceptive darkness. Dodging the raindrops, we made our way into the terminal building.

Wherever there are Adventists, there is one common denominator—the REVIEW AND HERALD. The situation in Oslo was typical. In trip-preparation correspondence I had been told to hold up a copy of the REVIEW as a means of identification for the conference worker who would meet us. I held up the REVIEW, and immediately a smile of recognition appeared on the face of a man in the waiting room just beyond the glass that separated the “in” people from us who were proceeding through customs and passport inspection.

In a few moments we shook hands with the possessor of the smile, Olaf Vetne, manager of the Norwegian Publishing House. It was good to be in the hands of “the brethren.” With consummate skill Brother Vetne packed us and our luggage into his Volkswagen, and headed toward a hotel in downtown Oslo. Having been on short rations so far as sleep was concerned, the prospect of some rest was appealing.

Our three days in Norway went according to schedule, with one exception. Having heard that there was a Seventh-day Adventist medical institution “in the vicinity of Oslo,” I asked where it was. Brother Vetne replied that it was at Lillehammer, about 20 miles away.

Being interested in all our institutions, and feeling that it would not be too great an imposition for our new-found friend to drive us 20 miles, I asked if he would mind taking us to Lillehammer. With the graciousness that always characterizes our brethren overseas, he assured me that he would be happy to do this. Something about the look on his face, however, puzzled me. Later I found out what it was—too late.

As we rolled northeast over the beautiful Norwegian highway toward Lillehammer, we were enchanted by the picture-book scenery. For more than an hour we were busy looking and talking, and talking and looking. Suddenly, however, I had a vague, uneasy feeling that at some point while making arrangements for this trip, communications had broken down. I finally interrupted to ask, “Didn’t you say it was about 20 miles to Lillehammer?”

“Yes,” he replied, then added hesitantly, “but those are Norwegian miles. A Norwegian mile is about ten kilometers.” A quick calculation told me that this hospitable man had almost “without batting an eye” agreed to take us on a round trip of more than 200 miles. No wonder just the faintest look of bewilderment appeared on his face when this editor asked if he would mind driving us to Lillehammer!

Regardless, the ride (all of it in daylight, even though we got back to Oslo after midnight) was unforgettable, as was the institution. Nestled against a wooded hillside and looking out over an enormous lake, the Skogli Badesanatorium is in a setting highly conducive to recovery from almost

any illness. With its excellent physical therapy facilities, competent medical staff, and ideal location, it is not surprising that it usually maintains a record of full occupancy. It is managed by M. K. Stavnem, who, if I am not mistaken, has been with the institution ever since it was established in 1946. He has seen it through a number of enlargements from its original 35-patient capacity to its present size of 120 beds.

Norwegian Junior College

Beauty seems to be everywhere in Norway, and Norwegian Junior College, at Tyrifjord, has at least its share. A. C. Berger, foreman of our publishing house, drove us out to the school on Friday night for a speaking appointment. The college is situated on a 45-acre plot of land on the edge of a beautiful lake about 50 miles northwest of Oslo. It has been in this location for ten years. (Before that it was at Onsrud, and from 1952-1958 it was closed, the students attending our junior college at Daugaard, Denmark.) Attendance is about 240—180 in the dormitories and 60 in the village. The principal, J. Reichelt, heads a teaching staff of about 18.

What a sight this school must be in winter with elk wandering around, and the lake frozen over from shore to shore! But the weather was quite different during our visit. The temperature was above 80° F.

It was a privilege to speak to about 200 young parents and their children. Finn H. Opsahl, secretary-treasurer of the East Norway Conference, translated for me. The next morning, when I spoke in the Oslo church, Alf Ulland, one of the editors of the Nor-

wegian Publishing House, translated. The skill with which these men and others encountered during my travels use more than one language, is impressive indeed. Europeans of various nations and languages live in such an interrelated situation that in order to operate successfully they must become linguists. Their talent is much appreciated by the church headquarters staff in Washington, D.C.

It was a special privilege on Sunday morning to visit our Norwegian press, and see some of the fine work that this progressive house is doing with books and periodicals. The 45 colporteurs who carry its publications from door to door last year sold more than 2.5 million kroner's worth of literature (approximately U.S. \$400,000). These colporteurs have sold about 26,000 copies of *The Desire of Ages* in the past five years. One of their splendid sales combinations is made up of four volumes of *The Bible Story* plus *The Great Controversy*. This sells for about 250 kroner (U.S. \$35).

The present facilities of the publishing house are overtaxed, and plans are under way to relocate. A four-acre site has been selected away from the center of town, and if all goes well a contract to obtain this land will soon be drawn up with the government. I might mention that the press is located in the same building with the church. Next door is our Oslo health home, Kurbadet, a 26-bed institution that emphasizes hydrotherapy. Across the street is a Catholic church.

Denominational publishers always enjoy talking shop. Thus Brother Vetne had arranged for nine of us to spend several hours together in the committee room of the publishing house. Five were from the Norwegian Publishing House: Brother Vetne, manager; Karl Abrahamsen and Alf Ulland, editors; A. C. Berger, foreman; and Willy Keyn, chief layout artist. Two were from the Danish Publishing House: Borge Olsen and Aage Andersen, manager and editor, respectively. One was a publishing secretary, Frithjof Aasheim of the East Norway Conference. In a give-and-take session we shared ideas about current trends in the publishing field, and how we might make our publications more effective in reaching both our own people and the general public.

On to Stockholm

We were reluctant to say good-by to our brethren-friends in Oslo, but since airplanes do not wait for tardy passengers, we hastened to the airport for our flight to Stockholm. Our Finnair plane landed about an hour later at the Arlanda airport, Stockholm's new jet-age terminal that is being developed some 25 miles north of the city. Being nearly halfway between Stockholm and Uppsala, it was the airport used by most of the ecclesiastics and press representatives en route to the World Council's Fourth Assembly. Volkswagen minibuses, arranged for by the WCC, made regular trips between Arlanda and Uppsala. One stood ready to take us, but inas-

much as the assembly was not to begin for another day or so, instead of going north to Uppsala we went south to Stockholm.

Stockholm is a prosperous, progressive city, the capital of Sweden. Here is the royal palace and the house of parliament. Here also, not far from the palace, is the building where the balloting takes place for Nobel prize candidates. The awards are presented at a banquet held in City Hall (Stad-

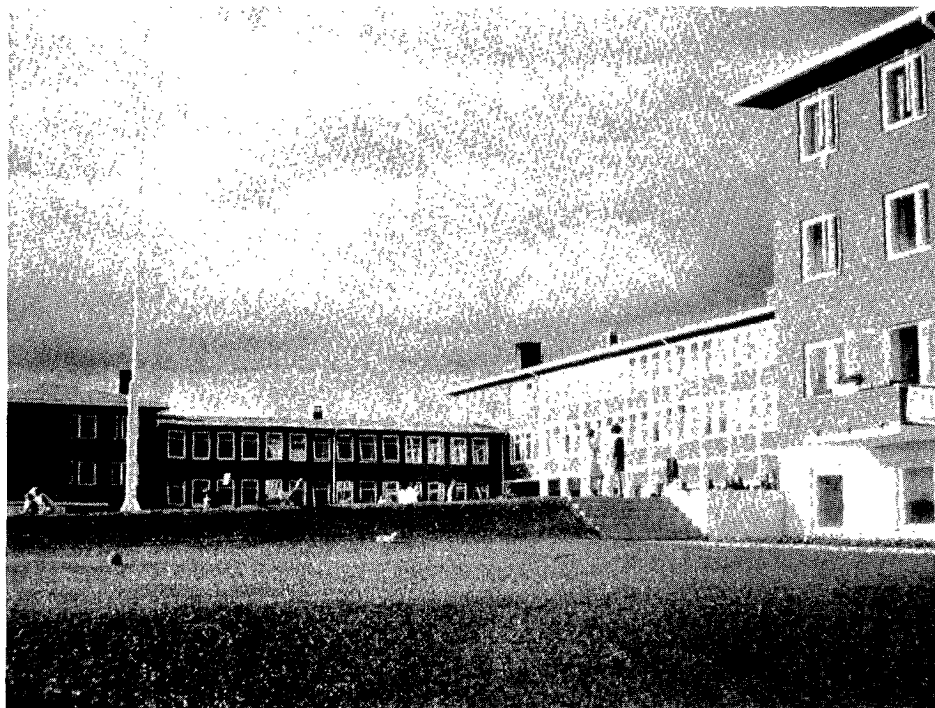


The administration building on the Swedish Junior College campus, erected in 1949.

shuset), a Stockholm landmark inaugurated in 1923.

A stone's throw from the palace is Storkyrkan, the cathedral founded in the thirteenth century as Stockholm Town church. Here the Reformation message was first preached in Sweden, and here today stands a monument to Olaf Petri, a Swedish Reformation leader. This man of God translated the New Testament into the Swedish language, then, with his brother Laurentius, undertook the translation of the whole Bible (see *The Great Controversy*, pp. 242-244). Inscribed on the base of the monument are these words: "We Swedes belong also to God as well as any other people, and the speech we have, that God gave us."

The stamp of Protestantism given to Sweden many centuries ago by men such as the Petri brothers and Swedish king Gustavus I Eriksson is still evident today. The Swedes take pride in the part that they played in breaking the power of Rome not merely in Scandinavia but in Germany. A century after the time of the Petris, during the Thirty Years' War, "it was the armies of Sweden that enabled Germany to turn the tide of Popish success, to win toleration for the Protestants,—Calvinists as well as Lutherans,—and to restore liberty of conscience to those countries that had accepted the Reformation" (*The Great Controversy*, p. 244).



Norwegian Junior College, situated on the shore of a beautiful lake, is about 50 miles north of Oslo. This modern campus is school home each year for about 240 students.

Stockholm is not only the capital of Sweden, it is the headquarters for the Swedish Union Conference as well as the North Swedish Conference. The local conference headquarters is in downtown Stockholm in the same building with our publishing house and church. The union office is situated in a northern suburb called Stocksund.

We spent a number of pleasant hours with the union president, Odd Jordal. He and his associates throughout Sweden are carrying forward an aggressive program trying various approaches to increase the efficiency of the organization and produce greater success in evangelism. One such experiment involves the church missionary paper. For many years two journals were published, one to emphasize health, the other to emphasize doctrine. Now the health journal and the *Signs of the Times* have been combined. The problems of administrative overhead are being studied, and plans are being considered to include all of Sweden in one conference rather than two.

The strong program of evangelism got off to a good start early this year with a campaign in Stockholm. On the first Sunday 5,000 people attended the multiple sessions as Northern European Division evangelist J. F. Coltheart preached and Bertil Utterbäck, secretary-treasurer of the North Swedish Conference, translated. The excellent results have given added thrust to the work of evangelism throughout Scandinavia.

On Sabbath, July 13, I spoke to the large Stockholm congregation. Brother Utterbäck translated for me, as he had for Brother Coltheart. At Sabbath school there were enough English-speaking visitors to form a special class.

Junior College at Ekebyholm

The second Sunday of the WCC fourth assembly was a free day. We took this opportunity to drive eastward from Uppsala 30 to 35 miles to visit our Swedish Junior College at Ekebyholm. Since the post office address of the school is Rimbo, we drove around the town thinking we could find the school without difficulty. But the mission proved fruitless. Finally we stopped at a service station to ask directions.

The service station attendant understood no English, and I understood no Swedish. Nevertheless, by a combination of gestures and language mutations and hybrids, we managed to communicate. As we drove onto the campus a few moments later my wife and I were still shaking our heads in disbelief at the fact that the young service station attendant had been

able to give us directions in spite of the language barrier.

Our good fortune continued, for I soon spotted one of the Bible and history teachers, Ingemar Linden, walking along. I had first met him at Andrews University about a year before. He interrupted his busy program to give us a brief overview of the campus. First, we visited the building which at one time housed the entire school. Today it contains dining facilities and dormitory rooms. This is no ordinary building. It dates back to the early seventeenth century and originally was a residence of one of Sweden's titled gentry. Even today it oozes the atmosphere of culture.

Close to this castle structure is another building used as a dormitory, and not far away, up the hill and across a stretch of green lawn, is the administration building, completed in 1949. The school has an enrollment of about 160 young people who range in age from about 13 to 20. Principal Henning Karstrom heads a staff of 12 full-time teachers and four part-time. A good-sized farm helps provide work for the students.

The setting of this school, like the ones in Iceland and Norway, is both

picturesque and ideal. Not only is it in a rural location, it looks out over a beautiful lake. Even though school was not in session at the time of our visit, the buildings were not silent. The staff and others were carrying forward a program similar to that which we had seen in Iceland. Young people were engaged in a short work, play, and study program. The happy looks on their faces gave evidence that the program was rewarding.

Not far from the school—only a few hundred yards down the same road—is Ekebyholmshemmet, a denominationally sponsored old people's home. About 40 elderly Adventists live in this modern building erected during World War II. The well-landscaped grounds reveal the contentment and loving care of those who make their home here.

We might share other impressions of Adventist work in Sweden, but we must go on to Finland. The day the World Council Fourth Assembly ended in Uppsala, July 19, we returned to Arlanda airport for a short flight over the Gulf of Bothnia to Turku, in southwestern Finland.

K. H. W.

(To be continued October 10)



A Bat and a Bruise

By PATSY MURDOCH

"MAY I go and play ball with the boys, Mom?" asked Hal as he came into the room where mother was mending socks.

"Yes, son," mother agreed. "Just be sure Helen doesn't follow you."

"O.K., Mom!" Hal hurried to find his bat and glove. As he ran down the walk he was careful to watch that his little sister didn't follow him. He even locked the front gate.

"You're up next, Hal," called Pete as Hal arrived at the vacant lot.

Hal planted his feet firmly by home plate, took a few practice swings with his bat, and called, "Let's go!"

As he took the last swing, he heard a "Whummppp!" The boys screamed as Hal looked around. There was Helen lying on the ground, a lump rising in the middle of her forehead!

"What have I done?" Hal dropped the bat and knelt by his little sister.

As Hal picked her up, Helen began to cry. Hal started for home.

"I'll bring your bat and glove," Pete called.

"Mom! MOM!" yelled Hal as he started up their walk with Pete close behind.

Mother came running and took Helen from Hal's weary arms.

"Oh, Mom! I didn't think she followed me. But there she was, just as I swung the bat," Hal sobbed. "Will she be all right?"

"I think so, son," mother comforted him as she laid Helen on the sofa. She turned to Pete and said, "Please run down to Dr. Peck's and ask him to come."

"Yes, ma'am!"

Mother got some ice to put on Helen's forehead, to try to keep the swelling down.

Dr. Peck was soon at the house, examining little Helen. Hal was right at his elbow watching every move.

"Will she be all right, Dr. Peck? I didn't mean to hurt her."

"Yes, Hal, I think she will be all right." The doctor patted Hal's shoulder. "It isn't a serious bruise. A few hours of rest will help her."

Mother went to the door with the doctor. When she came back, Hal was busily entertaining his little sister.

All afternoon Hal stayed with Helen. He talked to her. He read to her. He sang to her.

Mother was grateful for Hal's help, because she had to get dinner for daddy and the older children. Hal didn't even take time to eat. This was all his fault, and he must do his part to help Helen get well.

At bedtime Dr. Peck returned. He checked Helen over and said, "She'll be fine!"

"Whew!" sighed Hal. "You know, Dr. Peck, I'll be more careful after this when I play ball with the boys!"

When God's Spirit Is Withdrawn

By C. B. HOWE

MORE than half a century ago Ellen G. White wrote: "We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. . . . Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children."—*Testimonies*, vol. 9, p. 11.

Citing a parallel of the past that we might better understand the present, she wrote: "The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. . . . In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law."—*The Great Controversy*, p. 36.

"God withdrew His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen."—*Ibid.*, p. 28.

The Jews had resisted the pleadings of the Holy Spirit and had spurned the love and mercy of God in sending to them His only Son, until they had passed the point of no return. With great sorrow and anguish of heart Jesus wept over them, as with reluctance and tears He pronounced their doom: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37, 38).

This terrible doom will again be repeated for a world that has sinned away its day of grace, and that day is not far hence. The law of God is made void; the holy Sabbath day is trampled upon; immorality is rampant; lawlessness, vice, and crime are out of hand. Protestantism is turning

for help to the man who claims to be God on earth, and to the powers of Satan in modern Spiritualism. Surely we are living in the last days.

"I was shown that a terrible condition of things exists in our world," wrote Mrs. White. "The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth. . . . Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end."—*Testimonies*, vol. 8, p. 49.

As the Spirit of God departs from this earth and leaves the world desolate, Satan will begin to take over with his strange and mysterious working.

Many were fully persuaded that the rappings heard by the Fox sisters in Hydesville, New York, in 1848 were the result of trickery, and tried to prove them so; but Ellen G. White wrote: "I saw that the 'mysterious rapping' was the power of Satan; some of it was directly from him, and some indirectly, through his agents, but it all proceeded from Satan."—*Early Writings*, p. 59. He is not be-

neath using trickery nor is he beneath using supernatural power.

Not All Trickery

"Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power."—*The Great Controversy*, p. 553.

It is not enough to be fully aware that we are living in the time of the end; it is not enough to understand all these things in the light of prophecy. What matters is that we will be able to stand in that hour when we must stand without an intercessor. When Jesus "leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent" (*ibid.*, p. 614).

"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. . . . And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect."—*Testimonies*, vol. 9, p. 16.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. . . . Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch."—*The Great Controversy*, p. 621.

The most important thing is to be hid with Christ in that dark hour when Satan takes control of the earth.

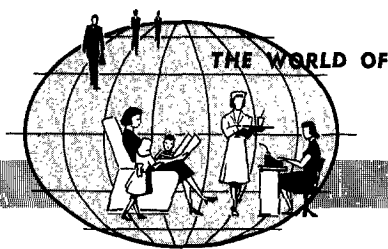
Rise Up and Build!

By LOUISE C. KLEUSER

**O church of Christ, rise up and build!
Behold thy walls in ruin laid
Are rubble heaps that challenge skill
To better build! Be unafraid
And open wide thy gates of health,
To share thy blessings and thy wealth—
The kingdom is at hand!**

**O church of Christ, rise up and build!
Rise from defeat, with courage soar;
Past ages thou didst build to please—
The present hour demands much more!
Our God hath laid man's pride in dust,
But gave to thee a sacred trust—
The gospel to proclaim!**

**O remnant church, rise up and build!
Build more than monuments of stone;
Mold warped lives, build character,
Reach heathen wrecks—we must atone
For patterns poor, foundations weak;
Let God, not man, to nations speak—
Our Christ is at the door!**



The Adventist Woman

Conducted by DOROTHY EMMERSON

*A medic on his way overseas
writes home*

*and his
mother replies*

DEAR MOM,

I hope this finds you all well. Just four more days left. I guess I won't see autumn this year, but I hope I do see another one.

You know, Mom, you get to thinking a lot about things as the time gets closer, and the one thing that comes most often to your mind is this: Am I or am I not going to make it back? I hope I do, because I don't think I have lived a full life yet. Maybe I have and don't realize it. You feel like you want to do things you've never done before—just to do it or to be able to say, "I did it"—whether it's right or not. I haven't done that, so don't worry. It's a great love God gave us as a family, and I know how God thinks—at least, I feel I know.

We'll be leaving soon, and you won't hear from me for about a month. Don't worry, Mom, and keep writing. Your letters mean everything to me. I'll get your mail, even if you can't get mine.

Tell all the folks I love them—and miss them.

Love,
YOUR SON

He Never Fails

By GENEVIEVE R. SCHROPP

DEAR SON,

Received your letter, and my heart is heavy. It's not easy to remain calm and say, "Just leave it in God's hands, son. It'll all turn out all right." We know that God does not always see it the way we want Him to. It may be that He will not miraculously deliver you while others die. Knowing this, how can we look at this situation objectively?

God speaks to us in life every day. We read of that freak accident in which a teen-ager was killed the night before he was to return to camp in preparation to leave for Vietnam. You know how your cousin lost Donny, her three-and-a-half-year-old son with that dreaded killer leukemia. I believe God was trying to tell us that we must realize that our loved one's life span may end at any moment—regardless of where they are, who they are, or what they may be doing.

Our only hope, then, lies in the fact that we must be ready to meet our God at any moment. Whether we are alive to meet again on this earth or whether we must wait to live on together in eternity in the new earth, I know that God will see that we are adequately recompensed for our faithfulness. He will give us the *best* of everything He has—far greater than anything our finite minds can possibly imagine.

Everyone lives by faith—yes, son, even the atheist. He has faith that there is no God, no judgment, or no hereafter, and so he lives and dies in a faith of hopelessness. We as Christians must live in faith that beyond this mortal life is a planned immortal life waiting for all who believe and are faithful. This gives our lives a purpose, one designed by and directed by an infinite, tender, loving Father, with an even more glorious life when Jesus comes.

Knowing this, can we find strength to face tomorrow and all the tomorrows ahead of us? Can we trust that God's will be done every minute of our experiences, whether we are at home, at work, or across the sea? Yes, we can be sure of these. He is a loving Father, and as a loving earthly parent



cares for his child, so does He, even more abundantly.

As your mother, I could not shelter you *from* the world, by hiding you in a secluded padded cell—not if I wanted you to mature and know what life is all about. We want you to meet the challenges of this world in a manly way. God will not shelter you *from* the world, but He will go with you to meet these dangers and challenges, giving you the strength to endure whatever faces you each day. He never allows us to be tempted or hurt more than He knows we can endure.

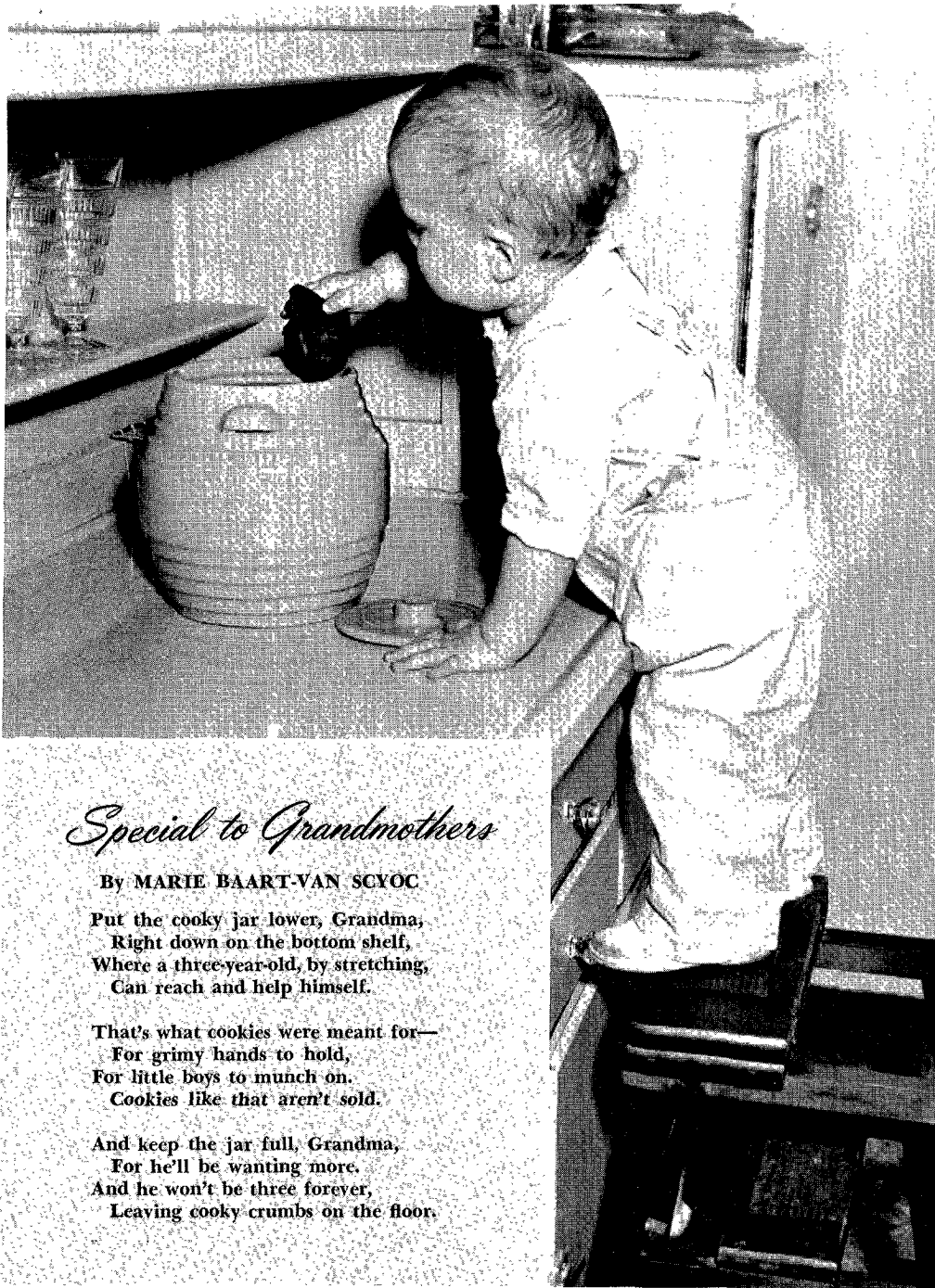
When He feels that one has completed his task on earth, He then permits him to enter into a period of rest. At the end of this rest, when Jesus comes back for His own, either you and I will be among the ones who are ready and will go with Him, or we will remain until the final judgment day and receive our sentence at that time. I know you are ready for the Lord to return, if you will only remain faithful.

How merciful is such a God? Just try to imagine, if you can, how terrible it would be if there were no end to misery, pain, or sorrow. How unbearable to be haunted day and night by fear, guilt, and loneliness! How frightening to think that there would be no escape from the pain the captors would inflict through torture, starvation, beating, in their cruel, brutal ways! Yes, God has made an escape for all, even if that escape be death. You can trust and rely on His promises, dear—they will not fail you. You and I may fail Him, but He *never fails*.

As a final tie between us, always remember the words of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May God give us this trust.

Everyone is fine and praying for you.

Love,
MOM



Special to Grandmothers

By MARIE BAART-VAN SCYOC

Put the cookie jar lower, Grandma,
Right down on the bottom shelf,
Where a three-year-old, by stretching,
Can reach and help himself.

That's what cookies were meant for—
For grimy hands to hold,
For little boys to munch on.
Cookies like that aren't sold.

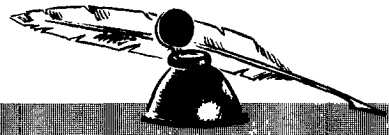
And keep the jar full, Grandma,
For he'll be wanting more.
And he won't be three forever,
Leaving cookie crumbs on the floor.

A New Feature—Homemakers' Exchange

Within the coming months we plan to introduce a feature called Homemakers' Exchange. In it we will present questions suggested by our readers or by our editorial staff on practical problems pertaining to the Christian home, and will publish letters from subscribers offering answers and solutions. We welcome questions that you would like to see discussed, as well as short, pointed solutions to the problems presented.

For the first Homemakers' Exchange your answers are invited to this question: Is it ever right for mothers to work outside the home? If so, what are the advantages and disadvantages?

Address your letters to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Answers must not exceed 300 words in length. Three dollars will be paid for each answer published.



DUPLICITY: POLICY AND PRINCIPLE

From the stories that crop up now and then, we would guess that duplicity—saying one thing and doing another—is quite common in our world today. Here's an example:

Some time ago Guide Rahr, board chairman of Rahr Malting Company of Minneapolis, Minnesota, was named Conservationist of the Year. The award was presented by the National Wildlife Federation and the Sears, Roebuck Foundation. Quite an honor. The worm turned, however, when a U.S. Federal report listed his company as one of the six worst sources of pollution on the Upper Mississippi River.

Somewhere along the line Mr. Rahr had successfully divorced his conservationist activities from his business practices. Apparently to talk about saving wildlife cost him little. But to redesign manufacturing processes so as to avoid dumping pollutants into the river would strike a blow at the profit-and-loss statement.

The practice of duplicity often begins in childhood, when (perhaps by accident) Johnny finds it rewarding to be sweet and obedient at school, while being unruly and defiant at home. If unchecked, this pattern of behavior may lead him to become a timeserver, one who adjusts his actions to the occasion with no regard for anyone but himself. Fortunately for the stability and happiness of society, others learn from childhood never to swerve from principle, no matter what the personal loss. They are indeed what they appear to be. This quality is priceless. Mrs. White wrote: "Firm integrity shines forth as gold amid the dross and rubbish of the world. Deceit, falsehood, and unfaithfulness may be glossed over and hidden from the eyes of man, but not from the eyes of God."—*Testimonies*, vol. 4, p. 310.

Making Christ the Master of our lives insures us against duplicity. That is, when the principles of His kingdom are held pre-eminent, selfish considerations cannot control our relationships with others. Paul urged, "Aim to do what is honorable in the eyes of all" (Rom. 12:17, Montgomery).

At a business conference a few years ago an important executive remarked, "Now that I feel secure financially I can afford to be honest." He meant that holding his job was now less important than principle. He felt he could now risk standing up against company policies that skated on the near edge of dishonesty. What hypocrisy! He had sufficiently benefited from duplicity, so that now he could rise above unethical practices. At the beginning of his career self-preservation was king. All else bowed to this selfish monarch of his life. When at last self-preservation was assured, he permitted honesty to lay aside its vassalage and reign for a time.

P. D. Armour said, "The fundamental principles which govern the handling of postage stamps and of millions of dollars are exactly the same. They are the common law of business, and the whole practice of commerce is founded on them." Yet many men find some practices of commerce at which they can successfully wink—to their own advantage—choosing one point of view in one situation, forsaking that perspective in another situation. Jesus put His finger on problems of perspective in His mote-and-beam illustration (Matthew 7:1-5).

Integrity is letting whatever principle controls one

portion of the life control it all. "Christian integrity must be sought with resistless energy and maintained with a resolute fixedness of purpose."—*The Ministry of Healing*, p. 453. And what is that controlling principle? Christ above all.

F. D. Y.

SMOKING MOTHERS RUN SERIOUS RISKS

There was a time when the acceptance of the divine instruction to the Seventh-day Adventist Church regarding many aspects of health was largely a matter of faith. Often the counsel ran counter to commonly accepted practice or at least received no endorsement from medical science.

That picture has changed. Today scientific evidence is piling up, supporting what, in His mercy to His people and in the interest of their health, God had long ago revealed.

Counsel regarding the evil effects of smoking came soon after the founding of the Seventh-day Adventist Church. Even before official organization of the denomination Ellen G. White had called tobacco a "hurtful stimulant" (*Testimonies*, vol. 1, p. 224 [1861]). By the 1870's her counsel became more specific: "Tobacco-using is a habit which frequently affects the nervous system in a more powerful manner than does the use of alcohol. It binds the victim in stronger bands of slavery than does the intoxicating cup; the habit is more difficult to overcome. Body and mind are, in many cases, more thoroughly intoxicated with the use of tobacco than with spirituous liquors; for it is a more subtle poison" (*Testimonies*, vol. 3, p. 562). She also warned of the physical degeneracy and ruin that follows the use of tobacco.

Today tobacco's role as a killer has been clearly established. Not only has cigarette smoking been linked with lung cancer; it has been proved that smokers run a much greater risk of cardiovascular disease.

Now the *British Journal of Preventive and Social Medicine* adds a further indictment in reporting the findings of an investigation among 2,000 pregnant women. According to those findings, as reported in the *Oregonian* (Aug. 19, 1968), "pregnant women who smoke generally have smaller babies and run more serious risks."

The report goes on to show that "there are indications that women smokers run a greater risk of miscarriage, stillbirth or the death of the child in the first month of life, especially when they have high blood pressure. . . .

"The over-all rate of unsuccessful pregnancies was found to be 7.9 per cent among smokers, compared with 4.1 per cent among nonsmokers.

"Smokers with high blood pressure had an unsuccessful pregnancy rate of 31 per cent, compared with 14.5 per cent among nonsmokers."

While few Adventists are tempted to use tobacco, the fact that evidence from medical scientific research has been piling up, supporting one aspect of divine counsel, should encourage us to believe that the few areas for which scientific support has thus far not been forthcoming will some day receive attention and that the results will be the same as in the case of tobacco.

D. F. N.



From Readers

DEFENDS YEARBOOKS

EDITORS: I always read the "Letters From Readers" first thing when I get my REVIEW. Since widely divergent views are expressed on many subjects, I sometimes agree or disagree. I disagree sharply with the view on yearbooks expressed by a writer in the July 11 issue.

Yearbooks without pictures would not be yearbooks since these terms are practically synonymous, so I take it that the letter writer means we should eliminate yearbooks in our schools. I heartily disagree with this opinion. I think yearbooks are one of the nicest things we do for our young people; and I sincerely regret that I graduated at a time and/or place when yearbooks were not in vogue.

What parent doesn't want a memento of that memorable day when his child graduated from high school or college? In most instances, the photo companies give such special rates in doing these pictures wholesale that one can buy the graduation pictures as well as the yearbook for a nominal sum—less than what the pictures would cost if made by the individuals themselves. (I'm not even sure but what the yearbooks are actually a source of revenue for the academies and colleges.) If so, I feel the money is well spent, for how else could one get so much for so little—a pictorial memento of every classmate for about \$5?

I am not insensitive to the needs of our missions abroad, but I feel that all too often we have neglected our own precious young people, for lesser concerns. I do know that the messenger of the Lord has admonished us not to spend large sums of money on likenesses of ourselves; and I surely agree that excesses in this line are prevalent; but I do not think that yearbooks fall in this category.

MARY JANE EARLOR

Penrose, California

THANKS GOD FOR REVIEW

EDITORS: My subscription to the REVIEW lapsed through an error on my part, and for three months I didn't receive it. Last week it began coming again. When I began to read it, I found my soul had actually been hungry for it. It is like a cool refreshing breeze blowing through my heart. My personal contact with the mission field has been renewed. The articles on sin provided just the admonition I needed. Thank God for the inspiration given to those who established the REVIEW, for those consecrated men and women who prepare the articles which fill its pages, and for those who faithfully carry on the editing.

MRS. KAY JENNINGS

Anderson, California

EDITORS: I feel that your last issue of the REVIEW (Vol. 145, No. 31) is the finest I have read since becoming an Adventist nearly 40 years ago. It is practical, warm, Christ centered, appealing. I wish it could

be sent to every ex-Adventist in the English-speaking world, and to every perplexed, discouraged soul who has wandered to "a far country." I enclose my personal check for 100 copies.

ROBERT J. WIELAND

Banning, California

EDITORS: Thank God for the Spirit that moved on the heart of Sister Isabelle Kendall for the poem "The King of Kings Is Coming" in the REVIEW of June 20, and also for the wonderful letter to the believers from our General Conference president in issue of same date. Among the many wonderful articles I wish to call particular attention to "Are You Saved?" by Brother Paul W. Jackson, M.D. I thank God for the REVIEW.

A. G. BRANHAM, SR.

San Antonio, Texas

MORE ON FASTING

EDITORS: A reader of the REVIEW (June 20) requested instruction about fasting. Fasting and prayer are associated in a number of Biblical references though not by specific command except on the Day of Atonement. Fasting is frequently referred to in the Old Testament as a special means of seeking God in time of crisis or great sense of guilt. It was practiced as an expression of humility and mourning. The act of fasting as a matter of hypocritical display, self-justification, or as a means of physical affliction was, of course, condemned.

Undoubtedly occasional periods of fasting or abstinence may be beneficial to health, and accompanied by earnest, importunate prayer may bring rich spiritual blessings. It would appear, however, that much of the mere abstaining from food among Israel was to no avail and was unacceptable to God as spiritual worship.

The fifty-eighth chapter of Isaiah suggests that acceptable fasting is not so much a matter of abstaining from food as it is a positive doing of God's will and a concern for the welfare of others who may be in need.

It appears, therefore, that the true fast is more properly a matter of intelligent, whole-hearted daily living so as to glorify God in body and in spirit. "Therefore, my brothers, I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart" (Rom. 12:1, N.E.B.).*

An enlightening and practical item of counsel regarding the opportunity for true day by day fasting and the resulting physical and spiritual blessing is given by Ellen G. White as follows: "The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome simple food, which God has provided in abundance. Men need to think less about what they shall eat and drink of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience."—*Medical Ministry*, p. 283.

I believe this and other supporting counsel gives assurance that each Christian may observe each day a true fast acceptable to God by adopting an intelligent, balanced, healthful program, exercising abstemiousness in partaking of the wholesome food of nature prepared in a simple, appetizing form, guarding against an impoverished diet resulting from extreme or fanatical views.

H. M. WALTON, M.D.

Loma Linda, California

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Does It Give You a Lift?—2

No More Milk or Cream on Saturday

By C. L. PADDOCK

In a metropolitan area in North America was a small, rather humble Adventist church. Faithful members came there on Sabbath morning from all parts of the area. One sister could not drive, but her brother, not an Adventist, brought her to the services. Sometimes he had errands to run while his sister was in church. Sometimes he just sat in his car and waited.

This man owned a section of black fertile land just west of the city on which he raised grain, kept cows and sheep and chickens and bees. For one living on a worker's wage, he appeared to me to be a rather well-to-do man. He was well liked by his neighbors and he also had many friends in the city. Often these friends came to his farm on the weekend, and frequently some of them brought beer along. There on the farm they would eat and drink some too.

We gave this gentleman some books to read, and sometimes as he sat in his car outside the church he would read *The Great Controversy* and others of our publications. Finally he was persuaded to come inside the church and listen while he waited. And he kept coming. Soon he was baptized, and he consecrated his farm, his children, and all he had to the giving of the Adventist message.

It gave me a lift to see him taking part in the services. It gave me a lift to hear him tell how he urged his friends to keep coming out to the farm, but to leave the beer at home.

It did my heart good to hear him tell how he notified the creamery company not to call for milk and cream at his farm any more on Saturday. No business on Sabbath.

That brother was converted, completely turned around, his program and that of his family changed. How happy they all are. That gave me a lift.

Doesn't it cheer your heart to see people being changed by this Adventist message?

Letters From Biafra

By **SHERMAN A. NAGEL, JR.**
Medical Director, Northern Ngwa County Hospital, East Nigeria

EDITORS' NOTE: The attention of the world in recent weeks has focused on the armed conflict between the Nigerian central government and Biafra. This conflict has resulted in almost unparalleled human suffering. Direct word from inside blockaded Biafra estimates daily starvation deaths at 6,000. Maintaining his ministry of healing in the midst of the danger area, at our Northern Ngwa County Hospital in Biafra, is Dr. Sherman A. Nagel, Jr. The information that follows has been excerpted from letters written by Dr. Nagel to the *Review* and various friends. The dates are included to indicate the sequence of the letters.

April 25—You will never know the extent of anxiety the people here go through because of this terrible war. Hundreds of civilians have lost their lives in Aba alone through the months. Even at the little town where we get our mail, nearly 25 casualties, including the dead, were brought to me the other day. Twice yesterday we had air alerts, and there were three the day before. To see the fear and anxiety in the faces of these dear patients during these periods, especially those who are so sick that they cannot get away from the buildings, is something that tears one's heart out.

After a raid in our post office town, the casualties were brought in one by one and in groups. Finally a lorry drove in. I was asked to look inside the lorry so that an official report could be made. There were dead bodies, not of soldiers in uniforms, but children in their teens. It was a ghastly sight.

Our six-day-a-week clinic stays tremendously busy. I am sure I have at least 20 patients in the hospital waiting for me to operate on them. Last night was prayer meeting. There were about 70 people present, about half of whom were ambulatory inpatients. Sitting toward the rear

of our little chapel was Ron McGraw, one of the representatives of the World Council of Churches. I have allowed him to live in Dr. Krum's empty house. His courage in going out and visiting the refugee camps and helping these tragically destitute people has been an inspiration to me.

There are scores of faithful missionaries, most of them males, who have stayed by their posts of duty to help during this tragic hour. Dr. Nnamdi Azikiwe, former president of the Federation of Nigeria, estimates that 200,000 lives have been lost in this conflict. Last Sunday, about 40 miles from here, as people were coming out of their church services they were cut down by raiders from the sky. St. Michael's church in Aba was almost demolished and scores of people lost their lives and were wounded. We pray for peace that lives on both sides may be spared.

Unbelievable Suffering

June 16—I cannot overestimate the tragic suffering that is going on all about us here. The slow death from starvation is something too terrible to mention.

Yesterday was Sabbath. Still I was in the operating room at least five hours, and I was called a number of times during the night. It is now 7:15 A.M. and I am on my way to the operating room again. Soon it will be a year that Edith [Mrs. Nagel] and I have been alone. We thank God for His sustaining grace and His marvelous protection. The thing that pains me is that I am getting so tired that I cannot turn out the work as speedily as I used to; consequently, I have to turn many patients away. Some of them are even border-

line emergency cases that under normal conditions I would never think of sending away. I have cut down my elective surgery to less than half because there are so many emergencies. These elective cases wait too long for my hands to get to them, but while they are waiting they at least receive the benefits of the prayer meeting, MV meeting, and the ward services.

Matthew, the first elder and our chief cook, tells me of a patient who says he is going to join the Adventist Church when he goes back to his village. Incidentally, with Matthew's help we are maintaining our vegetarian program.

June 27—For some weeks now I have been doing clinics five days a week besides two to three surgery cases a day. But the clinics have become so much larger of late I am terribly behind in my surgery. Elective surgery cases have paid their deposits for surgery with admission dates now into October.

I did ten operations today, but between cases I saw some of the most tragic looking children I have ever seen. Of course, since the crisis, I see tragic cases every day in my clinic, but I have not seen any as sad as the three I saw today. The damaging processes of starvation may have eroded so deeply into these children that they cannot be reversed. However, I will do all I can to help them.

My medicines are getting very low. But daily Edith and I pray that God will bless our efforts to help some of these tragically broken-down bodies who look to us for help. Our little 30-bed hospital has long since been expanded to 90 beds. You can imagine our congestion.

Our 1959 Mercedes is about on its last legs, but with "string and soap" we try to keep it running. We cannot travel very far, for fuel of all kinds—petrol, kerosene, diesel oil, butane gas—is unavailable now. A common commodity such as salt is \$2.50 a cupful.

There are a number of refugee camps all about us. The camp Edith went to



Relief Sent to Peru Earthquake Victims

The two pictures shown here reveal some of the destruction resulting from the Peru earthquake of June 19 and some of the help the Seventh-day Adventist Welfare Service (SAWS) has given.

An 85-year-old church member stands in the ruins of his home with Leonardo Pinado, the local pastor. The old man, baptized by Fernando Stahl, was asleep in his home when the destruction came.

In the other photo, children in the tent village are seen carrying on their play despite the tragedy.

In an area where 90 per cent of the homes were destroyed or damaged, 10,000 pounds of food, in addition to quantities of medicines, have been shipped in. Tents and other supplies are gratefully received by the demoralized population.

SAWS was one of the first voluntary agencies to send relief to the area. The work was done in cooperation with the United States and Peruvian governments.

HENRY BAERG
SAWS Director in Peru

today has 600 refugees in it. I have not personally seen the camp as I am too tied down here at the hospital. Edith said that hundreds of people were sleeping on the floor of one of the classrooms (I presume the camp is housed in a small primary school). Some of these camps go days without getting their meager starch diet of gari and the occasional yams. Some of these people are so weakened by starvation they cannot raise themselves off their mats. It is heart rending to see a starving infant sucking at the dry breast of a starving mother.

Here in Biafra people die by the scores, yes, many scores, some days. Terrible and cruel deaths. Some deaths are sudden, but for many it is the slow death of starvation. The old, the middle-aged, the children, and the babies all suffer equally. If I understand God's love correctly I believe God loves each one of these dear souls. But who is crying out loudly for those who are dying here? Who laments for them? They are human beings! God created them!

This terrible struggle going on here between Nigeria and Biafra has cost conservatively more lives in ten months than the Vietnam war has cost in three years. Just let your mind imagine what great masses of these people look like. Though I was in the Philippines during World War II, I do not recall seeing such terrible suffering from starvation as I have seen here. And it is getting progressively worse.

Supplies Scarce

July 4—Matthew served more than 8,000 meals last month. Our daily bed occupancy runs very close to 90. Last month major surgery cases ran between 60 and 70. However, our clinics have gotten so large, I have dropped Thursday's clinic to do surgery. Last Friday 151 patients were seen in the outpatient department. (One day 210 patients were seen.)

Supplies are scarce. We can get no more butane gas and no kerosene; diesel oil and petrol are under serious ration. Food supplies are desperate to try to keep up with.

I operate the little four-kilowatt generator only two hours in the morning and three hours in the evening. My own little 1.75-kilowatt generator is connected to a line going to surgery. This generator operates three hours a day for sterilization.

Ron McGraw repaired the battery charger on the four-kilowatt generator. This charges a battery that cost me \$330. I keep it in surgery connected to the operating room lamps. This gives light 24 hours a day for operating. Before this I was trying to operate from window light.

Many days there are three to four air-raid alerts. Often I have been operating in the theater when the air-raid warning sounded. I could not run and take cover as others did. I could only pray.

We have had a breakdown a number of times in our water-pump engine. What a job to hand-carry water for a 90-bed hospital! We finally borrowed a little engine from Ihie, which Ron McGraw hooked up to the water pump. It tided us through the days until we were able to repair the pump-engine itself, with poor used parts. I ration water to three hours a day. This

is to prevent the engine's heating and to conserve fuel which is so scarce. I bought and stored kerosene so I have enough for night lights for some months. I allow the night staff only four bush lanterns to manage their work with. I smile when I think what a night nursing staff back home would do if suddenly in a 90-bed hospital they were restricted to four kerosene lanterns. It is amazing what necessity teaches one to get along with.

Edith told me yesterday that in the refugee camp nearest our hospital the twenty-third person was buried. There are around 300 in that camp. That one had died, as had the others, from starvation. Many more are just skin and bones, so weak they cannot get off their mats. Edith tries to buy food and take it to them. But food is so hard to get, especially food with protein in it.

These are God's children. If in any small way we can help them and bring a little happiness to them, it brings joy to us.

Former Medium Works to Convert Relatives

By PABLO R. GOMEZ
Minister
Buenos Aires Conference

Disillusionment with spiritualism led an Argentine father and his eldest daughter and later 13 other people to baptism into the Seventh-day Adventist Church.

José Sández, a fervent and sincere spiritualist medium in Buenos Aires, realized that the sick who were healed in the séances would be back in their same miserable conditions within a few days. This troubled him. It seemed he was only marking time.

One night, after working to heal a sick man for the second or third time, he returned to his home tired and unhappy. He couldn't sleep and spent most of the night thinking and listening to the radio.

When morning finally came, he turned the dial and heard the King's Heralds singing. The music caught his attention and he continued listening to the talk that followed. He responded immediately to the invitation to enroll in one of the Bible courses.

Meanwhile, Carl Aeschlimann was planning a series of evangelistic meetings in celebration of the opening of the new Caseros church near Buenos Aires. As a part of the preparation for the campaign, the workers asked the Bible correspondence school for a list of the students in that area. On that list of names was José Sández.

When the invitation to attend the evangelistic meetings was received, Mr. Sández was on only the second Bible course lesson, but he was present at every meeting. When a further invitation for Bible studies was offered, he accepted quickly.

Bible studies progressed well until the lesson on the state of the dead. When Mr. Sández saw from the Bible that the theory of reincarnation is a satanic ruse to perpetuate the lie told to Eve, he immediately accepted the Bible teaching as truth.

With his decision to be baptized came another decision—he would go one last time to the spiritualist center, where he was a member of the board of directors, this time to witness for his new faith.

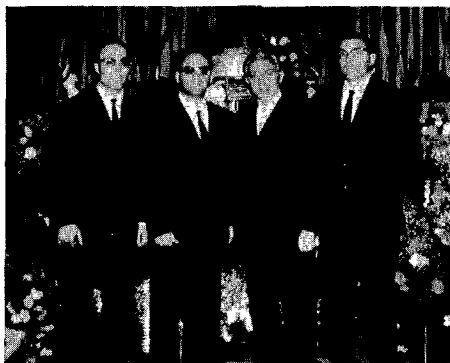
The minister and Bible instructor, knowing the dangers involved in such a decision, tried to dissuade him, but the attempt was unsuccessful.

Mr. Sández went to the meeting, where he met opposition from his former colleagues. They were spirit filled and speaking out in anger against him. There were some there, however, who did not know what had happened. When the discussion finally died down, he said he was no longer a spiritualist, but a Seventh-day Adventist and he invited them to attend his baptism.

He was bothered by the spirits for several nights, but after prayer and complete surrender to Christ, he was finally left in peace.

On the day of his baptism he expressed the desire of his life to the pastor. He wanted to fill the church with people and he dedicated himself to the task. Working first with his relatives, he converted his daughter, who had also been a medium. Soon his wife and other daughter joined them.

He is enthusiastically using The Bible Speaks plan and can report a total of 13 baptized and six more taking Bible studies with the hope of baptism by the end of this year.



Minister Father Sees Third Son Ordained

A recent ordination service in Florence, Italy, included the third son to be ordained in the Giuseppe Cupertino family. Two generations of Cupertinos are in the ministry.

Giuseppe, who is secretary of the Southern European Division Ministerial Association and public relations department, and his brother Daniele represent the first generation. The sons of Giuseppe—Gabriele, a pastor in Venice; Eliseo, a missionary in Cameroun; and Giovanni, just ordained—represent the second generation.

Pictured from left to right are: Giovanni, who will be working in Rome, Gabriele, Giuseppe, and Eliseo.

Also ordained was Vito Dragone.

S. F. MONNIER
Departmental Secretary
Southern European Division

Atlantic Union

Atlantic Union Improves Its Youth Summer Camps

Leaders in the Atlantic Union are carrying out plans for enlargement and improvement in the youth camp facilities.

Camp Berkshire, Wingdale, New York, the Greater New York Conference campground, has added tree houses, a chapel in the woods, a new site for a campfire circle, and a large building for boat and canoe storage.

New construction this summer at Camp Lawroweld in Maine (Northern New England) has resulted in the completion of a medical building, two new double-housing units, and a 30-by-120-foot all-purpose building.

At Camp Cherokee, the New York Conference youth camp, an Indian village, an outpost camp, and a corral with a string of horses have been added to the facilities since last summer.

Southern New England Conference leaders state that more cabins will be erected at Camp Winnekeag. Plans call for expanding other facilities and winterizing that camp for year-round use.

EMMA KIRK, *Correspondent*

Canadian Union

Underprivileged Children Enjoy Four-Day Summer Camp

"I like the way you pray. You really mean it," said one youngster who attended Canada's first Friendship Camp, held at Camp Frenda, site of the Ontario-Quebec Conference summer camps.

The Friendship Camp was held for non-Adventist, underprivileged children between the ages of 8 and 12. For four days these city children, who do not ordinarily have the opportunity of attending a summer camp, lived on the shores of a sparkling lake, ate all the food they could hold, and were surrounded by a loving, Christian influence.

One attraction was the table where MV books were available. They were thrilled when they were told they could keep the *Guides*. One lad said, "I want a book about God." When the person dispensing the books hesitated, nonplused, with only MV storybooks available, the lad exclaimed, "Oh, here's one about God!" seizing upon the camp pastor's junior devotional book *Make God First* by Eric B. Hare. Assured that he could borrow it, the boy returned it on the final day of camp declaring, "I read the whole God book!"

"Are we going to eat again?" wonderingly inquired one of the children when the whistle blew for dinner line call. He

was used to just one meal a day. Every one of the children except one gained from one to eight pounds during the four days. That one had been overweight when he arrived, so lost weight under the active program.

The counselors answered questions asked by the children, sometimes from the Bible, on sex, hell, heaven, dress, and other matters. One counselor was told, "The counselors at this camp are different—they don't drink booze or smoke."

Each counselor was encouraged to write to his children following camp. It is planned to send a copy of Cecil Coffey's new book *Seventh-day Adventists in Canada* to the parents of each child who was there. Still and motion pictures taken of the camp will be shown at churches throughout the conference. Campers and parents will be invited to the church to see them. The children will also be invited to future Vacation Bible Schools and branch Sabbath schools.

Canada's first Friendship Camp was organized primarily by J. W. Wilson, former MV secretary for the Ontario-Quebec Conference (now president of the Maritime Conference), and Jack Martz, lay activities secretary of the conference. It is hoped that the plan can be fostered eventually by all the conferences of the Canadian Union, with the children being chosen by civic and service organizations (city welfare, Rotary, Kiwanis, Lions, etc.) in cooperation with the local church pastors, with the camps financed by the lay activities department through Ingathering funds, and with the Missionary Volunteer Department directing the camps.

THEDA ILES KUESTER

Central Union

† Mrs. Charles Russell, director of nursing service at Porter Memorial Hospital in Denver, Colorado, has been appointed to the Colorado Practical Nursing Board by Governor John Love for a term to expire next May.

† The South Sioux City, Nebraska, church held a special service July 27 to dedicate the organ that had been given in memory of two former members, Martha Retland and Arnold Sauser. F. O. Sanders, president of the conference, was the guest speaker. The summer chorale from Union College, under the direction of E. U. Testerman, sang for an afternoon program.

† R. F. Correia, Wyoming Conference evangelist, is holding meetings in Sundance. Dr. Rodney Longfellow, a dentist there, is helping with the music. Dr. and Mrs. Zane Kime also assist with the meetings.

† Pastor Jere Wallack, Canon City, Colorado, reports that several men and youth from the Adventist church assisted the

Catholic hospital of the city in moving into a new building. Words of appreciation were given by the business manager and the sisters who operate the hospital.

† The publishing department of the Missouri Conference, led by Ralph Sellers, is conducting evangelistic meetings in Cedar City, a suburb of Jefferson City.

CLARA ANDERSON, *Correspondent*

Columbia Union

New Lima, Ohio, Church Named for Former Members

Dedication services were held recently for the Lima, Ohio, church.

The new sanctuary is to be known as the Long Memorial church, in memory of Mr. and Mrs. Grant Long, members of the church for many years, now deceased.

In 1955 land was purchased at the present location, and a church school building was erected. When the church building was sold in 1958 because of inadequate facilities, one room of the newly finished school was used for church services.

D. W. O'Ffill assumed the pastorate in 1960, and the following year construction of a new sanctuary was begun on a site adjoining the school. After three summers the new sanctuary was completed and ready for occupancy on September 13, 1963.

All costs for the project have now been paid, and a copy of the mortgage was burned at the dedication service. Present for this ceremony was Karl Frey, a Lima florist whose generous donations contributed greatly to the finishing of the Lima church.

Participating in the dedicatory services with Pastor O'Ffill were Philip Follett and Charles R. Beeler, Ohio Conference president and public relations secretary, respectively, and two former pastors, Richard F. Farley of Mount Vernon, Ohio, and L. M. Heifner of Perry, Iowa. Also present were the architect, Vernon Riggie, an elder of the Zanesville, Ohio, church; Mrs. Nora Watt, the only living charter member of the group; and Mr. and Mrs. Gale Oldham. Mrs. Oldham, who wrote the church history, has held the office of church clerk for 16 years.

The inaugural address was given by A. B. Butler, Columbia Union Conference secretary.

CHARLES R. BEELER
Ohio Departmental Secretary

† Ethel Johnson, supervisor of elementary education of the Columbia Union Conference, and Charles L. Brooks, superintendent of education of the Allegheny East Conference, recently attended a workshop on Negro history and materials at Morgan State College, Baltimore, Maryland. The workshop was jointly sponsored

by Morgan State College and the National Endowment for the Humanities.

✦ Three conferences of the Columbia Union Conference have just completed workers' retreats. John Osborn, president, Southeastern California Conference, and William Loveless, pastor of the Sligo church, Takoma Park, Maryland, talked on various phases of the pastoral ministry at the Ohio retreat at Camp Mohaven. At the Potomac retreat at Hidden Valley Camp, H. W. Lowe, of the General Conference, gave the main address. At the Pennsylvania Conference retreat at Camp Keystone, Adlai Esteb, of the Lay Activities Department of the General Conference, gave instruction.

✦ Oliver Jacques, public relations director of Hadley Memorial Hospital, Washington, D.C., and Milton Murray, of Columbia Union Conference Institutional Consulting Services, Kettering, Ohio, attended several meetings recently with the industrial and civic leaders of Hackettstown, New Jersey, to lay plans for a fund-raising program. The townspeople have donated the land and most of the money for the construction of a hospital to be run and owned by Seventh-day Adventists.

✦ Groundbreaking ceremonies were held September 1 for a new church at Prince Frederick, Maryland. Much of the credit for the beginnings of the work in the previously unentered county goes to Mr. and Mrs. John W. Cassell, of Port Republic, who first established a branch Sabbath school with one member. The congregation was officially organized last March 2 with 20 members. Bruce Hinckley is pastor.

✦ A father-son banquet climaxed the thirteenth summer of youth activities for the Capital Boys Club in the Takoma Park, Maryland, area. This year about 160 youth and juniors took part in the summer program. Dr. Charles W. Herrmann, a dentist, is the president of the organization, which is financed by dues and con-

tributions from Adventist businessmen. Typical of the men who give many hours to the recreational program are the Cermak brothers, John, Fred, and Mike. They were honored at the annual banquet for working with the Capital Boys Club for the past ten years.

✦ Lorenzo Grant, pastor of the Mt. Zion church, Erie, Pennsylvania, has been named executive director of the Erie Human Relations Commission.

✦ Sheila and Carmen Ray, daughters of Pastor and Mrs. Joe Ray, Ellicott City, Maryland, have earned their church school scholarships by selling \$875 worth of magazines in three and one-half weeks. This marks the fourth summer in which they have earned their school tuition in this way.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Five new members were recently baptized at Kokomo, Indiana. They were won through the efforts of members working with their pastor, Adam Layman. M. Donovan Oswald, of the Indiana Conference office, performed the baptism.

✦ The Hinsdale Sanitarium and Hospital Flying Club is raising funds to further the cause of missions aviation. Profits will be divided three ways: 1. to help purchase a new plane for the Monument Valley Hospital in Utah; 2. to help pay for a newly purchased plane for the Sarawak Mission (Malaysia); 3. to expand the work of their own flying club.

✦ William E. Knecht, D.D.S., a 1968 graduate of Loma Linda University, is the newest addition to the medical work in Michigan. He has recently established his dental practice in Owosso.

✦ Groundbreaking ceremonies were held July 28 for the new church at Ottawa, Illinois, and construction began early in August. This new church home will cost about \$85,000 and the main sanctuary will seat about 160. It has been designed so that a recreation room and more classrooms can be added in the future. The present pastor is Paul Muffo. Taking part with him in the services were a former pastor, P. M. Maticio; a veteran worker, T. J. Kroeger; and several other church officials.

✦ The Michigan Conference float won three prizes in the first four parades that offered awards this year. Floats have been entered each year since 1959, when one was entered by Robert L. Boothby and Charles H. Henderson, evangelistic team working in the Detroit area. This year's theme was "Faith—Hope—Love." A large "Holy Bible" was exhibited, and on the side of the float were these words, "What the World Needs Now Is Christ's Love."

MILDRED WADE, *Correspondent*

North Pacific Union

✦ As of September 1, Harris Pine Mills has taken over the operation and management of the Upper Columbia Academy furniture factory at Spangle, Washington. The result of this transaction should provide more student working hours after full operation is attained, says R. C. Remboldt, conference president.

✦ *The Spirit of Columbia*, a Cessna 180 aircraft, is Alaska's second mission-owned airplane and is piloted by an Eskimo minister, Joseph Chythlook, who is stationed in the Bristol Bay area. Funds for its purchase were raised by students at Columbia Academy in the Oregon Conference as a missionary project.

✦ Unique among the camp meetings of the North Pacific are the "floating camp meetings" held each year on the giant log rafts of the Gildersleeve logging camps in southeastern Alaska. Two meetings were conducted simultaneously this summer from August 2 to 4. Workers attending included Joseph C. Hansen, president of the Alaska Mission; K. J. Mittelieder, H. R. Turner, and M. E. Rees from the union office; and special guests, Elder and Mrs. William Woodruff, of the College Place, Washington, church.

✦ It Is Written will be aired over KTNT-TV in the Washington Conference in cooperation with the British Columbia Conference, which will sponsor the series over two channels. This arrangement makes it possible to cover all of western Washington. The Upper Columbia Conference is again using It Is Written this fall and winter over four stations, which cover all of eastern Washington, as well as sections of Idaho and Oregon.

✦ Dr. Donald Rigby, chairman of the graduate council and of the department of biology at Walla Walla College, has



Adventist Physical Therapists

Seventh-day Adventist physical therapists from all over the United States gathered briefly at the Hinsdale Sanitarium and Hospital while they were in Chicago early in July for the annual meeting of the American Physical Therapists' Association.

HAROLD WYNNE

PR Director, Hinsdale Sanitarium and Hospital

announced the awarding of five assistantships for graduate students in biology at WWC for 1968-1969. The recipients are Jerrell Fink (Columbia Union College), George Stonecyphers (WWC), Henry Lund (Union College), Barbara Reid (Andrews University), and David Wheeler (Andrews University). The first four are laboratory teaching fellowships, the last a research assistantship.

IONE MORGAN, *Correspondent*

Northern Union

✦ Twenty-nine non-Adventists attended the opening night and 17 are coming regularly to the tent meeting that is being conducted by Craig Hollingsworth in Onawa, Iowa. This is the first attempt at tent evangelism in the Iowa Conference in many years.

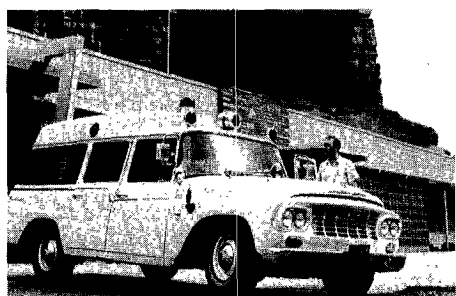
✦ Nearly 1,500 pieces of literature were distributed from the temperance booth at the recent Cherokee, Iowa, County Fair. Nearly 400 Gift Bible cards were given out, and one Bible has already been placed as a result.

✦ Telephone evangelism by J. E. Upchurch in the Minneapolis area produced 20,240 calls between June 18 and August 25. Of this number, 2,283 adults asked for the Voice of Prophecy Bible course, and 256 juniors requested the junior course.

✦ A five-minute radio program entitled Perspective is being sponsored by the Spearfish, South Dakota, church over radio station KBHB in Sturgis. The station manager commented, "That little program gets right at the heart of things."

✦ Seventh-day Adventist doctors practicing in the four conferences of the union met at the North Star camp, Brainerd, Minnesota, August 16-18. This meeting was directed by Dr. Leo Herber, union medical secretary. W. F. Bresee, chairman of the department of religion of Union College, was a speaker at the meetings, and Dr. Marion Barnard, practicing physician from Bakersfield, California, talked about the physician's place in soul winning.

L. H. NETTEBURG, *Correspondent*



This ambulance was donated to Monument Valley Hospital by a couple who felt impressed that the Adventists needed it.

Pacific Union

Radio Evangelist Completes 25 Years of Broadcasting

R. J. Thomas, pastor of the Compton, California, church, recently completed 25 years of broadcasting. During the past 18 years he has been heard daily on the Builders of Faith program.

Elder Thomas began broadcasting in Sheridan, Wyoming, in 1941. After a year and a half on a Twin Falls, Idaho, station, he moved in September, 1946, to Portland, Oregon, where he took over the program, Builders of Faith.

In 1957 Elder Thomas introduced the Builders of Faith in Los Angeles. Here he began broadcasting the 30-minute programs six times a week.

In the course of his radio ministry Elder Thomas has been on the air more than 8,030 times. At the same time he has been pastoring churches and conducting evangelistic campaigns.

Elder Thomas' decision to dedicate himself to the radio ministry is based on his belief that radio broadcasting is a daily opportunity to reach a maximum number of men and women with the principles of faith in the Word of God.

J. J. AITKEN

Secretary, GC Radio-TV Department

Monument Valley Prayers for Ambulance Bring Results

Dr. Robert Cossentine, an Adventist physician in Downey, California, was on the line: "Elder Munson, a middle-aged couple—patients of mine—have been in the office with an unusual problem. They have been impressed that somewhere in the Seventh-day Adventist Church program an ambulance is needed urgently. They didn't know whom to call, so they came to me."

This was Wednesday evening. The previous Sunday evening Dr. Lloyd Mason of the Monument Valley Hospital had called me to say that the hospital's ambulance had broken down and was beyond repair. He reported that he and his staff desperately needed an ambulance and that there was no money available at the mission to replace the old one.

He said, "Our mission family has already met in special prayer and will continue each day this week asking God to help provide another ambulance."

He had hoped that I as treasurer of the Pacific Union could also help find some money for this purpose. Knowing how badly they needed an ambulance, our union office staff had also entered into this program of prayer.

I had no problem telling Dr. Cossentine why his patients had been impressed. I immediately telephoned the couple and found them most eager to give enough to purchase a good used or medium-priced ambulance. It was only a matter of days



PHOTO COURTESY S. A. YAKUSH

Radio station manager of KGER, Mr. Fowler (center), joins J. J. Aitken (left) in congratulating R. J. Thomas on his twenty-fifth anniversary in religious radio work.

until their check came, and Dr. Mason was able to drive an ambulance back to Navajoland for the mission hospital.

The staff at our Monument Valley Mission Hospital know by experience how God works to help them!

ALVIN G. MUNSON, *Treasurer*
Pacific Union Conference

Southern Union

✦ Hundreds of requests for information on how to obtain *The Bible Story* set are streaming into the publishing offices in the conferences where the Paul Harvey television programs are being shown.

✦ Literature evangelist fellowship breakfasts were held the last of August in Gadsden and Montgomery, Alabama; Pensacola, Florida; and Meridian, Mississippi. W. E. Miller, Alabama-Mississippi publishing secretary, directed the program. Guest speakers included W. L. Crofton from the Southern Publishing Association, and R. L. Chamberlain of the union.

✦ A record number of Vacation Bible Schools were held in the Kentucky-Tennessee Conference this summer. W. M. Abbott, Jr., Sabbath school secretary for the conference, reports a total of 25.

✦ The new church at Greenville, Mississippi, was opened July 27. Conference Evangelist W. D. Brass and Pastor Charles Wheeling began evangelistic meetings in the church the following week.

✦ Evangelist Raymond Roberts and Pastor W. R. Caviness in the Alabama-Mississippi Conference report a total of 32 baptisms for the Gadsden and Hanceville, Alabama, meetings.

✦ The Holley evangelistic team with Pastor R. H. Shepard baptized 18 in the Augusta, Georgia, series, which closed August 10.

OSCAR L. HEINRICH, *Correspondent*



North Dakota

Nelson O. Rima was ordained to the gospel ministry at the North Dakota camp meeting near Harvey recently. Shown here with Elder and Mrs. Rima are (from left) Ben Trout, North Dakota Conference president; W. M. Starks, General Conference stewardship secretary; and J. L. Dittberner, Northern Union Conference president.

D. G. ALBERTSEN
Departmental Secretary



Idaho

Gordon H. Harris (left) and John W. Griffin (second from left) were ordained at the Idaho Conference camp meeting. Elder Harris, Book and Bible House manager for 13 years, is moving to the Washington Conference this month in the same capacity. Elder Griffin is presently secretary-treasurer for Idaho.

On hand for the special ceremonies were Frank L. Bland (center), General Conference vice-president; Willis J. Hackett, president of the North Pacific Union; and George W. Liscombe, president of the Idaho Conference.

C. H. HAMEL
Departmental Secretary

Camp Meeting ORDINATIONS

Pennsylvania

Robert E. Schermerhorn (center), pastor of the Wellsboro district, was ordained at the camp meeting session at Blue Mountain Academy. Participating in the ordination program were (left to right) E. M. Hagele, secretary-treasurer of the Pennsylvania Conference; T. R. Gardner, treasurer of the Columbia Union Conference; Mrs. Joan Schermerhorn; J. J. Aitken, secretary of the Radio-TV Department of the General Conference; Cree Sandefur, president of the Columbia Union Conference; and O. D. Wright, president of the Pennsylvania Conference.

LOUIS CANOSA
Departmental Secretary



Northern New England

Five men were ordained to the gospel ministry in the Northern New England Conference June 29, during camp meeting at Freeport, Maine.

Pictured (from left): Elder and Mrs. Rolfe Mitchell, Elder and Mrs. Paul Kline, Elder and Mrs. Leslie Shultz, Elder and Mrs. Robert Edwards, and Elder and Mrs. Merle Tyler.

A. E. Gibb, associate secretary of the General Conference, delivered the sermon, and C. P. Anderson, president of the conference, extended the welcome to the candidates.

K. W. Tilghman, Atlantic Union Conference treasurer, presented the charge of ordination, and W. H. Smith, conference treasurer, presented credentials to the newly ordained ministers. The ordination prayer was given by Euel Atchley, associate secretary of the General Conference Temperance Department.

W. W. MENSHAUSEN
Conference PR Secretary



Of Writers, Articles, and Miscellany...

Mike Deming, intern pastor, Stevens Avenue church, Minneapolis (Minnesota), formerly a student at Andrews University.

LeRoy Steck, chairman, physical education department and boys' dean, Valley Grande Academy (Texas), from Modesto Union Academy (Central California).

Joseph H. Apigian, pastor, Baldwin Park (Southern California), formerly pastor, Carmichael church (Northern California).

Elwood L. Mabley, librarian, Walla Walla College, from associate librarian, La Sierra Campus, Loma Linda University.

Vinson Bushnell, assistant professor of music, Walla Walla College, from studies at Harvard University.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Leonard S. Barnes (AU '66), to be teacher of religion, Newbold College, England, two-year term, affiliation basis, from Columbia Union College, Takoma Park, Maryland, sailed on the S.S. *Queen Elizabeth* from New York City, August 6.

Andrew S. Dressler, Jr. (University of California, LA, '47-'50), to be teacher, Far Eastern Academy, Singapore, Mrs. Dressler, nee Esther Marion Schwager, and son, of Walla Walla, Washington, left Seattle, Washington, August 11.

Robert R. Greve (CUC '54), returning as teacher, Far Eastern Academy, Singapore, Mrs. Greve, nee Nancy Lou Bather (CUC '51-'55), and four daughters left Chicago, Illinois, August 18.

Fred M. Lee (PUC '62; California State College, LA '64), returning as dean of boys, Far Eastern Academy, Singapore, Mrs. Lee, nee Margaret Butterfield (Glendale School of Nursing '63), and two children left San Francisco, California, August 18.

Richard P. Faber (CUC '55), returning as ministerial secretary, West African Union Mission, Accra, Ghana, Mrs. Faber, nee Ida Besenyei (CUC '52-'55), and three children left New York City, August 19.
A. EDWIN GIBB

Church Calendar

JMV Pathfinder Day	September 28
Thirteenth Sabbath Offering (Inter-American Division)	September 28
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5
Health Emphasis Week	October 5-11
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Week of Prayer	November 2-9

In the page 1 "Church-State Relations" panel discussion—it can hardly be called an article—the REVIEW brings a first to its readers. This is the first time that so much space has been dedicated to one topic in a single issue. As subjects of special importance and timeliness come up, there will occasionally be an encore of this in-depth treatment.

A portion of a REVIEW editorial, February 29, 1968, reads: "During the Autumn Council session [1967] several hours were devoted to an open discussion of the issues surrounding the use of certain government funds by church-sponsored institutions. Suggested amendments to a previously adopted statement were tabled. . . . Many observers and delegates, as they considered the matter, realized anew that the issue is extremely complex."

Historically, Seventh-day Adventists have maintained that separation between church and state is ideal in order that the church may work with complete freedom and not be bound by government regulations or restrictions; and, conversely, so that the government may function without clerical or church dominance.

As part of its continuing effort to keep abreast of current trends in government that relate both to prophecy and to the work of the church, the North American Division maintains a standing committee on church-state relations. The vice-president of the General Conference for North America is chairman of this committee. Because of this and because of his intense personal interest in the over-all problems of religious liberty and church-state issues, the REVIEW editors asked him to lead out in a discussion that would highlight current Federal-aid-to-education questions and other related matters.

He submitted a list of questions to five church leaders—the other panel members in this dialog—and asked that they give their answers and the reasons for those answers in writing. They graciously responded. This material was then turned over to the REVIEW editors. They asked Gordon Hyde, chairman of the religion department at Southern Missionary College, to bring the answers together as if the panel were gathered around a table.

By putting everything into a dialog format, he was able to quote the men directly on their views, maintain their individual personalities as seen in their answers, and, incidentally, masterfully minimize his continuity writing.

The editors will be pleased to receive your reactions not merely to the contents of this discussion but to the method of presentation.

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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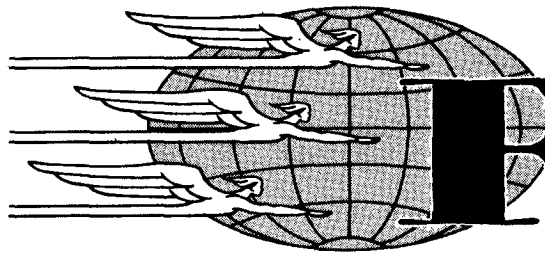
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SUBSCRIPTIONS: United States, \$8.50 (slightly higher in Canada); other countries, \$9.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

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



The New Review

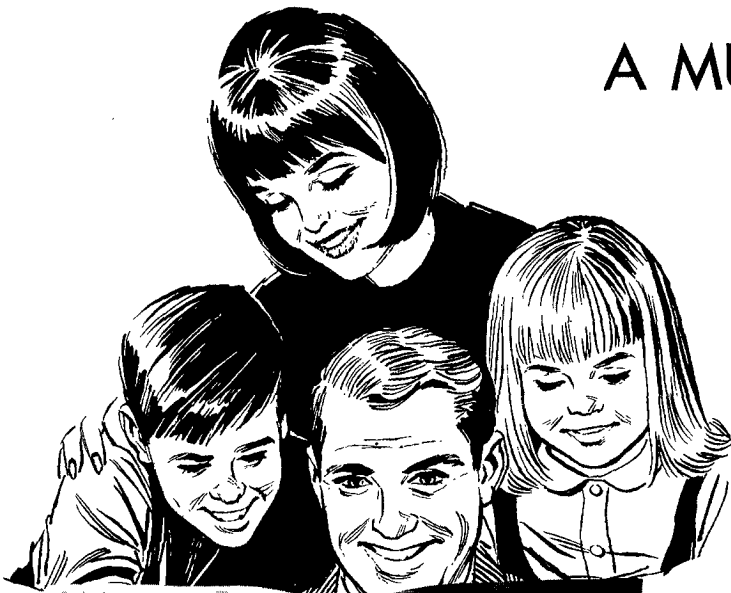
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**SPECIAL OFFER—
September 14 to October 12, 1968**



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News of Note

Leprosy Hospital Opens in Zambia, Africa

Mwami Center Leprosy Hospital in the eastern province of Zambia, Africa, was opened September 1. Officiating was a representative of the Minister of State. Dr. Karl Seligmann, medical secretary of the Zambesi Union, served as master of ceremonies and cordially welcomed the score of distinguished guests who sat on the platform with him and the more than one thousand visitors who came to pay their respects to the Seventh-day Adventist Church because of its interest in the 2,500 lepers in this area.

Dr. George Marcus, who first established the Mwami Mission and the Mwami Mission Hospital in 1927, is currently serving as medical director of this fine institution with its 16 beds, nursing facilities, offices, research areas, and space for handicrafts. He was present to give the history of our work in the eastern province of Zambia.

The representative of the Minister of State, the Provincial Medical Officer, representatives of various hospitals in the area, and a number of political secretaries were present for the occasion. The representative of the Minister of State glowingly described the work of the Mwami Hospital and particularly the interest it has shown in the treatment of leprosy during the years. The government has declared that the Mwami Hospital shall be the official leprosy hospital for the eastern province.

Through his orthopedic surgical skills, Dr. Ray Foster, director of the Trans-Africa Leprosy Rehabilitation and Research Service of Seventh-day Adventists, has contributed much to definitive care of lepers who suffer from residual deformity. He has enabled the institution to provide various physical therapeutic measures, additional occupational therapy procedures, and other devices that promote rehabilitation.

The opening and dedication of this center has helped to further establish our church in Zambia, and to make known to the people of this land a loving Saviour who is coming soon.

RALPH F. WADDELL, M.D.

Voice of Prophecy Offering to Be Received October 12

One of the greatest challenges to the Christian church today is that of reaching the hearts of earth's untold millions with the message of Christ and His saving power. Christ commanded: "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

How better can the teeming cities in America be reached than through the message broadcast over the airwaves by the Voice of Prophecy?

Sabbath, October 12, will be a red-letter day—a day when every church member in North America will have the opportunity once again to give a liberal offering in support of the work of the Voice of Prophecy.

K. H. EMMERSON

Western India Flood Victims Grateful for Assistance

The Adventist hospital in Surat, Gujarat State, India, and associated staff quarters were but little affected by recent disastrous floods in the area, but in the surrounding districts several hundred lives and thousands of cattle were lost.

The request of Gujarat District director, H. J. Jump, to the Southern Asia Division for Rs. 10,000 (approximately U.S. \$3,000) for welfare was immediately granted. Kholvad and other nearby villages, about four hours upstream by boat, were supplied with food. When our workers arrived, they were told that no other organization had given help.

In a village nearer to Surat, the victims needed clothing. A house-to-house can-

vass revealed the needy ones, who were given cards authorizing them to collect clothing from the distribution center at our hospital.

Though rail traffic both north and south of the city is still broken, road transport is now possible, so the union president, V. P. Muthiah; the secretary-treasurer, I. E. Grice; and the welfare secretary, J. B. Trim, were able to find transportation.

Immediately after the waters receded, the hospital workers joined forces to clean the houses of the various staff members. Plans are now being studied to give some assistance to our church and school, which had seating and books damaged by water.

J. B. TRIM

Successful Evangelism in Biafra and Egypt

W. D. Eva, president of the Northern European Division, has just returned from a trip to Biafra and brings with him the following thrilling report. The following ministers baptized 75 or more converts during 1967:

W. Ogwuegbu	106
W. Limejuice	98
J. Ahamba	97
H. I. Oriaku	84
J. N. Odinnmah	82
J. E. Ufomba	76
C. N. Nwosu	76

Elder Eva writes: "I thought you . . . might be interested in the faithful work which these stalwart evangelists are carrying on despite forbidding circumstances."

Another report comes to us that Pastor Fakhry Nageeb, in Egypt, has baptized 100 in the first six months of this year. This is a thrilling new chapter in the record of evangelism in the Middle East countries.

N. R. DOWER



Unusual Campaign in California

One hundred and two signboards in southern California and Arizona now invite passers-by to request a copy of Arthur S. Maxwell's *This Is the End!*

The one-month program, concentrated in the San Fernando Valley north of Los Angeles, in the Greater San Diego area, and in the Phoenix, Arizona, area, involves three conferences—Southeastern California, Southern California, and Arizona. Workers in these areas are prepared to execute a careful follow-up of every request that comes in.

The agency that is handling this program, Foster and Kleiser, plans to make a survey after about three weeks to discover how many people have seen the outdoor poster in their vicinity. The agency is particularly interested in this campaign, for they feel it is unusual for a religious organization to undertake this kind of promotion.

HERBERT FORD

IN BRIEF

✦ One hundred twenty-nine were baptized on Sabbath, September 7, as the first fruits from E. E. Cleveland's evangelistic campaign in New Orleans, Louisiana. Five additional baptisms are planned before the meeting closes around the middle of October.

✦ Ronald L. Sackett has been appointed administrator of the White Memorial Medical Center, Los Angeles. A native Californian, he has spent the last eight years in an administrative capacity at Santa Cruz Community Hospital, Santa Cruz, California.

Erwin J. Remboldt, who has been administering both the White Memorial Medical Center and Glendale Adventist Hospital, is resuming his former position as administrator of the Glendale facility.